

Advertisements.

LIFE & FIRE ASSURANCE SOCIETIES.

(Vide PAGE 305.)

THE ACHILLES INSURANCE COMPANY.

Capital, £100,000, in 10,000 Shares of £10 each.

With power to increase to One Million.

Directors.

Sir HENRY WINSTON BARRON, Bart., *Chairman.*

Colonel LOTHIAN S. DICKSON, *Deputy Chairman.*

Adolphus Baker, Esq.

David Birrell, Esq.

T. Houghton Burrell, Esq.

William Court, Esq.

Captain J. Bishop Culpeper.

Henry Francis Home, Esq.

Sir Charles Sharp Kirkpatrick,
Bart.

Edward Miall, Esq., M.P.

Charles Stocken, Esq.

W. Stoughton Vardy, Esq.

James Toleman, Esq.

The advantages offered by this Company will be seen on an investigation of its Rates of Premium, which are based upon the latest and most approved corrected Tables of Mortality, and the terms of its Loan business. It offers to the Assured the security of a large subscribed Capital, combined with all the advantages of a Mutual Assurance Office—Eighty per Cent. of the Profits being divided amongst the Policy-holders every five years.

Policies are Indisputable.

No charge is made for Policy Stamps or Medical Fees.

One-third of the Premiums on Assurances of £500 is allowed to remain unpaid, and continue as a claim on the Policy.

Policies not forfeited if the Premiums are not paid when due.

Loans are granted to Policy-holders on liberal terms. A Policy of the amount only of the sum borrowed being, as collateral security, required.

For the convenience of the Working Classes Policies are issued as low as £20, at the same Rates of Premium as larger Policies.

Insurances may be effected in the "Achilles Company" in any way, or for any purpose most convenient to the Assured.

Premiums may be paid Quarterly, Half-yearly, or Annually.

The following are the Rates of Premium on the class of Policies generally taken out:—

WHOLE OF LIFE.

Annual Premium for the Assurance of £100 on the Whole of Life with Profits.

Age	25	35	45	50	60
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Premiums ..	2 2 6	2 14 5	3 14 9	4 10 2	6 18 5

Any other Particulars or Rates of Premium required for any contingency, can be obtained of the Agents of the Company, or at the Chief Office.

HUGH BROWN TAPLIN, *Secretary.*

Chief Office, 25, Cannon-street, London.

BRITISH EMPIRE MUTUAL LIFE AND FIRE ASSURANCE OFFICES, 37, NEW BRIDGE STREET, BLACKFRIARS, LONDON.

LIFE.

Incorporated under the Act 7 & 8 Vic. Cap. 110,
and further Empowered by Special Act 15 Vic.
Cap. 53.

Accumulated Fund,
SIXTY THOUSAND POUNDS.

Directors.

BENNETT, C., JUN., Esq.
BUNNELL, PETER, Esq.
BURTON, J. R., Esq.
CARTWRIGHT, RICHARD, Esq.
CUTHBERTSON, FRANCIS, Esq.
GARDINER, B. WEBB, Esq.
GOVER, WILLIAM, Esq.
GOVER, JOHN, Esq.
GROSER, WILLIAM, Esq.
LEWIS, GEORGE CYRUS, Esq.
MILLAR, R. J., Esq.
SANDERS, J., Esq.

Auditors.

BURGE, GEORGE W., Esq.
PORTER, JOSEPH LONG, Esq.

Bankers.

LONDON & WESTMINSTER BANK.

Surgeon.

JOHN MANN, Esq., Charterhouse-sq.

Solicitors.

Messrs. WATSON & SONS, Bouverie-st.

Surveyor.

THOS. TURNER, Esq., Bucklersbury.

Secretary.

WM. S. GOVER, Esq., F.S.S., F.I.A.

FIRE.

Incorporated under the Act 7 & 8 Vic. Cap. 110.

Guarantee Fund,
TWO HUNDRED THOUSAND POUNDS.

Directors.

BLYTH, JOHN, Esq.
CARTWRIGHT, RICHARD, Esq.
CUFF, J. HARCUMBE, Esq.
CUTHBERTSON, FRANCIS, Esq.
FREEMAN, G. S., Esq.
GOULD, GEORGE, Esq.
LOW, JAMES, Esq.
MIERS, THOMAS, Esq.
OLNEY, THOMAS, Esq.
WILMSHURST, JOSEPH, Esq.

Solicitors.

Messrs. WATSON and SONS,
Bouverie-street.

Auditors.

LATTER, ROBERT, Esq., Fenchurch-
street.
PEWTRESS, JOSEPH W., Esq.,
Gracechurch-street.

Bankers.

Messrs. BARCLAY, BEVAN,
TRITTON, & Co.

Secretary.

WM. S. GOVER, Esq., F.S.S., F.I.A.

LIFE COMPANY.—No charge for Policy Stamp. Amounts paid for Life Assurance exempt from Income Tax. Policies issued in Six Years and Eleven Months, 5,384, for £1,009,083; the annual income thereon being £30,000. At the end of the fifth year, a Cash Bonus was declared, averaging about one-fourth of the premiums received. The next *Division of Profits* will be in 1855. The entire profits are divided triennially.

FIRE SOCIETY.—Profits divided triennially. Entire Mutuality. Policies issued in Five Years and Five Months, 9,832, for £422,029. The losses have not exceeded 45 per cent. of Premiums received. Next division of Profits, Midsummer, 1854. The last return of profits amounted to one-eighth of the premiums received.

The expenses of these Offices are lower than almost any other Office, combining the pure Mutual Principle with every modern improvement in the Assurance system.

AGENTS WANTED IN UNREPRESENTED DISTRICTS.

THE GENERAL Life and Fire Assurance Company,

ESTABLISHED 1837.

Empowered by Special Acts of Parliament.

62, KING WILLIAM STREET, LONDON.

CAPITAL ONE MILLION.

Directors.

GEORGE BOUSFIELD, Esq.
THOMAS CHALLIS, Esq., ALD., M.P.
JACOB GEORGE COPE, Esq.
JOHN DIXON, Esq.
CHARLES HINDLEY, Esq., M.P.
JOHN T. FLETCHER, Esq.
WILLIAM HUNTER, Esq., ALD.

JAMES PILKINGTON, Esq., M.P.
THOMAS PIPER, Esq.
THOMAS PIPER, JUN., Esq.
THOMAS B. SIMPSON, Esq.
THE RT. HON. C. P. VILLIERS, M.P.
JOHN WILKS, Esq.
EDWARD WILSON, Esq.

Auditors.

JOSEPH DAWSON, Esq. | WILLIAM HUNTER, JUN., Esq. | GEORGE MARK, Esq.

Secretary—THOMAS PRICE, LL.D.

Actuary—DAVID OUGHTON, Esq.

Solicitor—S. WALTERS, Esq.

Annual Premiums for the Assurance of £100, payable at Death.

25	30	35	40	45
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1 16 3	2 1 5	2 7 8	2 15 7	3 6 0

The following are amongst the distinctive features of the Company:—

- I. Entire freedom of the Assured from responsibility, and exemption from the mutual liabilities of partnership.
- II. Payment of Claims guaranteed by a Capital of One Million.
- III. STAMPS ON LIFE POLICIES paid by the Company.
- IN THE LIFE DEPARTMENT.—1. FOUR-FIFTHS of the PROFITS divisible by the Company's Deed of Settlement allowed to Assurers.
2. Assurances are effected on Participating and Non-Participating Tables, on Ascending and Descending Scales, for short periods, and by Policies payable at the ages of 65, 60, 55, or 50, or previously in the event of death.
3. Premiums paid annually, half-yearly, or quarterly; in a limited number of payments, in one sum, or on increasing or decreasing scales.
4. Policies on the participating scale immediately interested in the profits of the Company.
5. The age of the assured admitted, on satisfactory evidence being presented.
6. Policies assigned as security not forfeited by duelling, suicide, or the execution of judicial sentences.
- IN THE FIRE DEPARTMENT.—Houses, Furniture, Stock in Trade, Mills, Merchandize, Shipping in Docks, Rent, and Risks of all descriptions, insured at moderate rates.
- LOANS from £100 to £1000 advanced on personal security, and the deposit of a life-policy to be effected by the borrower.
- A liberal commission allowed to Solicitors, Auctioneers, and Surveyors.

ADVERTISEMENT.

The Congregational Pastors' Insurance Aid Society—continued.

11.—That no assistance be given to secure an annuity of less than £25, or more than £50 per annum.

12.—That grants from this Society shall be paid directly to THE PROTESTANT UNION, on behalf of the Minister concerned, who shall hold the policy, and the receipts be preserved by this Society, among its papers. As to assurances in other offices, the Committee shall adopt such provision, for satisfaction and security, as the case shall seem to admit or require.

13.—That on the occurrence of the death of any Minister, before the requisite amount of premium has been paid to THE PROTESTANT UNION, it shall be in the power of the Committee to continue such payments, so as to put the widow at once into receipt of her full annuity, agreeably to Rule 22 of THE PROTESTANT UNION.

14.—That in the reports of grants made by this Society, intended to be made public, the names of the recipients shall not be given, but the case be described simply by its number. The books containing other particulars to be open for the inspection of any member of the Society, applying at the office, during the usual business hours.

15.—No alteration in the Rules of the Society shall be made except at a general meeting; nor then, unless written notice had been given of the proposed alteration at the preceding general meeting: a majority of two-thirds of the members present being always requisite to render such alteration valid.

N.B. It is proposed, in the first instance, to invite generous contributions for five years, so as to give the Society an efficient commencement, and in the hope it may by that time have secured a safe and permanent standing.

On the motion of the Rev. THOMAS JAMES, seconded by J. G. STAPELTON, Esq.,
That EDWARD SWAINE, Esq., be requested to undertake the office of Treasurer,
and the Rev. HENRY BROMLEY that of Secretary.

On the motion of the Rev. W. LUCY, seconded by S. P. WARD, Esq.,
That the following Ministers and gentlemen be appointed as Members of the
Committee, with power to fill up vacancies.

Rev. R. ASHTON.	Messrs. B. HANBURY.
„ J. B. BROWN, B.A.	RICE HOPKINS.
„ T. JAMES.	T. B. HUDSON.
„ R. LITTLE.	H. BATEMAN.
„ G. SMITH.	C. REED, F.A.S.
„ Dr. STOWELL.	

On the motion of the Rev. H. BROMLEY, seconded by the Rev. R. LITTLE,
That the thanks of the meeting be presented to EDWARD SWAINE, Esq., for the
manner in which he has presided over the business of the day.

At a Meeting of the Committee of the above Society, held Monday, Dec. 19th, 1853,
it was resolved,—

That the liberality of the Christian public be earnestly appealed to;

First,—For donations toward the immediate completion of the £5,000 referred to
in Rule 6; and

Second,—For the promise of a liberal amount of annual Subscription for five
years, agreeably to the suggestion marked N.B. at the close of the Rules.

HENRY BROMLEY, SECRETARY.

All communications in relation to the Society to be addressed to the Rev.
HENRY BROMLEY, Congregational Library, Blomfield-street, Finsbury, where
attendance will be given on Mondays, Wednesdays, and Fridays, between 11 and 3
o'clock. Donations and subscriptions will be thankfully received, as above, as
well as by the Treasurer, EDWARD SWAINE, Esq., 185, Piccadilly; or Messrs.
ROGERS, OLDING, and Co., 29, Clement's-lane, Bankers.

ADVERTISEMENTS.

LONDON MUTUAL LIFE AND GUARANTEE SOCIETY. 63, MOORGATE STREET, LONDON.

(Incorporated by Act of Parliament.)

For the Assurance of Lives, the Guarantee of Fidelity, the Granting of Annuities, Loans, &c.

ALL THE PROFITS ARE DIVISIBLE AMONG THE MEMBERS.

Trustees.

STEPHEN OLDING, Esq. (Rogers, Olding, and Co.), Clement's-lane, Lombard-st.
EDW. SWAINE, Esq. (Swaine & Adeney), Piccadilly.

HENRY TUCKER, Esq. (Baker, Tuckers, and Co.), Gresham-street.
GEORGE BROWN, Esq. (Morrison, Dillon, and Co.), Fore-street.

Directors.

PETER BROAD, Esq., Tavistock-street, and Shepherd's-bush.
T. CHAMBERS, Esq., M.P., Temple, and Great Cumberland-street.
J. DAVIS, Esq., Stock Exchange, and Woodford.
B. W. HICKLING, Esq., 9, Noble-street, and Norwood.
G. S. HINCHLIFF, Esq., Wardour-street, and Acton.

J. S. MARGETSON, Esq. (Welsh, Margetson, & Co.) Cheapside, & Streatham.
GEORGE MOORE, Esq. (Moore & Murphy), Holborn-hill, and Brixton.
C. REED, Esq., F.S.A., Paternoster-row, and Hackney.
J. TUCKER, Esq. (Baker, Tuckers, & Co.) Gresham-st., & Pavenham, Bury, Beds.
GEORGE WILSON, Esq., 6, Clarendon-villas, Notting-hill.

Medical Officers.

THOMAS BEVILL PEACOCK, Esq., M.D., Finsbury-circus.

E. PYE SMITH, Esq., F.R.C.S., Billiter-square, and Hackney.

Auditors.

H. BRETT, Jun., Esq., Old Furnival's Distillery, Holborn.

E. FOX, Esq., St. Helen's-pl., Bishopsgate.
J. PARRINTON, Esq., 16, King-street, City.

Counsel.

ROBERT LUSH, Esq., Inner Temple.

C. J. FOSTER, Esq., LL.D., Lincoln's-inn.

Solicitors.

Messrs. FINCH and SHEPHEARD, Moorgate-street.

JOSEPH M. YETTS, Esq., Temple-chambers, Fleet-street.

Bankers—Messrs. ROGERS, OLDING, and Co., 29, Clement's-lane.

Secretary—S. L. LAUNDY, Esq.

DISTINCTIVE FEATURES.

This Office combines all the modern improvements in the practice of Mutual Life Assurance. Rates of premium for every contingency as moderate as possible, consistent with undoubted security. Guarantee policies for fidelity of trust, in combination with Life Assurance, granted at little more than the simple rate for ordinary Life Policies. No error will vitiate a policy; no charge to the assured for medical fees or stamp duties.

LOANS made to the members on approved personal or other security.

INCOME-TAX REDUCTION.—Parties effecting an Assurance are allowed to deduct the amount of Premiums from their return for the assessment of Income-tax.

POLICIES NOT FORFEITED.—Assurers unable to continue to pay the premiums will not lose the benefit of their Assurance, but a commuted Policy will be granted by the Society free from any future payments.

PASTORAL INCOMES.—Provision may be made by Churches to secure to the Pastor a Retiring Salary when he shall be unable to continue his labours, by the payment of a small Annual Premium.

PROVISION FOR OLD AGE.—Persons may, for a small increased premium, effect an Assurance for a sum to be paid to themselves when they shall attain a given age, say 55 or 60; and if they should die before reaching that age, the amount to be paid to the wife, the family, or other representative.

THE FUNDS invested are amply sufficient to meet all claims which may arise, and the Society being PURELY MUTUAL the ENTIRE PROFITS will be divided triennially among the Assurers for Life.

The General Board meets every Tuesday, at half-past Two o'clock; but Assurances can be effected DAILY, from Ten to Four o'clock, on application to the Secretary, or to any of the Provincial Agents. Prospectuses, and Forms of Proposals, with every other information, may be obtained at the Society's Offices.

GEORGE WILSON, Chairman.
JOS. TUCKER, Vice-Chairman.
SAMUEL L. LAUNDY, Secretary.

PROFESSIONAL LIFE ASSURANCE COMPANY.

CHIEF OFFICES: 76, CHEAPSIDE, LONDON.

ADMITTING, ON EQUAL TERMS, PERSONS OF EVERY CLASS TO ALL ITS BENEFITS AND ADVANTAGES.

CAPITAL, £250,000;

Fully subscribed for by a numerous body of Shareholders, offering the most perfect security to all parties transacting business with the Corporation.

Directors.

Chairman—Major Henry Stones, LL.B.

Deputy Chairman—James Andrew Durham, Esq.

William Wellington Cooper, Esq.

Rev. J. W. Gleadall, M.A.

Andrew Durham, Esq., Bath & Belfast.

Rev. Henry Hamilton, De Vesci-terrace,

Kingstown, near Dublin.

Jacob Montefiore, Esq.

Capt. Edmund Nash Norcott, R.N.

Thomas George Williams, Esq.

Edward Gamaliel Winthrop, Esq.

Auditors.

George Bain, Esq., 18, Parliament-street.

Frederick Woollatt, Esq., Crown-court.

E. W. G. Evans, Esq., 15, Basinghall-

street.

Resident Manager and Actuary—Edward Baylis, Esq.

Physicians.

T. A. Barker, M.D., Lower Grosvenor-st. | W. W. Gull, M.D., Guy's Hospital.

Surgeon—William White Cooper, Esq., F.R.C.S., 19, Berkeley-square.

Bankers—The Commercial Bank of London.

Solicitor—Edward Merrick Elderton, Esq., 3, Lothbury.

IMPORTANT FEATURES OF THE CORPORATION.

ONE-TENTH of the entire Profits of the Company:—

1st.—For the relief of aged and distressed parties assured for life, who have paid five years' premiums, their widows and orphans.

2nd.—For the relief of aged and distressed original proprietors, assured or not, their widows and orphans, together with 5 per cent. per annum on the capital originally invested by them.

All policies indisputable and free of stamp duty.

Rates of premium extremely moderate.

No extra charge for going to or residing at (in time of peace) Australasia—Bermuda—Madeira—Cape of Good Hope—Mauritius—and the British North American Colonies.

Medical men in all cases remunerated for their report.

Assurances granted against paralysis, blindness, accidents, insanity, and every other affliction, bodily and mental, at moderate rates.

A liberal commission allowed to agents.

Annual premium for assuring £100, namely:—

Age—20...£1 10 9 | Age—30...£1 10 6 | Age—40...£2 13 6 | Age—50...£3 18 6.

Prospectuses, with tables and fullest information, may be had at the offices of the Company, or of any of their agents. Applications for agencies requested.

EDWARD BAYLIS,

OFFICES, 76, CHEAPSIDE, LONDON.

Resident Manager and Actuary.

WATERLOO

LIFE, EDUCATION, CASUALTY, & SELF-RELIEF ASSURANCE COMPANY,
OFFICES, 355, STRAND, LONDON.

INCORPORATED UNDER STAT. 7 & 8 VICT., CAP. 110.

Capital £400,000.

DIRECTORS.

Josh. Bishop, Esq., 5, Crescent, Minorics,
and 28, Bedford-square, *Chairman*.
William Beresford, Esq., 4, Hare-court,
Temple, and Northfleet, Kent.
Maj. Robt. Ellis, Madeley-villas, Kensington.
G. Mitchell, Esq., 34, Thornhill-sq., Islington.
Henry Smith, Esq., 3, Bartholomew-lane,
and Muswell-hill.
Auditors.—James Andrew Durham, Esq., 21, Lombard-street; Henry Nicholls, Esq.,
2, Stone Buildings, Lincoln's Inn; Thos. Paul, Esq., Upton-villas, Kilburn.
Consulting Actuary.—Edward Baylis, Esq., 76, Cheapside.
Medical Officers.—John Thomson, M.D., F.L.S.; George Bermingham, Esq.
Solicitors.—Messrs. Bennett and Paul, 1, Sise-lane, City.
Bankers.—The Commercial Bank of London, Lothbury.
Stock and Share Agents.—Messrs. Bishop and Greenfield.
Manager and Secretary.—Thomas George Williams, Esq., jun.

IMPORTANT FEATURES OF THIS COMPANY.

I.—Twenty per Cent. of the profits appropriated for education of children of qualified Assurers and Shareholders. Half of this sum is set apart exclusively for establishing endowed schools upon purely voluntary principles.

II.—Twenty per Cent. applied for relief of Shareholders and qualified Assurers, their widows and orphans, in distress and destitution, by providing annuities, and homes, or asylums.

III.—Ten per Cent. for granting to Shareholders and qualified Assurers Loans at one per cent. per annum; and for affording suretyship for them or their children to obtain or secure situations of trust. These advantages are secured to Policy and Share Holders by the Company's deed of settlement.

IV.—Assurances granted against paralysis, blindness, insanity, accidents, and every other affliction, mental or bodily, totally incapacitating the Assured.

Every description of Life Assurance business transacted.

Extracts from the Company's Tables to Assure £100.

AGE.	With Bonus, and entitling to Participation in all the Funds.			Without Bonus, but entitling to Annuity Relief Fund, and all the other Funds.		
	£	s.	d.	£	s.	d.
20	1	18	10	1	13	6
30	2	8	6	2	4	6
40	3	4	6	2	19	9
50	4	12	6	4	5	6

To assure against Paralysis, Blindness, Insanity, Accidents, and every bodily or mental affliction, from whatever cause arising, totally disabling the Assured.

GE.	£25 per Annum.			£50 per Annum.			£100 per Annum.		
	£	s.	d.	£	s.	d.	£	s.	d.
20	1	13	9	3	7	6	6	15	0
30	2	0	10	4	1	8	8	3	4
40	2	9	0	4	18	0	9	15	10
50	2	19	0	5	18	0	11	15	10

Extract from the Second Annual Report.

The Directors are gratified to announce, that the new business transacted by this corporation during the past year has exceeded that of the former year by upwards of 100 per cent.; the number of policies issued being 400, assuring the sum of £142,304, and producing the annual income of £4,787; making in all 603 policies granted to this date; assuring the sum of £214,263, and producing an annual revenue of £7,162.

It will be seen from the above statement that the average amount assured under each policy is £355 6s. 7d., the annual premium for each being £11 17s. 4d. This Company has, therefore, secured to itself, in less than two years, a large income, amounting to upwards of £7,000, irrespectively of that derivable from investments.

Detailed Prospectuses on application to the Secretary. Active Agents wanted:
OFFICES, 355, STRAND, NEAR WELLINGTON-STREET.

ADVERTISEMENTS.

SPECIAL NOTICE.

Intending Life Assurers, and Policy-holders in other Companies, are invited to
Examine the Rates, Principles, and Provisions of

THE SCOTTISH PROVIDENT INSTITUTION.

The only Society in which the advantages of Mutual Assurance can be obtained at moderate premiums. Since its establishment in 1837, it has issued upwards of 6,500 Policies, covering Assurances greatly exceeding £2,500,000; a result the more satisfactory, as no indiscriminate Commission has been paid for it.

RATES.

Annual Premium to Assure £100 at Death.

Age 25	30	35	40	45	50
£1 18 0	£2 1 6	£2 6 10	£2 14 9	£3 5 9	£4 1 0

It will be seen, on comparison, that the same Premium which, at Age 30, for example, is charged in the other Scottish Mutual Offices for Assurance of £1,000, will secure in this Society a Policy for £1,230.

PRINCIPLES.

1st. Premiums at early and middle ages, about a fourth lower than those of other Mutual Societies.

2nd. A more accurate adjustment of the Rates of Premium to the several ages.

3rd. A principle in the division of the surplus, more safe, equitable, and favourable to good Lives.

4th. Exemption from Entry-money and Stamp Duty.

Policies Indisputable, except on the ground of Fraud.

In all points of practice, as in provision for the indefeasibility of Policies, facility of license for travelling or residence abroad, and of obtaining advances on the value of the Policies, the regulations of the Society, as well as the administration, are as liberal as is consistent with right principle.

Copies of the Fifteenth Annual Report, containing a Statement of the Principles of the Institution, Form of Proposal, and every information, may be obtained free, on application at the Head Office in Edinburgh, or at the Office in London, 12, MOORGATE STREET.

GEORGE GRANT, *Resident Secretary.*

KENT MUTUAL

LIFE AND FIRE ASSURANCE SOCIETIES,

No. 6, OLD JEWRY, LONDON; 5, WATERLOO-PLACE, PALL-MALL;
10, ALBION-PLACE, HYDE-PARK SQUARE; 149, SLOANE-STREET, CHELSEA;
118, NEW-STREET, BIRMINGHAM; AND ROCHESTER, KENT.

LIFE.

Most moderate Premiums, half of which may remain unpaid.—ALL POLICIES INDISPUTABLE.—All Profits divisible Triennially among the Assured.—Liberty for Foreign Residence and Travel greatly extended.

FIRE.

Also most reasonable Premiums.—Guaranteed Fund, £100,000. Last return 25 per cent.—Policies may be effected daily.

Prospectuses, Annual Reports, Forms of Proposals, and all other information, will be supplied upon application, personally or by letter, at the Head Offices, or at any of the numerous Agencies throughout the United Kingdom.

GEORGE CUMMING, MANAGER.

ADVERTISEMENTS.

NATIONAL GUARDIAN ASSURANCE SOCIETY,

for Life, Fire, Annuities, Loans, &c.,

No. 19, MOORGATE STREET, CITY, LONDON.

Trustees.

M. T. BASS, Esq., M.P., Burton-on-Trent. | D. A. GIBBS, Esq., Milton-st., City.
Admiral Sir E. C. STRODE, K.G.H. & K.C.H., Southill-house, Somersetshire.

BRANCH OFFICES:

BIRMINGHAM.....8, Newhall-street. MANCHESTER65, King Street.
BRISTOL Albion Chambers. NEWCASTLE-ON-TYNE, 1, Dean Street.
LIVERPOOL.....84, Lord Street. HAMBURG7, Alter Wandrahm.

LIFE DEPARTMENT.

Eight-tenths of the Profits are divided periodically among the Assured. Thus all the real advantage of a Mutual Company is secured to the Assured without their incurring the liabilities of co-partnership.

NONFORFEITURE OF POLICIES.—Where Policies of five years' standing are not continued, from poverty or any other cause, the whole of the premiums which have been paid are returned to the representatives of the Assured, after deducting a sum to be determined by the Directors, not exceeding two years' premium, the Stamp Duty, and Medical Fee.

Policies, except in cases of fraud, are not disputed; for errors and unintentional misrepresentations an equitable deduction only is made from the sum insured, and such errors may be corrected at any time on fair terms.

No Stamp Duty charged, nor Medical Fees.

Policies adapted in amount to all classes; quarterly or monthly payments received if desired.

Premium for the Assurance of £100.

AGE.	Annual Premium.			Half-Yearly.	Quarterly.		
15	1	11	11	0	16	8	6
20	1	15	10	0	18	8	6
25	2	0	10	1	1	3	0
30	2	6	10	1	4	5	0
35	2	13	8	1	7	11	0
40	3	2	4	1	12	6	0
45	3	12	5	1	17	9	0
50	4	6	11	2	5	4	1

FIRE DEPARTMENT.

The Rates of the Society are as liberal as those of other respectable and prudently conducted Offices.

Prospectuses, Forms of Proposal, and every information may be obtained from

JESSE HOBSON, SECRETARY,
19, MOORGATE STREET, CITY.

ROYAL EXCHANGE ASSURANCE CORPORATION.

(Established by Royal Charter, A.D. 1720.)

Persons assured in this Office incur NO MUTUAL LIABILITY as Partners, nor have they to depend upon any uncertain Fund; the Capital-Stock of the Corporation affording unquestionable Security for the fulfilment of its engagements.

FIRE AND LIFE ASSURANCES

May be effected with this Corporation on terms highly advantageous to the public.

Any sum not exceeding £10,000 may be insured on one Life, either with participation in profits, or at lower rates of Premium without such participation.

The reversionary Bonus has amounted, on an average, to 2 per cent. per annum on the sum assured, or to 46 per cent. on the premium paid.

Further Bonuses will be declared at the end of the year 1855, and at the end of every five years from that date.

The Corporation bear the cost of Policy Stamps and Medical Fees, and the Assured are subject to no charge but the Premium.

No extra Premium is required for service in the Militia.

LOANS may be obtained on unencumbered Policies to the full extent of their official values, without involving legal expense.

This Corporation affords to the Assured all the advantages of modern practice, with the stability of an Office safely constituted under Royal Charter and Special Acts of Parliament, and tested by the experience of nearly a Century and a half. There is but one older Life Office in existence.

ANNUITIES are granted, Immediate, Deferred, or Contingent; also

MARINE ASSURANCES at the current Rates of Premium.

Royal Exchange, London.

ALEXANDER GREEN, Sec.

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The **SYSTEM OF INSTRUCTION** seeks to fit the Pupils for an extended sphere of usefulness in after life, by a course of sound moral, religious, and intellectual training, the chief aim of which is, to **CONVINCE THE UNDERSTANDING RATHER THAN LOAD THE MEMORY.**

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* * For a full report of the School on breaking up at Midsummer, see *British Banner*, June 22nd, 1853.

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The above Society is conducted on catholic and evangelical principles, and its sole object is the conversion and spiritual welfare of Jews at home and abroad. For this purpose, and in entire dependence on the Divine Blessing, of which many tokens have been graciously afforded, it diffuses the Word of God and Scriptural Publications, and employs pious and approved Missionaries, nearly all of whom are Christians of the seed of Abraham. Their stations are Beyrout, Tunis, Gibraltar, Frankfort, Breslau, Wurtemberg, Mulhouse, Lyons, and Paris. In this country, one is engaged in Devonshire, one at Portsmouth, one at Birmingham and Hull, one at Manchester, and eight in London.

The Funds of the Society are quite inadequate to its requirements; and the Committee very earnestly solicit the aid of all who love the Lord Jesus Christ, and desire the extension of His kingdom, accompanied by their believing intercessions for the promised effusion of the Holy Spirit.

Contributions will be thankfully received by the Treasurer, **Sir JOHN D. PAUL**, Bart., 217, Strand; and at the Office, No. 1, Crescent Place, Blackfriars, by **Mr. GEORGE YONGE**, Resident Secretary.

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—1 TIM. vi. 17.

THE design of this Society is to bring the important subject of personal religion periodically under the attention of the nobility and gentry of our country. In the ordinary distribution of religious tracts, the higher classes of society have not received attention in proportion to that degree of concern which has been manifested on behalf of the poor. For this purpose, suitable tracts are prepared, which, from their appearance and contents, are calculated to interest and impress the parties whose benefit is sought.

As one of the tracts, enclosed in an envelope, weighs less than half-an-ounce, it can be sent to any part of the United Kingdom for *one penny*. It is evident that this is the least objectionable, the most respectful and effectual method of approaching the rich.

Since the formation of the Society nearly two million tracts have been circulated among the higher classes of the community.

About 250,000 are issued annually, of which, a large number are sent *through the post*, to the metropolis, to various parts of the country, and to the English gentry on the Continent. 4,000, addressed to the Bereaved, are forwarded during each year to persons called, in the providence of God, to sustain the loss of friends and relatives by death.

By means of the low rate of postage for the publications in France, one of the tracts can be forwarded for about one farthing to any part of that country. In connexion with this object it must be remembered, that the English residents are not so privileged with the means of grace as in this country, and will more gladly read religious publications printed in their own language, and coming from their native land. The accounts already brought before the Committee, of the reception of the tracts, have been most encouraging and satisfactory. Many striking instances of good have, through the blessing of God, resulted from the perusal of the tracts published by this Society.

Names of *invalids* have been forwarded to the Committee, and tracts suitable to them have been selected and sent. By this instrumentality, material assistance can be rendered to those who wish to bring the important subject of personal religion under the notice of any person, in whose spiritual welfare they feel interested. The minister may thus visit many families which he cannot otherwise reach; and the tracts will be sent every month, as they are published, post-paid, to subscribers, or to any of their friends, whether in Great Britain, or on the Continent; also to those who have recently lost relatives by death, the tract "*To the Bereaved*" will be forwarded to *the house of mourning*, on their names and addresses being forwarded to the Secretary.

Let it be remembered, that the classes for whose spiritual good the Committee labour are "by nature children of wrath, even as others." They are, in many instances, indifferent to religion, and have strong inclinations and numerous inducements peculiar to their circumstances, to expend their time and thoughts on the attainment and enjoyment of the things which "perish in the using." All available means to awaken attention to their danger, and to the necessity of seeking more enduring treasures, should be gladly adopted and well supported.

These classes have, moreover, extensive influence. When they are satisfied with being merely nominal Christians, this is on the side of evil; but when they receive the Gospel, "not in word only, but in power," the influence of character, station,

English Monthly Tract Society—continued.

property, and education, is made subservient to the extension of Divine truth, and the salvation of mankind.

Neither ought it to be forgotten, that a greater part of the light literature which circulates so widely in the present day, while professing respect to the Bible, advocates views and conveys impressions on religious subjects which differ widely from the instructions of Christ and his Apostles. And it is not less true, that many fashionable volumes, of grave and serious pretensions, only help to increase the evil.

Whether it arises from a culpable delicacy or not, it is a fact that Christian friends are not in the habit of addressing their more wealthy neighbours on religious subjects, either so frequently or so earnestly as they do those in humbler circumstances. The efforts of this Society by no means justify this neglect, nor supply the deficiency; but the fact shows that such efforts are greatly needed.

It has been often found that those who would leave excellent volumes on doctrinal and practical religion untouched upon their shelves, read with lively interest and profit the short addresses circulated by this Society. Their recent publication, and attractive form, have induced many, who would not commence a large volume, to take them up in an unoccupied moment; and the Committee have been encouraged by the knowledge that spiritual good has been received in this way by those who had trusted in outward forms, but were strangers to the power of experimental religion.

For this desirable object the Committee now make an earnest appeal; being prepared to extend the circulation of their publications in proportion to the amount of funds placed at their disposal.

Contributions will be thankfully received by Mr. JOHN STABB, Secretary, 27, Red Lion Square; Mr. NISBET, Bookseller, Berners Street, Oxford Street; Mr. SHAW, Bookseller, Southampton Row; and by the Bankers of the Society, Messrs. HERRIES, FARQUHAR and Co., St. James's Street. London.

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N.B. A Sheet of Testimonials forwarded on application.

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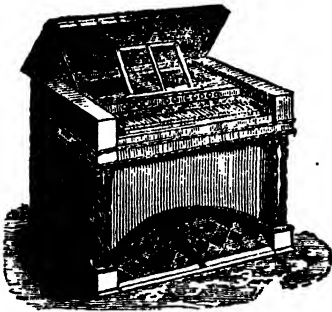
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NOTICE.—The Publishers exceedingly regret the delay which has occurred in the Publication of this Work, but it has arisen entirely from the numerous engagements of the Editor, who is anxious that it should not appear without undergoing the most careful revision, which involves a great amount of labour. The Printing, however, has now so far proceeded, that it is confidently hoped the Volume may appear in the course of a month from the present time, and, until Publication, Subscribers' Names will be received on payment of TWELVE SHILLINGS, but it must be understood, that immediately afterwards, the Price will be considerably raised.

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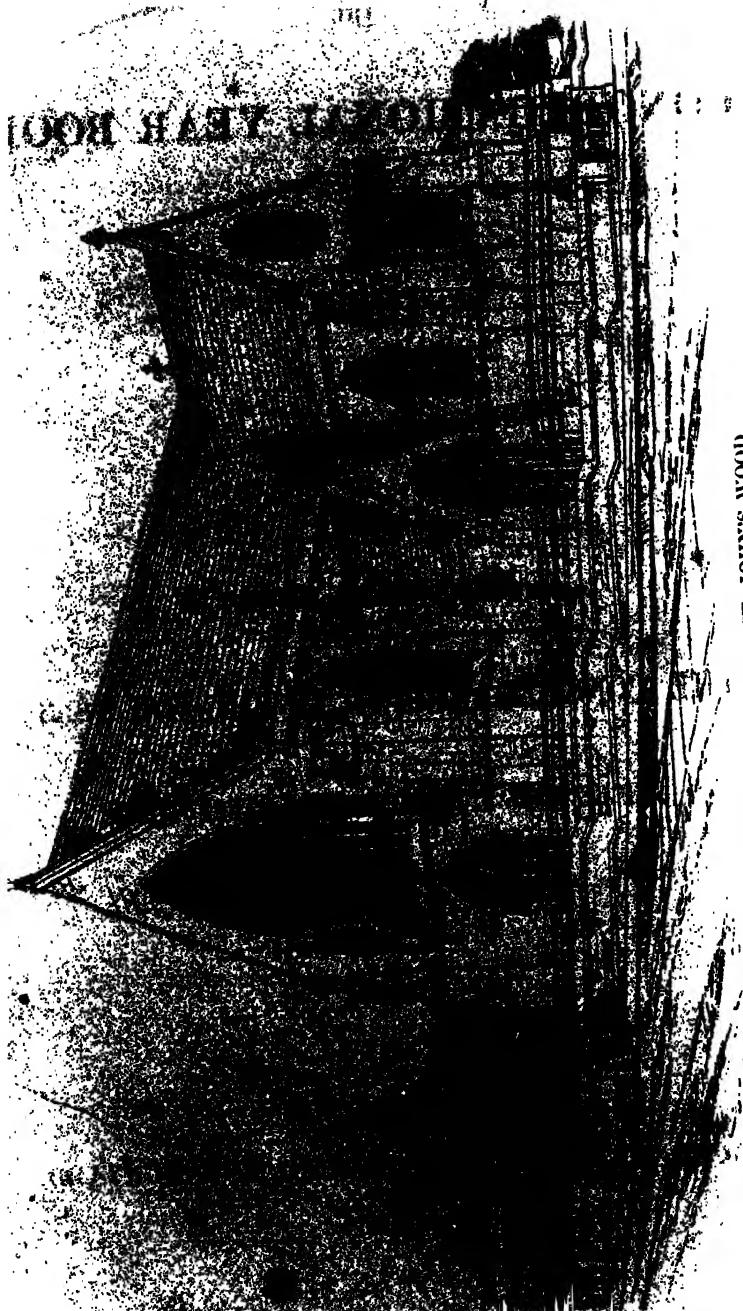
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P R E F A C E.

ATTENTION is specially invited to the valuable addresses of the Rev. JOHN ALEXANDER; the practical document on Education, by EDWARD BAINES Esq.; the deeply interesting statement on the Evangelical Churches on the Continent, by Rev. E. T. PRUST; and to all other Papers incorporated with the Report in the first part of the volume.

The space occupied by the Report, and the Census Returns on Religious Worship, has compelled the Editor to abridge his preparations, and to postpone several articles to a future number.

The "Returns" are given only so far as they relate to the Independents with the exception of two or three tables, to show the comparative provision for worship made by other bodies. The most remarkable feature in the comparison, is the extraordinary increase of the various bodies of Wesleyans, during the last fifty years. While the Independents have multiplied their chapels *three-fold*, the Wesleyans, including all the sects among them, have, together, multiplied their places for worship nearly *seventeen-fold*.

The Editor begs to express his obligations to GEORGE GRAHAM, Esq., the Registrar-General, and to his coadjutors, THOMAS and HORACE MANN, Esqs., for their kind permission to select from the proofs of the "Returns," while they were passing through the press, such portions as were adapted to the purposes of the YEAR BOOK.

Numerous events in 1853 would have been noticed, had space allowed. They can be now only chronicled for future reference.

The *Jubilees* of the British and Foreign Bible Society, and the Sunday-School Union. May God speed their labours!

The MISSION of the Hundred Ministers to Ireland, with the treatment they received at the hands of the Catholics; the imprisonment of a British lady in Tuscany for circulating the Bible, and religious books; and the attempts in France to close the voluntary chapels and schools, are illustrative of the unchanged spirit of Popery. Infallibility and improvement cannot co-exist. The former must be destroyed before the latter can effected.

MADAGASCAR, in consequence of political changes, presents a more hopeful appearance respecting its future evangelisation.

CHINA, torn and distracted by internal rebellion, is likely to eject the Tartar dynasty, and with it to throw down the barriers hitherto raised against the introduction of European commerce and religion. Missionaries

and a million of Testaments are about to be sent, as an earnest of future good to that vast empire.

CHURCH RATES have heard their doom. The House of Lords pronounced its decision in the celebrated Braintree case, which has given the majority, in vestry assembled, the unquestionable right to decide whether a Church Rate shall be granted, or not. Agitation has, in consequence begun, and will not cease, till that fruitful source of parochial strife and social injustice shall be destroyed.

The Charitable Trusts Bill has passed, and the 62nd clause, given in page 308, deserves the special consideration of all trustees of endowed chapels.

The Clergy Reserves (Canada) Bill, passed May 9, is a step in the right direction, towards the liberation of religion from State patronage and control, and effecting social equality among the Colonists.

The Spring Conference at Chester, on Religious Revival, is no ordinary event of the year, and would have received consideration; but only reference can now be made to the publication entitled the "Chester Conference."

The Cholera has again visited our shores, and caused fearful destruction among the northern towns. It is still amongst us, but with less virulence. May God mercifully avert its threatened prevalence!

The American Congregationalists are emulating the doings of the Congregational Union at home. They formed a Union last year at Albany; and they commence 1854 with a "Congregational Year Book" for their own body, in the United States. Our congratulations and good wishes attend their new and important projects.

The Editor feels happy in renewing the expression of his thanks to his numerous correspondents; regrets that some of their communications came too late for use in the present number; and fervently prays that peace and prosperity may attend the Churches of the Congregational Order, with their "Bishops and Deacons," throughout the world; and that "grace, mercy and peace" may be "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Amen.

ROBERT ASHTON.

CONGREGATIONAL LIBRARY,
December 24, 1853.

***** DEATH OF REV. RALPH WARDLAW, D.D.**—Since the Biographical List of Deceased Ministers was completed, this distinguished divine has ceased from his labours, and entered into rest. He died December 17, 1853, in the seventy-fourth year of his age.

The REV. J. J. BEYNON, of Dorrington, Shropshire, has also been gathered to his fathers.

NOTE.

Various communications having been forwarded to the Editor during December, and even as late as the 22nd, he hereby gives notice, that he cannot be answerable for the insertion of any information in the **YEAR BOOK**, unless received on or before the first day of December.

CALENDAR FOR 1854.

The Year 1854 is the Second after Leap Year, and the Sixteenth of the Reign of Her Majesty Queen Victoria.

ECLIPSES IN 1854.

May 12.....MOON. Partial. Invisible at Greenwich.
26.....SUN. Annular Eclipse. Invisible at Greenwich.
Nov. 4.....MOON. Partial. Visible at Greenwich. Commences 6.53 p.m. Ends 11.51 p.m.
19.....SUN. Total. Invisible at Greenwich.

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Spring	March	21	Good Friday	April	14	Lady Day
Summer	June	21	Easter Sunday	April	16	Midsummer
Autumn	September	23	Whit Sunday	June	4	Michaelmas
Winter	December	21	Christmas Day	December	25	Christmas

CORRESPONDENCE OF THE YEAR 1854 WITH ANCIENT ERAS.

The Year of the Julian Period 6567 | From the Foundation of Rome..... 2607
From the First Olympiad 2630 | From the Epoch of Neboussar 2603
The Year 5615 of the Jewish Era commences on October 3, 1854. The Year 1271 of the Moham-
medan Era commences on October 4th, 1854.

LAW TERMS, 1854.

Hilary Term Begins Jan. 11..... Ends Jan. 31 | Trinity Term..... Begins May 25..... Ends June 15
Easter Term " April 15... " May 11 | Michaelmas Term... " Nov. 2... " Nov. 25

THE ROYAL FAMILY.

QUEEN ALEXANDRINA VICTORIA, born May 24, 1819, suc. June 20, 1837, cr. June 28, 1838,
mar. Feb. 10, 1840, to
ALBERT FRANCIS AUGUSTUS CHARLES EMANUEL, Duke of Saxe, Prince of Coburg and Gotha,
born August 26th, 1819.

Issue.—VICTORIA ADELAIDE MARY LOUISA, *Princess Royal*, b. November 21, 1840.
ALBERT EDWARD, *Prince of Wales*, b. Nov. 9, 1841. LOUISA CAROLINA ALBERTA, b. March 18, 1848.
ALICE MAUD MARY, b. April 25, 1843. ARTHUR WILLIAM PATRICK ALBERT, b. May 1, 1850.
ALFRED ERNEST ALBERT, b. August 6, 1844. LEOPOLD GEORGE DUNCAN ALBERT, b. April 7,
HELENA AUGUSTA VICTORIA, b. May 25, 1846. 1853.

TRANSFER DAYS AT THE BANK.

	Div. due.		Div. due
Bank Stock.....	Tu. Wed. Th. & Fr.	New 5 per cent. Annuities, Tu. Wed. Th. & Fr.	
3 per cent. Reduced .....	...	3 per cent. Consols	
3½ per cent.	...	3 per cent. 1726.....	
3½ per cent. 1818 .....	...	New 3½ per cent.	
Long Annuities, 1890		Annuities, January, 1860..	
Annuities, 1859			annuity July 12

HOLIDAYS AT PUBLIC OFFICES.

Exchequer, Bank of England, and India House.—Good Friday and Christmas Day.
The Transfer Office.—Good Friday and Christmas Day.—May 1.—Nov. 1.
Custom House, Excise, and Docks.—Good Friday.—Queen's Birthday.—Coronation Day.—Prince of
Wales' Birthday—Christmas Day.
Stamps and Taxes.—The same, with the addition of May 29, and Whit Monday and Tuesday.

POST OFFICE REGULATIONS.

Rates of Postage.—INLAND LETTERS weighing not exceeding half-an-ounce, 1d.; not exceeding one ounce, 2d.; for every ounce above that weight, two additional single rates are chargeable. Parliamentary Papers open at the ends, whether prepaid or not, under four ounces, 1d.; and 1d. every additional four ounces. All unpaid letters charged double postage. Money prepayment for inland letters is not permitted at the branch or receiving offices. Money payments are allowed at the Chief Office till 5 p.m.; after which, as in the case of the other offices, they must be prepaid in stamps, or sent unpaid.

CAUTION.—Packets containing perishable articles, such as wedding cake, &c., will be stopped at the Dead Letter Office; also bottles of fluid, leeches, brass or iron plates, knives, or any pointed or other articles with sharp angles. Letters can be registered to all parts of the United Kingdom and foreign parts on payment of 6d. for which a receipt is given at the inland Office, where registered letters are received from 10 until half-past 5 o'clock.

Registered letters to any part of the United Kingdom must be paid in stamps, and the fee of 6d. in money. Newspapers to the British Colonies and possessions, or to foreign parts, must be posted within seven days after publication, and foreign newspapers must be printed in the language of the country from which they have been forwarded. On failure of either of these provisions, they will be charged as letters according to their weight.

Newspapers in which any letter, paper, or other thing is inclosed, or with any writing or marks of reference or information upon them, or upon the covers, other than the address, will be charged with treble the duty of letter postage.—Newspapers, circulating in the United Kingdom, may be written upon, provided a penny stamp be affixed to the paper itself, and not to the envelope or cover.

Book Post.—No packet must exceed two feet in length. Each packet must be sent without a cover, or in a cover open at the ends or sides. It must not contain any letter, or any sealed enclosure whatever. The postage must be prepaid in stamps. The following are the rates of postage—not exceeding 1lb. in weight, 6d.; not exceeding 2lb., 1s.; and so on, 6d. being charged for every complete pound, or for any additional fraction of a pound. The foregoing is confined to the United Kingdom.

Money Orders.—Charged 3d. for any sum under £2.—6d. from £2 to £5, the highest order.

Every money order must be presented for payment before the end of the second calendar month from the date it was issued—otherwise a new order will be necessary, for which a second commission must be paid.

A money order granted upon London, without specifying any particular office in London, can only be paid at the Money Order Office, in St. Martin's-l.-Grand.

JANUARY—31 Days.

MOON'S CHANGES.

First Quarter... 6th day, 5h. 43m. Morn.
Full Moon... 14th day, 5h. 11m. Morn.
Last Quarter... 22nd day, 10h. 23m. Morn.
New Moon... 28th day, 6h. 12m. After.

- 1 S 1st Sunday after Christmas.
- 2 M British Museum closes. Qter.
- 3 R [Sessions commence.
- 4 W Sun rises 6h. 8m.
- 5 T Dividend due at Bank, &c.
- 6 F Epiphany.
- 7 S Clock bef. Sun 6m. 35s.
- 8 S 1st Sunday after Epiphany.
- 9 M Fire Ins. ceases. Brit. Mus. op.
- 10 T Sun ri. 6h. 6m. [10 to 4 M.W.F.
- 11 W Hilary Term begins.
- 12 Th
- 13 F Cambridge Term begins.
- 14 S Oxford Term begins.
- 15 S 2nd Sunday after Epiphany.
- 16 M Sun rises 6h. 1m.
- 17 T Clock bef. Sun 10m. 24s.
- 18 W
- 19 Th
- 20 F
- 21 S
- 22 S 3rd Sunday after Epiphany.
- 23 M Sun rises 7h. 54m.
- 24 T Clock bef. Sun 12m. 24s.
- 25 W
- 26 Th
- 27 F
- 28 S
- 29 S 4th Sunday after Epiphany.
- 30 M
- 31 Th Hilary Term ends.

FEBRUARY—28 Days.

MOON'S CHANGES.

First Quarter... 6th day, 10h. 57m. Night.
Full Moon... 13th day, 2h. 57m. Morn.
Last Quarter... 20th day, 10h. 44m. Morn.
New Moon... 27th day, 4h. 39m. Morn.

- 1 W
- 2 Th Candlemas.
- 3 F Clock bef. Sun 14m. 8s.
- 4 S
- 5 S 5th Sunday after Epiphany.
- 6 M
- 7 T Sun rises 7h. 32m.
- 8 W Half Quarter Day.
- 9 Th
- 10 F Clock bef. Sun 14m. 32s.
- 11 S
- 12 S Septuagesima Sunday.
- 13 M Sun rises 7h. 21m.
- 14 T Valentine's day.
- 15 W
- 16 Th Clock bef. Sun 14m. 22s.
- 17 F Sun rises 7h. 14m.
- 18 S
- 19 S Sexagesima Sunday.
- 20 M
- 21 Th
- 22 W Clock bef. Sun 13m. 46s.
- 23 Th Sun rises 7h. 2m.
- 24 F St. Matthias. Cambridge Term divides at noon.
- 25 S
- 26 S Quinquagesima Sunday.
- 27 M
- 28 Th Shrove Tuesday.

MARCH—31 Days.

MOON'S CHANGES.

First Quarter... 6th day, 7h. 10m. Even.
Full Moon... 14th day, 5h. 53m. Aftern.
Last Quarter... 21st day, 6h. 2m. Aftern.
New Moon... 28th day, 4h. 52m. Aftern.

- 1 W Ash Wednes. St. David's Day.
- 2 Th Clock bef. Sun 12m. 26s.
- 3 F Sun rises 6h. 45m.
- 4 S
- 5 S Quadrages. Sun. 1st in Lent.
- 6 M
- 7 T Clock bef. Sun 11m. 17s.
- 8 W
- 9 Th Sun rises 6h. 31m.
- 10 F
- 11 S
- 12 S 2nd Sunday in Lent.
- 13 M Clock bef. Sun 9m. 42s.
- 14 Th
- 15 W Sun rises 6h. 17m.
- 16 Th
- 17 F
- 18 S Clock bef. Sun 8m. 16s.
- 19 S 3rd Sunday in Lent.
- 20 M
- 21 W Vernal Equinox.
- 22 W Sun rises 6h. 2m.
- 23 Th
- 24 F Clock bef. Sun 6m. 26s.
- 25 S LADY DAY.
- 26 S 4th Sunday in Lent.
- 27 M
- 28 Th
- 29 W Clock bef. Sun 4m. 54s.
- 30 Th Sun rises 5h. 44m.
- 31 F Dividend due India Bonds.

APRIL—30 Days.

MOON'S CHANGES.

First Quarter... 5th day, 3h. 22m. Aftern.
Full Moon... 13th day, 5h. 57m. Morn.
Last Quarter... 20th day, 12h. 14m. Morn.
New Moon... 27th day, 6h. 11m. Morn.

- 1 S Clock bef. Sun 3m. 59s.
- 2 S 5th Sunday in Lent.
- 3 M Quarter Sessions commence.
- 4 Th Sun rises 5h. 32m.
- 5 W Dividend due at Bank, &c.
- 6 Th Old Lady Day.
- 7 F Cambridge Term ends.
- 8 S Oxford Term ends. Fire Ins.
- 9 S Palm Sunday. [ceases.
- 10 M Clock bef. Sun 1m. 22s.
- 11 Th Sun rises 5h. 17m.
- 12 W
- 13 Th Clock bef. Sun 0m. 33s.
- 14 F Good Friday.
- 15 S
- 16 S EASTER SUNDAY.
- 17 M Easter Monday.
- 18 Th Easter Tuesday.
- 19 W Easter Term begins.
- 20 Th Day breaks 2h. 41m.
- 21 F Clock aft. Sun. 1m. 20s.
- 22 S
- 23 S Low Sunday. 1st after Easter.
- 24 M
- 25 Th Princess Alice born, 1843.
- 26 W Oxford and Cam. Terms begin.
- 27 Th
- 28 F Sun rises 4h. 41m.
- 29 S Clock aft. Sun 2m. 46s. Royal [Academy opens.
- 30 S 2nd Sunday after Easter.

MAY—31 Days.

MOON'S CHANGES.

First Quarter... 5th day, 9h. 30m. Morn.
Full Moon... 12th day, 3h. 36m. Aftern.
Last Quarter... 19th day, 6h. 33m. Morn.
New Moon... 26th day, 8h. 41m. Aftern.

- 1 M Great Exhibition opened 1851.
- 2 Th British Museum closes. Prince
- 3 W Arthur born, 1850
- 4 Th Sun rises 4h. 29m.
- 5 F
- 6 S Clock aft. Sun 3m. 32s.
- 7 S 3rd Sunday after Easter.
- 8 M Half Quarter Day.
- 9 Th British Museum opens 10 till 7.
- 10 W Clock aft. Sun 3m. 48s.
- 11 Th Easter Term ends.
- 12 F Eclipse of Moon.
- 13 S Old May Day.
- 14 S 4th Sunday after Easter.
- 15 M Sun rises 4h. 11m.
- 16 W
- 17 Th Clock aft. Sun 3m. 52s.
- 18 Th
- 19 F
- 20 S
- 21 S Rogation Sunday.
- 22 M Sun rises 4h. 1m.
- 23 Th Clock aft. Sun 3m. 34s.
- 24 W Queen Vict. born, 1819.
- 25 Th Ascen. Trinity Term begins.
- 26 F Eclipse of Sun.
- 27 S King of Hanover born, 1819.
- 28 S Sunday after Ascension.
- 29 M Restoration of Charles II.
- 30 Th Sun rises 3h. 53m.
- 31 W

JUNE—30 Days.

MOON'S CHANGES.

First Quarter... 4th day, 12h. 40m. Morn.
Full Moon... 10th day, 11h. 20m. Night.
Last Quarter... 17th day, 2h. 16m. Aftern.
New Moon... 25th day, 12h. 2m. Noon.

- 1 Th Cambridge Term div. at noon.
- 2 F Clock aft. Sun 2m. 22s.
- 3 S Oxford Term ends.
- 4 S WHIT SUNDAY.
- 5 M Whit Monday.
- 6 Th Whit Tuesday.
- 7 W Oxford Term begins.
- 8 Th
- 9 F Sun rises 3h. 46m.
- 10 S
- 11 S Trinity Sunday.
- 12 M Clock aft. Sun 0m. 34s.
- 13 Th
- 14 W Sun rises 3h. 44m.
- 15 Th Trinity Term ends. Corpus [Christi.
- 16 F
- 17 S
- 18 S 1st Sunday after Trinity.
- 19 M Clock bef. Sun 0m. 54s.
- 20 Th Accession of Victoria, 1837.
- 21 W Q. Vict. proclaimed.
- 22 Th Sun rises 3h. 44m.
- 23 F
- 24 S MIDSUMMER DAY. Sheriffs elec.
- 25 S 2nd Sunday after Trinity.
- 26 M Quarter Sessions commence.
- 27 Th Clock before Sun 2m. 37s.
- 28 W Queen Victoria crowned, 1838.
- 29 Th
- 30 F Sun rises 3h. 48m.

JULY—31 Days.

MOON'S CHANGES.

First Quarter... 3rd day, 12h. 55m. Noon.
Full Moon... 10th day, 6h. 35m. Morn.
Last Quarter... 17th day, 12h. 25m. Noon.
New Moon... 25th day, 6h. 15m. Morn.

- 1 S Clock before Sun 3m. 28s.
- 2 S 3rd Sunday after Trinity.
- 3 M Dog Days begin.
- 4 Th
- 5 W Div. due at Bank.
- 6 Th Old Midsummer Day.
- 7 F Cambridge Term ends.
- 8 S Oxf. Term ends. Fire Ins. cea.
- 9 S 4th Sunday after Trinity.
- 10 M
- 11 Th Sun rises 3h. 57m.
- 12 W
- 13 Th Clock before Sun 5m. 21s.
- 14 F
- 15 S St. Swithin.
- 16 S 5th Sunday after Trinity.
- 17 M
- 18 Th
- 19 W Sun rises 4h. 6m.
- 20 Th
- 21 F Clock before Sun 6m. 3s.
- 22 S
- 23 S 6th Sunday after Trinity.
- 24 M
- 25 Th Duch. of Camb. born, 1797.
- 26 W
- 27 Th Sun rises 4h. 17m.
- 28 F
- 29 S Clock before Sun 6m. 10s.
- 30 S 7th Sunday after Trinity.
- 31 M

AUGUST—31 Days.

MOON'S CHANGES.

First Quarter... 1st day, 10h. 25m. Night.
Full Moon... 8th day, 1h. 17m. Aftern.
Last Quarter... 15th day, 1h. 50m. Aftern.
New Moon... 23rd day, 6h. 1m. Aftern.
First Quarter... 31st day, 6h. 7m. Morn.

- 1 Th Lammas Day.
- 2 W
- 3 Th Sun rises 4h. 27m.
- 4 F First day of Oysters.
- 5 S [Fred born, 1844.]
- 6 S 8th Sunday after Trinity. Pr. Al.
- 7 M Clock before Sun 5m. 31s.
- 8 Th
- 9 W
- 10 Th Sun rises 4h. 38m.
- 11 F Half Quar. Day. Dog Days end.
- 12 S
- 13 S 9th Sunday after Trinity.
- 14 M Clock bef. Sun 4m. 28s.
- 15 Th
- 16 W Sun rises 4h. 48m.
- 17 Th Duchess Kent born, 1786.
- 18 F
- 19 S
- 20 S 10th Sunday after Trinity.
- 21 M Clock before Sun 2m. 59s.
- 22 Th Sun rises 4h. 57m.
- 23 W
- 24 Th
- 25 F
- 26 S Prince Albert born, 1819.
- 27 S 11th Sunday after Trinity.
- 28 M Clock before Sun 1m. 7s.
- 29 Th
- 30 W Sun rises 5h. 10m.
- 31 Th

SEPTEMBER—30 Days.

MOON'S CHANGES.

Full Moon... 6th day, 9h. 18m. Night.
Last Quarter... 13th day, 6h. 30m. Morn.
New Moon... 22nd day, 8h. 2m. Morn.
First Quarter... 29th day, 12h. 35m. Noon.

- 1 F British Museum closes.
- 2 S
- 3 S 12th Sunday after Trinity.
- 4 M Clock aft. Sun 1m. 2s.
- 5 F Sun rises 5h. 19m.
- 6 W
- 7 Th British Museum opens M.W.F. [10 till 4.]
- 8 F
- 9 S Clock aft. Sun 2m. 43s.
- 10 S 13th Sunday after Trinity.
- 11 M
- 12 Th Sun rises 5h. 31m.
- 13 W
- 14 Th
- 15 F
- 16 S Clock aft. Sun 5m. 9s.
- 17 S 14th Sunday after Trinity.
- 18 M
- 19 Th Sun rises 5h. 42m.
- 20 W
- 21 Th
- 22 F
- 23 S Antumnal Equinox.
- 24 S 15th Sunday after Trinity.
- 25 M Clock aft. Sun 5m. 17s.
- 26 Th Sun rises 5h. 53m.
- 27 W
- 28 Th Sheriffs sworn in.
- 29 F Mich. Day. Lord Mayor elect.
- 30 S Dividend due India Bonds.

OCTOBER—31 Days.

MOON'S CHANGES.

Full Moon... 6th day, 7h. 37m. Morn.
Last Quarter... 14th day, 1h. 45m. Morn.
New Moon... 21st day, 9h. 25m. Night.
First Quarter... 28th day, 7h. 4m. Aftern.

- 1 S 16th Sunday after Trinity.
- 2 M
- 3 Th Sun rises 6h. 5m.
- 4 W
- 5 Th Clock aft. Sun 11m. 30s.
- 6 F
- 7 S
- 8 S 17th Sunday after Trinity.
- 9 M [and Camb. Term begins.]
- 10 Th Div. due at Bank, &c. Oxford.
- 11 W Old Michaelmas Day.
- 12 Th Sun rises 6h. 20m.
- 13 F Clock aft. Sun 13m. 40s.
- 14 S Fire Insurance ceases.
- 15 S 18th Sunday after Trinity.
- 16 M Quarter Sessions commence.
- 17 Th
- 18 W
- 19 Th Clock aft. Sun 14m. 55s.
- 20 F Sun rises 6h. 33m.
- 21 S
- 22 S 19th Sunday after Trinity.
- 23 M
- 24 Th Clock aft. Sun 15m. 40s.
- 25 W
- 26 Th
- 27 F Sun rises 6h. 46m.
- 28 S
- 29 S 20th Sunday after Trinity.
- 30 M
- 31 Th Clock aft. Sun 16m. 14s.

NOVEMBER—30 Days.

MOON'S CHANGES.

Full Moon... 4th day, 9h. 1m. Night.
Last Quarter... 12th day, 10h. 9m. Night.
New Moon... 20th day, 10h. 2m. Morn.
First Quarter... 27th day, 2h. 40m. Morn.

- 1 W
- 2 Th Michaelmas Term begins.
- 3 F Sun rises 6h. 58m.
- 4 S Ec. ipse of Moon.
- 5 S 21st Sun L. after Trinity. Powd. [Plot.]
- 6 M
- 7 Th Clock aft. Sun 16m. 10s.
- 8 W [Wales born, 1841.]
- 9 Th Lord Mayor's Day. Prince of
- 10 F Sun rises 7h. 11m.
- 11 S Hf. Qr. Day. [Tm. div. midn.]
- 12 S 22nd Sunday after Trinity. Cam.
- 13 M
- 14 Th
- 15 W Clock aft. Sun 15m. 15s.
- 16 Th
- 17 F Sun rises 7h. 23m.
- 18 S
- 19 S 23rd Sunday after Trinity.
- 20 M Eclipse of Sun.
- 21 Th Clock aft. Sun 13m. 58s. Pr. [Royal born, 1840.]
- 22 W
- 23 Th
- 24 F Sun rises 7h. 34m.
- 25 S Michaelmas Term ends.
- 26 S 24th Sunday after Trinity.
- 27 M Princess Cam. born, 1833.
- 28 Th Clock aft. Sun 11m. 51s.
- 29 W
- 30 Th

DECEMBER—31 Days.

MOON'S CHANGES.

Full Moon... 4th day, 1h. 34m. Aftern.
Last Quarter... 12th day, 6h. 11m. Aftern.
New Moon... 19th day, 9h. 47m. Night.
First Quarter... 26th day, 12h. 36m. Noon.

- 1 F
- 2 S
- 3 S Advent Sunday.
- 4 M
- 5 Th Sun rises 7h. 51m.
- 6 W
- 7 Th Clock aft. Sun 8m. 21s.
- 8 F
- 9 S
- 10 S 2nd Sunday in Advent.
- 11 M Sun rises 7h. 58m.
- 12 Th
- 13 W
- 14 Th
- 15 F Clock aft. Sun 4m. 39s.
- 16 S Cambridge Term ends.
- 17 S 3rd Sunday in Advent.
- 18 M Oxford Term ends.
- 19 Th
- 20 W Sun rises 8h. 5m.
- 21 Th Shortest day. Com. Coun. elect.
- 22 F Clock aft. Sun 1m. 11s.
- 23 S
- 24 S 4th Sunday in Advent.
- 25 M CHRISTMAS DAY.
- 26 Th
- 27 W
- 28 Th
- 29 F Sun rises 8h. 0m.
- 30 S Clock before Sun 2m. 40s.
- 31 S 1st Sunday after Christmas.

ANNUAL MEETINGS OF CONGREGATIONAL AND GENERAL SOCIETIES.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

MONDAY, 8th of May.—At Two o'Clock, Meeting of Distributors of Fund in Aid of Aged Ministers, in the Congregational Library. At Five o'Clock, Preliminary Meeting of the Members of the Annual Assembly in the same place.

TUESDAY, 9th of May.—At half-past Nine o'Clock, First Session of the Assembly of the Union. Rev. Dr. Halley, Manchester, will preside.

FRIDAY, 13th of May.—At half-past Nine o'Clock, First Adjourned Session of the Assembly of the Union.

The Autumnal Meetings of the Union will be held in October, at Newcastle, Sunderland, and North Shields. Dr. Halley, Chairman.

BRITISH MISSIONS.

MONDAY, 8th of May.—A Meeting or Sermon at Poultry Chapel. At Seven o'Clock.

TUESDAY, 9th of May.—Public Meeting at Finsbury. At Six o'Clock.

CONGREGATIONAL BOARD OF EDUCATION.

FRIDAY, 12th of May.—Annual Meeting, at Crosby Hall. Half-past Six o'Clock.

LONDON MISSIONARY SOCIETY.

May 8.—Meeting of Delegates, at the Mission House, Blomfield-street, at Three, P.M.

10.—Sermon at Surrey Chapel, at half-past Ten, A.M.; and at the Tabernacle, at Six, P.M.

11.—General Meeting at Exeter Hall. Chair taken at Ten, A.M.; and Adjourned Meeting at Finsbury Chapel. Chair taken at Six, P.M.

12.—Sermon to the Young, at Weigh-House Chapel, at half-past Six, P.M.

14.—Sermons on behalf of the Society, in different Chapels in the Metropolis.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 3.—General Meeting at Exeter Hall. Chair taken at Eleven, A.M.

CHRISTIAN INSTRUCTION SOCIETY.

May 2.—General Meeting at Weigh-House Chapel.—Chair taken at Six, P.M.

SUNDAY SCHOOL UNION.

May 4.—General Meeting at Exeter Hall. Chair taken at Six, P.M.

RELIGIOUS TRACT SOCIETY.

May 5.—General Meeting at Exeter Hall. Chair taken at Six, P.M.

PROTESTANT UNION.

May 15.—Annual Meeting, at One o'Clock.

COMMITTEE OR BOARD MEETINGS IN LONDON.

Congregational Union on the first Tuesday in every Month, at Twelve, noon.

Home Missionary Society on the Tuesday after the first Sabbath in every Month, at Four, P.M.

Irish Evangelical Society on the Tuesday after the fourth Sabbath in every Month, at Four, P.M.

Colonial Missionary Society on the third Monday in every Month, at Four, P.M.

Board of British Missions on the Tuesday after the third Sabbath in every Month, at Four, P.M.

Board of Congregational Ministers on the Tuesday after the second Sabbath in every Month, except May, June, July, August, at Four, P.M.

Congregational Board of Education every Wednesday, at Nine, A.M.

Congregational School on first Monday in every Month, at Five, P.M.

London Congregational Chapel-Building Society on the first and Third Wednesdays in every Month, at Four, P.M.

The Associate Fund on Tuesday after second Sabbath in January, April, July, and October, at Six, P.M.

The above Meetings are held at the Congregational Library.

Congregational Fund Board on the first Monday in every Month, at half-past Eleven, A.M., at the Vestry of New Broad-street Meeting House.

Widows' Fund on the first Tuesday in every Month, except July, August, September, and October, at One, P.M., at the Guildhall Coffee House.

Aged and Infirm Ministers on the last Tuesday in January, April, July, and October, at One P.M., at the London Tavern.

London Missionary Society.—Directors' Meeting on the second, fourth, and fifth Mondays in every Month, at Four, P.M., at the Mission House.

Town and Country Directors' Meetings are held quarterly, and convened by special summons.

British and Foreign Bible Society on the first Monday in every Month, at Twelve, noon, at Earl-street.

Tract Society every Tuesday, at Eight, A.M., at 56, Paternoster-row.

Sydney School Union on the third Friday in every Month, at Seven, P.M., at 60, Paternoster-row.

Christian Instruction Society on the first Tuesday in every Month, at Five, P.M., at 60, Paternoster-row.

British and Foreign School Society the third Friday in every Month, at Eleven, A.M.

London City Mission every Monday, at Four, P.M., at No. 8, Red Lion-square.

Protestant Union the Tuesday after the second Sabbath in every Month, at One, P.M., at 7, Blomfield street, Finsbury.

Council of New College on the first Monday in every Month, at Four, P.M., usually at the Vestry of Poultry Chapel.

OFFICERS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

1853—1854.

Treasurer.

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BENJAMIN HANBURY, Esq.

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REV. GEORGE SMITH. | REV. ROBERT ASHTON.

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AS OFFICERS OF THE CONGREGATIONAL BOARD OF EDUCATION.

SAMUEL MORLEY, Esq. | MR. WILLIAM RUTT.

CONSTITUTION OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES,

AS REVISED BY THE TWENTY-SECOND ANNUAL ASSEMBLY, MAY, 1852.

I. That the Union of Congregational Churches and Ministers throughout England and Wales is founded on a full recognition of their own distinctive principle, namely, the scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not, in any case, assume legislative authority, or become a court of appeal.

II. That this Union shall consist of Congregational Churches and of personal members, as hereinafter described, severally adhering to this Union. The qualification of Churches for membership shall be connexion with an Association; or, where no Association is accessible, recommendation by three ministers already in the Union, residing near to the applicant Church. Every Church connected with this Union shall be expected to make an annual contribution to its funds; neglect of which, for two successive years, shall disqualify for the privileges of membership. The amount of contributions from Churches is in every case left to their own judgment, having respect to their numbers and capabilities. Tutors of colleges, and officers of public societies, being members of Congregational Churches, also ministers and deacons in fellowship with churches which are eligible for connexion with the Union, may become personal members, by payment of an annual subscription of not less than five shillings.

III. That the following are the objects contemplated in its formation:—

1. To promote evangelical religion in connexion with the Congregational Denomination.

2. To cultivate brotherly affection and sincere co-operation in everything relating to the interests of the associated Churches.

3. To establish fraternal correspondence with Congregational Churches, and other bodies of Christians, throughout the world.

4. To address, as occasion may require, a letter to the associated Churches, accompanied with such information as may be deemed necessary.

5. To obtain accurate statistical information relative to the Congregational Churches throughout the kingdom, and the world at large.

6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

IV. To promote the accomplishment of these objects, and the general interests of the Union, an Annual Meeting shall be held, and such adjournments of the same as may from time to time be deemed expedient, in London, or some other principal city or town; and these Assemblies of the Union shall consist of the pastors of

Churches connected therewith—of delegates deputed by those Churches—of whom each Church may depute two; and each Church consisting of more than 100 members, three; or, one additional delegate for every additional 100 members—and of personal members of the Union. No persons, not belonging to one of these three classes, have the right to vote in the Assemblies of the Union.

V. A preliminary meeting of the Annual Assembly, convened by public notice, to consist of members of the Union exclusively, shall be held on the Monday of the Missionary week, to which meeting shall be submitted a statement of all the business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union, or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a Committee on each matter of business, to consider and report thereon to the Assembly; and, in particular, this preliminary meeting shall advise the Assembly in the choice of Officers and Committee for the year, and of Chairman, and place of Autumnal Meeting for the next following year:—all which matters shall be decided by vote of Assembly.

CHRISTIAN WITNESS AND CHRISTIAN PENNY MAGAZINE FUND IN AID OF AGED MINISTERS.

I. This Fund shall consist of all clear profits of "*The Christian Witness and Church Member's Magazine*," without any deduction for any other object whatever, —of the profits of all other publications of the Union, as soon and as far as voluntary contributions can be obtained to meet its current charges,—of any donations subscriptions, or bequests, that may be contributed to increase the Fund.

II. The distributors of this Fund shall be the Committee of the Union, the officers of all associations connected with the Union, and the editor of *The Christian Witness*.

III. The ministers eligible to receive grants from this Fund shall be accredited Congregational ministers in England or Wales, not less than sixty years of age, who have been engaged in the ministry not less than twenty-five years; and have been for at least that term sustained as ministers, without following any trade or profession for profit, that of schoolmaster excepted; and who can produce a certificate from the officers of the association to which they belong, testifying, from their own knowledge, or on sufficient inquiry, to the age, term of service, and ministerial character and support of the applicant, as above required.

IV. A distribution from the Fund shall be made yearly, in London, on the Monday preceding every Annual Assembly of the Union, and the hour and place of the meeting for this purpose shall be notified to every distributor, by post, at least ten days previously. The distributors in attendance at the meeting shall alone have a vote in the distribution. To this meeting there shall always be presented an audited account of all receipts for the Fund during the year ending on the 31st of the next preceding December. To the ensuing Assembly of the Union this account of the Fund shall be presented, with a list of all grants made from it, only the names of the recipients shall not be specified; but the list of names shall be open to the private inspection of any member of the Union. The account and list so presented shall be published in the minutes of the Assembly.

V. The distributors shall be empowered to appoint from their own number a treasurer and a secretary of the Fund, and any committee necessary or convenient for

despatch of business; as also to establish any regulations or by-laws for carrying into effect the foregoing rules; but such appointments or by-laws shall be made only at a yearly meeting for distribution. The number and amount of grants, and the preference among eligible applicants, when too numerous to be assisted, shall be confided to the discretion of the distributors present at the meeting. All unavoidable expenses, but no remuneration for service or travelling connected with management, shall be paid from the Fund, as allowed and directed by the yearly meetings for distribution.

VI. Nothing in the foregoing rules shall prevent appropriations from the Fund to assist younger ministers in assuring their lives for deferred annuities, to commence at the completion of their sixtieth year, if such use of a portion of the Fund shall hereafter be thought advisable; but neither this appropriation of portions of the Fund, nor any other change in the rules now established, shall be adopted, except by an Annual Assembly of the Union, either at its first or its adjourned session.

VII. In order to secure a distribution from the Fund on the Monday preceding the next Annual Assembly of the Union, the general Committee of the Union shall be authorised to receive previous applications, in harmony with the rules now established, and to submit them to a meeting of distributors to be then convened.

DEFERRED ANNUITIES' INSURANCE AID FUND.

I. The object of this branch of the *Christian Witness* and *Christian's Penny Magazine* Fund, is to assist accredited Congregational ministers to effect insurances, in the Government offices only, for deferred annuities, of not less than £50 per annum each, to commence on the completion, by the insured minister, of his sixtieth year.

II. The sources of this Fund shall be whatever sums may remain of the yearly profits of the *Christian Witness* and *Christian's Penny Magazines*, after each annual distribution of grants therefrom to aged brethren; it being hereby provided, that in no year shall such grants to aged brethren exceed one-half of that clear annual profit of the Magazines from which the distribution is made. Also, whatever donations, bequests, or other contributions can be obtained in addition thereto. All monies devoted to the purposes of this Fund, from whatever source obtained, shall be invested in the names of trustees, in the Government securities of Great Britain, and the dividends or interest thereon shall alone be employed annually for the objects of this Fund.

III. The ministers qualified to receive the benefits of this Fund shall be accredited Congregational ministers in England and Wales; agents of the Home Missionary Society, being pastors of churches; and all Home Missionaries, being Pædobaptist pastors of Congregational churches, and connected with county associations, ordained at least one year prior to the first payment from the Fund on their behalf, whose income, while receiving assistance therefrom, shall not exceed £200 a-year from all sources, who shall be annually recommended by the officers of that association within the bounds of which, or nearest to which, they labour, and who shall be engaged in no trade or profession for profit—education excepted.

IV. The whole payment from this Fund, in aid of each insurance for a deferred annuity, shall be uniformly £150; and such whole sum shall be in every case divided into as many equal annual payments as may be required to complete the

insurance, provided every such insurance be effected before the applicant has completed his fiftieth year.

V. The distributors of grants for aged brethren from the profits of the Magazines shall also administer this branch of the same Fund. There shall be an annual election of brethren to the benefits of this Fund, and an annual report thereof, in connexion with every Autumnal Meeting of the Congregational Union of England and Wales. If, in any year, the number of approved candidates for the benefits of this Fund shall be greater than can be received, seniority in age shall be the rule of prior reception. And those approved candidates who cannot be then received, shall stand first for acceptance at the next election.

VI. All insurances assisted by this Fund shall be effected and managed by the London Committee of the board of distributors thereof; and the board of distributors are empowered to make such regulations for conducting the details involved in carrying out the foregoing rules as may be found necessary.

VII. In execution of their trust, the board have adopted the following additional regulations:—

1. As one chief end of this plan for assisting in the support of ministers in their declining years is to facilitate their retiring from pastoral labours when the decay of their powers may render this desirable, each minister accepting the aid it provides shall be understood to come thereby under an honourable engagement to use the annuity thus obtained for that purpose, whenever the supposed emergency shall occur.

2. In order to secure, as far as possible, the intention of this Fund—that is, to assist in the support of aged ministers—none shall be admitted for insurance whose health is not certified by a medical officer, appointed by the distributors, to be such as to afford a fair probability of prolonged life.

3. As the annual payments for each insurance are to be made at the office by the Managers of the Fund, but, in part, at the charge of the insured ministers, every insured minister must always remit to the Managers his share of the Policy, at least one month before the office payment is due. And as the Managers can never pay the share falling on the insured ministers by anticipation, failure of payment thereof, at the proper date, on their part, will always occasion forfeiture of the insurance, according to the rules of the office.

THE CHAIRMEN OF THE ANNUAL ASSEMBLIES OF THE UNION.

- 1831 Rev. Archibald Douglas, Reading, deceased.
 1832 Rev. William Chaplin, Bishop's Stortford, deceased.
 1833 Rev. Joseph Gilbert, Nottingham, deceased.
 1834 Rev. George Redford, LL.D., Worcester.
 1835 Rev. Thomas P. Bull, Newport Pagnel.
 1836 Rev. George Payne, LL.D., Plymouth, deceased.
 1837 Rev. Joseph Fletcher, D.D., London, deceased.
 1838 Rev. John A. James, Birmingham.
 1839 Rev. Thomas Raffles, LL.D., Liverpool.
 1840 Rev. James Bennett, D.D., London.
 1841 Rev. Richard Elliott, Devizes, deceased.
 1842 Rev. John Leifchild, D.D., London.
 1843 Rev. John Reynolds, Romsey.
 1844 Rev. H. Burder, D.D., London.
 1845 Rev. John Burnet, Camberwell.
 1846 Rev. Robert Vaughan, D.D., Manchester.
 1847 Rev. Richard Winter Hamilton, LL.D., D.D., Leeds, deceased.
 1848 Rev. Thomas Binney, London.
 1849 Rev. James Parsons, York.
 1850 Rev. John Morison, D.D., LL.D., London.
 1851 Rev. John Kelly, Liverpool.
 1852 Rev. John Harris, D.D., New College.
 1853 Rev. John Alexander, Norwich.

PLACES OF THE AUTUMNAL MEETINGS AND PREACHERS.

- | | |
|--------------------------------|----------------------------------|
| 1839 Birmingham | Revs. Drs. Halley and Leifchild. |
| 1840 Bristol | Rev. William Jay. |
| 1841 Nottingham | ————— |
| 1842 Liverpool | Rev. Dr. Hamilton, deceased. |
| 1843 Leeds | Rev. Thomas Binney. |
| 1844 Norwich | Rev. John Burnet. |
| 1845 Manchester | ————— |
| 1846 Plymouth | Rev. John Ely, deceased. |
| 1847 York | Rev. Dr. W. L. Alexander. |
| 1848 Leicester | Rev. Dr. Harris. |
| 1849 Sheffield | Rev. Dr. Vaughan. |
| 1850 Southampton | Rev. James Parsons. |
| 1851 Northampton | Rev. Dr. Raffles. |
| 1852 Bradford, Yorkshire | Rev. John Angell James. |
| 1853 Manchester | Rev. Thos. Adkins. |

PROCEEDINGS

OF THE

CONGREGATIONAL UNION OF ENGLAND AND WALES.

TWENTY-THIRD ANNUAL ASSEMBLY,
MAY, 1853.

PRELIMINARY MEETINGS

Were held, as required by the constitution of the Union, on Monday afternoon, May 9th, 1853, at the Congregational Library.

The first meeting was held at two o'clock, for the distribution of the profits of the Christian Witness and Christian Penny Magazines to Aged Ministers, and to applicants for Deferred Annuities.

The second meeting was held at five o'clock, for the purpose of arranging the business to be transacted at the meetings of the Assembly during the week.

THE ANNUAL ASSEMBLY

Was held in New Broad-street Chapel, City, and was constituted by Ministers and Delegates, together with Students of the Colleges, Visitors from London and the Provinces, and other parts of the United Kingdom, and of the world, several of whom, not having registered their names, cannot be reported.

MINISTERS.

Rev. Prof. Stowe, Andover, Massachusetts.
 Rev. C. H. Beecher, Newark, New Jersey.
 Rev. D. Allen, Bombay.
 Rev. Evan Griffiths, from the County Association of Glamorgan.
 Rev. S. R. Ward, a coloured minister, from Toronto.
 Rev. W. Swan, a deputation from the Congregational Union of Scotland.
 Rev. F. A. Cox, D.D., Hackney.

Rev. Adey, John .. London
 Adeney, G. J. .. Ealing
 Alexander, John. Norwich
 Anstie, W. M. .. Fulbourn
 Ashby, J. E., B.A. London
 Ashton, Robt. .. Putney

Rev. Aston, Thos. .. Wingrave
 Balgarnie, R. .. Scarborough
 Barrett, W. G... Royston
 Basley, John... East Cowes
 Batchelor, H. .. London
 Brown, J. B., B.A. Clapham

Rev. Bean, Wm.	Tulse Hill	Rev. Fison, T., B.A. . .	Romsey
Bergne, S. B. . .	London	Forsaith, R. E. . .	Royston
Betts, R. W. . .	Peckham	Fraser, Alex., M.A.	Blackburn
Binney, Thos. . .	London	Frost, John	Cotton End
Bishop, A.	Beaminster	Gallaway, J.C.M.A.	London
Blackburn, John.	London	Gamble, H. J. . .	Clapton
Blandford, T. . .	Oakham	Gilbert, Charles.	London
Bodington, John.	Bermondsey	Gillillan, Thos. . .	Amoy, China
Bowman, R.	Chelmsford	Glanville, John. . .	London
Boyd, J. McNeil.	Folkestone	Glanville, J.	Bristol
Brierley, Isaac . .	Mixenden	Glass, J. F.	Hinckley
Brown, A.M.L.L.D.	Cheltenham	Good, Alex.	London
Brown, James . .	Retamal Green	Godwin, J. H. . .	Ditto
Brown, John . .	Wrentham	Gordon, A., D.D.,	Walsall
Brown, James . .	North Walsham	Graham, John . .	Moy
Brown, F. B. . .	Woodbridge	Green, John	Uppingham
Brown, F.	Ripley	Gridith, Edw. . .	Wiveliscombe
Browne, T. H. . .	Stowmarket	Gridith, W. H. . .	Chard
Bromley, Hy. . .	Harwich	Hall, John	Tulse Hill
Bruce, James . .	Bamford	Hall, J. F.	Brentwood
Bubier, G. B. . .	Cambridge	Hallett, John . .	Newark
Bull, Josiah	Newport Pagnell	Halley, Robt. D.D.	Manchester
Butteau, T. C. . .	London	Hamer, J.	Sutton Valence
Bunter, John . .	Tulse Hill	Hancock, Rd. . .	Llanelli
Byrne, L.H., B.A.	Kimston	Henric, Wm. . .	Doncaster
Campbell, J., D.D.	London	Harris, John, D.D.	London
Chamberlain, R.	Douglas, Isle of Man	Harrison, J. C. . .	London
Clapson, R.	Exmouth	Harrison, H. . . .	Shadwell
Clarkson, Saml. .	Bridgnorth	Hayden, John . .	High Wycombe
Conder, E.R.M.A.	Poole	Haywood, Thos.,	Rochford
Conder, G. W. . .	Leeds	Hesthote, F. W.,	Andover
Cooper, J. R. . .	London	Hedditch, S. . . .	Woolwich
Corney, Geo. . .	Barking	Hewitt, D.	Exeter
Cowper, B. H. . .	Mill Wall	Hewlett, J.G.P.D.	London
Cox, F. W.	Market Weighton	Hill, James	Clapham
Cresswell, Hy. . .	Croterbury	Hill, John.	Stafford
Curwen, John . .	Plustow	Hill, Thos.	Cheshunt
Cuthbertson, R.	Clockerton	Hine, T. C.	Plymouth
Dauids, T. W. . .	Colchester	Hooper, H.	Manchester
Davies, John . .	London	Hopwood, M. . .	Manningtree
Davies, Daniel . .	Stanstead	Hopkins, J. H. . .	London
Davies, J.	Homerton	Horton, T. H. . .	London
Davies, G. P., B.A.	Wandsworth	Howard, H.	Norwich
Davies, W. P. . .	Putney	Howell, J.	Brill
Davies, Thos. . .	London	Hunt, John	London
Davis, Samuel . .	Bow	Hurdall, W. A.,	Bishop's Stortford
Davey, R.	Peckham	Jack, A.	North Shields
Drover, J. E. . .	Wincanton	James, J. A.	Birmingham
Duff, Charles . .	Stebbing	James, Thos. . . .	London
Dukes, C., M.A.,	London	Jeffery, Edwd. . .	Emsworth
Eastman, Sam. . .	Bow	Johnson, A.	London
Eldridge, Sam. . .	Brixton	Johnson, B. . . .	Halstead
Ellerby, John . .	Geddington	Johnson, G. B. . .	Darwen
Elrick, John, M.A.	Thame	Jones, Absalom.	Portsea
England, S. S. . .	London	Jones, David . .	Booth
Farrer, W., LL.B.	New College	Joseph, Thos. . .	Upminster
Ferguson, R.L.L.D.	Ryde	Jukes, J. G.	London
Fernic, John. . . .	Farnham	Kelly, John	Liverpool
Fletcher, R.	Topsham	Kennedy, J., M.A.	Stepney
Fleming, Jas. . . .	Lancaster	Kennerley, T. . .	Mitcham

Rev. Kluht, B. H. . . . Billericay	Rev. Rogers, John . . . London
Knight, J. Chalvey	Rogers, J. G., B.A. Ashton-under-Lyne
Knight, J. Weedon	Rose, George Berinondsey
Law, J. B. Writtle	Rose, W. Sandwich
Leblond, S. J. . . . Chiswick	Ross, John Woodbridge
Lister, J. B. Lewisham	Rowland, Jas. Henley-on-Thames
Lloyd, Morgan. . . . Barrowford	Russ, Edmund London
Lord, A. E. Hershham	Russell, J. S., M.A. Yarmouth
McAll, R. W. Sunderland	Saunders, T. Bosham
McAll, Samuel. . . . Nottingham	Saunders, R. London
Macbeth, R. Hammersmith	Scales, Thomas. . . . Leeds
Machray, R., M.A., Walthamstow	Sherman, Jas. . . . London
Madgin, H. Tiverton	Sibree, John Coventry
Manly, J. G. Egham	Smith, George Poplar
Mann, Thos. Trowbridge	Smith, James London
Mannerling, Edw. London	Smith, J. D. Kingstown
Massie, J. W., D.D. London	Smith, S. J., B.A. Enfield
Massie, Robt. Atherstone	Spencer, W. Rochdale
McMillan, A. Gomersall	Spong, James London
Medway, J. Ventnor	Steinitz, J. J. . . . London
Moreland, John, Duxford	Stenner, J. F. . . . Dartmouth
Morley, Eben. . . . Hull	Stokes, John. . . . Odiham
Morison, John Brompton	Stoughton, John. . . London
Moss, John Sittingbourne	Stockbridge, Jos. Guilden Morden
Mummery, I. V., London	Stratten, T. Hull
Neller, Fred. Islington	Stuchbery, J. Manchester
Newbury, Geo. Hampton	Sugden, John London
Newton, Edw. . . . East Bergholt	Thomas, F. F. . . . Tooting
Nimmo, D. Peckham	Thomas, M. Wootton Bassett
Noble, W. R. Bexley	Thomas, Owen. . . . London
Nunn, John Haverstock Hill	Thomson, P., M.A. Chatham
Palmer, J. P. London	Thoresby, T. E. . . . London
Parker, J. H. Calcutta	Timpson, T. Lewisham
Parkinson, H. W., B.A., Rochdale	Todman, W. Yardley-Hastings
Parsons, Benj. . . . Ebley	Tyler, William London
Pay, E. Thames Ditton	Unwin, W. J., M.A. London
Pearsall, J. S. . . . Bristol	Vardy, C. F., M.A. London
Perkins, Josh. . . . Needham Market	Vaughan, Isaac. . . . London
Pollard, F. Saffron Walden	Wainwright, W. . . . Hurstbourn Tarrant
Popley, W. A. . . . Steeple Bumpstead	Warden, W., M.A. Ventnor
Porter, Rippon. . . . Staines	Waterman, G. . . . Poole
Pritchett, R. C. . . . Derby	Weston, S. Woburn
Prout, E., F.G.S. . . . London	Whiting, James. . . . Isleworth
Pulling, John Deptford	Whitta, Thomas. . . . Chalford
Pyer, John Devonport	Wilkins, G. London
Reed, A., B.A. Norwich	Wilkinson, G. . . . Enfield
Reynolds, John. . . . Halstead	Williams, D. Blackburn
Reynolds, H., B.A. Leeds	Williams, J. De K. Tottenham
Ricards, Robert. . . . Ware	Wills, Charles Colchester
Richard, Henry. . . . London	Winchester, L. . . . Brixton
Richards, J. E. . . . London	Woodman, E. F. London
Richardson, J. W. London	Wright, George. . . Cheshunt
Robjohns, J. M. . . . Wymondham	

LAY DELEGATES AND VISITORS.

Mr. Baines, E. Leeds	Mr. Bateman, H. . . . London
Bartholomew, J. Hershham	Baxter, John. Liverpool
Barton, J. Doncaster	Bell, William Cheetham
Bassett, W. H. Hackney	Blengarn, G. London

Mr. Brook, J. H....	Brill	Mr. Rooke, Charles.	London
Brown, J.....	Maidstone	Rooker, James ..	Bideford
Burkitt, E.....	London	Rutt, Henry	Clapton
Capper, John ..	Clapton	Rutt, William ..	Hackney
Clark, George ..	London	Salisbury, E. G..	London
Conder, Josiah ..	London	Selby, Edward ..	London
Cook, John	Stockwell	Shaw, George ..	Adelaide, S. Aust.
Cooper, James ..	Ryde	Shelley, J. W. ..	Yarmouth
Cooper, J.....	London	Shepherd, C. ..	London
Copeland, J....	Abingdon	Short, T., jun. ..	Birmingham
Dawson, J.	London	Shrewsbury, R.H.	Chatham
Fisher, M.....	Blandford	Smith, Eusebius .	London
Frith, J.....	London	Smith, James ..	London
Greatley, J. M..	Cheshunt	Snow, John	London
Greenall, Alfred..	Ashton-under-Lyne	Spencer, James..	Deptford
Griffiths, Evan ..	Swansea	Spicer, James ..	London
Hanbury, Benj..	London	Spicer, Henry ..	London
Haycroft, J.	Plymouth	Stroud, Dr.	London
Heptinstall, W...	Clapham	Stuchbery, J....	High Wycombe
Higgins, William.	London	Swaine, Edward .	London
Hopkins, Rice ..	London	Teede, J.	London
Lane, Thomas ...	Bexley	Thame, T.....	Woolwich
Lewis, H.	Colchester	Thodey, E.	London
Mayles, Benj. ..	Dunstable	Thompson, T. ..	Poundsford Park
Maynard, J....	Henley-on-Thames	Thomson, B. R. .	London
Minto, George ..	Dalston	Todhunter, W. B.	Cheshunt
Moinier, L.	Dunstable	Unwin, Jacob ..	London
Morley, S.....	London	Unwin, S.....	Colchester
Mullinger, G. ..	Chatham	Walker, W.	Northampton
Osborne, J.	Dunstable	Watts, Daniel ..	Blakeney
Peachey, James..	London	West, Benjamin .	London
Pearce, James ..	Woolwich	White, R. W. ...	Blakeney
Perkins, Richard.	Brentwood	Whiteley, G. F. .	Richmond
Pratt, D.	London	Whitehouse, J...	Dudley
Pritchett, J. B..	York	Williams, J.	Poplar
Pye-Smith, J. W.	Sheffield	Wilson, Josh. ..	Tunbridge Wells
Reed, Charles ..	London	Young, Edward..	Ramsgate

STUDENTS IN THEOLOGY.

Mr. Alexander, J. ...	New College	Mr. March, Samuel.	New College
Aylen, W. H. ..	Cheshunt	Martin, G....	Hackney
Baker, Stephen..	Cotton End	Miller, E.	New College
Barker, Johnson.	New College	Miller, J., B.A..	New College
Bull, W. T.	Cheshunt	Mitchell, W....	Cheshunt
Burgess, George .	Cheshunt	Murray, Alex. ..	Hackney
Cross, Henry ..	Cotton End	Parker, J.....	University
Dodge, S. E....	Cheshunt	Peacock, T. R. .	New College
French, J. B....	Cheshunt	Soden, Frank ..	Cheshunt
Green, Charles ..	New College	Taylor, Arthur ..	Cheshunt
Hill, Lennox....	New College	Thomson, J. R...	New College
Hepwood, E....	Hackney	Tritton, William.	Hackney
Hughes, E.	Hackney	Walker, George..	Cotton End
Hutchin, John ..	Cotton End	Ward, Peter	Cheshunt
Innull, J.	Cheshunt	Waterman, T. T. .	New College
Jones, John	Cotton End	West, Henry....	New College
Kettle, G.	Hackney	White, J. M.....	New College
Key, James	Cheshunt	Williams, F. S..	New College
Maitland, G. C..	New College	Yeo, Thomas....	Cheshunt

FIRST SESSION, TUESDAY, MAY 10TH.

CHAIRMAN.

THE REV. JOHN ALEXANDER,
Norwich.

. The Session commenced with a devotional service, conducted by the Chairman, who, at the conclusion, delivered the following

ADDRESS,

ON THE HISTORY, PROGRESS, AND PROSPECTS OF INDEPENDENCY.

BELoved AND HONOURED BRETHREN,—Having consented to occupy the chair of the Congregational Union, in compliance with your request, I am desirous, first of all, to acknowledge, most gratefully, the honour which you have conferred upon me, by calling me to this important office; and, secondly, to assure you that, however imperfectly I may discharge its duties, I will cheerfully serve you to the best of my ability. Most earnestly and affectionately do I entreat your co-operation and prayers.

More than twenty years have passed away since the Congregational Union was formed; and, during those years, sufficient evidence has been afforded that our several churches, though entirely independent of each other, in the management of their internal affairs, can nevertheless unite together, cordially and compactly, on those great evangelical and ecclesiastical principles which are common to us all, and which we have gathered from Christ's Testament. This successful effort has entirely frustrated all the gloomy apprehensions which some of us entertained when the Union was projected; and it has equally exceeded the brightest anticipations of its most hopeful originators. Sad, indeed, it would have been, if, after a sufficient trial, the result had been otherwise; and if we were assembled to determine whether we should give up our Union or our Independency. During the years in which we have met together, many difficult and delicate questions have been discussed; yet the wisdom and temper with which the discussions have been conducted, have strengthened, rather than diminished, our attachment to both Independency and Unity; and have taught us that freedom of speech and freedom of action, among those who love as brethren, may not only accord with Independency, but render union itself more intimate and affectionate.

Our jealous attachment to Independency is cherished, however, not merely for its own sake, but because we believe it to be the will of Christ that his churches should be so constituted; and because we believe that such churches have within them the best means for promoting the spiritual edification of their own members, and for

propagating the Gospel among mankind. The religious welfare of our churches must, therefore, be our first and chief concern. It is, indeed, possible for us to have Independency without piety; though an assembly of such persons could not with propriety be called a church; for, in the New Testament sense of the word, a church, whatever be its polity, is a congregation of believers; and it will always be found that the ecclesiastical system which we have adopted, can be properly and efficiently worked only by spiritually-minded men, who are "saints in Christ Jesus." Without a renewed and sanctified heart, a man's name may be enrolled among us; but he is not of us; and he is morally disqualified for the communion and co-operation which church-membership requires. He cannot present the prayer of faith, or the song of grateful praise. He cannot love the brethren. He cannot sympathise with them in their spiritual conflicts. He cannot discern the Lord's body when he is at the Lord's table; nor can he hold forth the Word of Life for the instruction and edification of them that are without. The spiritual condition of our churches ought, therefore, to be a matter of solicitude at all times, and especially now, when an eminent rather than ordinary degree of personal and social piety is needed for our prosperity and peace, and for the efficient discharge of those duties which the present times demand, and which we owe to the world. To this subject, therefore, I desire to direct your attention.

In looking back at the history of Independent churches, from the period when the Toleration Act gave them security and liberty, we find them passing through various degrees of prosperity and adversity, decline and revival. In the early periods of the last century, many of them were brought into a comparatively low and languid condition, by the doctrinal and ecclesiastical controversies which prevailed; by the various annoyances which they, in common with other Dissenting denominations, endured; and especially by the infectious influence of the formalism and heresy which existed in the Episcopal and Presbyterian communities. The leading ministers of the Independent body, in those days, recorded, most faithfully and affectingly, the depressed condition to which spiritual religion was reduced, and accompanied their descriptions with bitter lamentations and awakening appeals. This was done, most impressively, by both Watts and Doddridge. The former, in his "Serious Address to the People," condemns most loudly the disorderly and worldly practices to which many of the Nonconformists had become addicted. He says, for instance, to parents and governors of families, "Are you as solicitous to keep up the seasons of worship in your households as your fathers were? Do you not suffer every little pretence, now-a-days, to break in upon the appointed times of family religion, and oftentimes to prevent it entirely? Nay, are there not too many among you who scarce ever call upon God in their families at all, unless it be, perhaps, on a Lord's-day evening? Are you so careful to keep regular hours for the various parts of the business of the day, or have you learned to change the course of nature, to turn

night into day, and day into night, and to confound the order of things? Can the seasons of family worship be well maintained, or can the master perform it with a clear head and a pious heart in the evening, if he indulges his amusements in public drinking-houses till near eleven o'clock at night, or till the hour of midnight approaches? Is not evening worship very often utterly neglected by this means? Is there any such thing as devotion paid to God in the morning, even in those families whose affairs and circumstances would admit of it, if there were a sincere desire in the masters to maintain it?" "Can you not name the Dissenters who waste that time at a playhouse or a vain assembly of merriment, at a public gaming-table or a dancing-room,—that time, I say, which belongs to God or their families,—who spend those seasons in late visits and private balls, or at cards, whereby evening devotion is excluded entirely? Can you point to no persons, who are members of Dissenting churches, who entice their acquaintance to these vanities? The loss of religion, the loss of time, the loss of virtue, the loss of reputation, the loss of estate in many families of the nation, bear a loud and lasting testimony to the dismal influences of these practices." "Is not bankruptcy reckoned too small a crime among the Dissenters, as well as among their neighbours? And that, when there can be found no other reason for it but that they have lived too fast, they have affected the luxuries of life in their dress and furniture, food, equipage, and attendance, and would vie with their neighbours in splendour, grandeur, and expense, when the circumstances of their estate or trade have not been able to support it?" "Ten years after Dr. Watts had published this *Serious Alarm*, Dr. Doddridge published his impressive sermon on "The Fall and Danger of neglecting the Souls of Men," in which he says, "Let us look around, I will not say upon the nation in general, but on the churches under our immediate care, and say whether the face of them is such as becomes the societies of those whom the Son of God has redeemed with His own blood?" From that sermon, and from his "Thoughts on the Means of Reviving the Dissenting Interest," many quotations might be made, confirmatory of the statements which I have read from Dr. Watts; but, omitting them entirely, I shall merely add the testimony of Job Orton, who says, in one of his letters, "It grieves me to hear of a growing spirit of levity and dissipation among the people, which is very unfavourable to the interest of religion and the comfort of ministers, and which every good minister should exert all his power to restrain; though, unhappily, some of our divines have set themselves to plead for such a compliance with fashionable amusements as tends to the utter ruin of our interest."

Lamentable as was this condition of the churches in those days, it was well that such men as Watts, and Doddridge, and Orton, were to be found, who, amidst surrounding pollution, had not defiled their garments, and who loudly lifted up the voice of admonition and warning. It is, however, an instructive circumstance, that, amidst the deep declension of those days, the Independent churches still

adhered, in profession at least, to the great doctrines of the Gospel, and were mercifully preserved from the Arian and Antinomian heresies which then began to circulate. Their orthodoxy, as we have already seen, was connected with much formality and worldliness. They had left their first love. The spirit which animated the earlier Nonconformists had well-nigh departed, and the "few things which remained were ready to die." But this evangelical orthodoxy, obscured and uninfluential as it had become, was still there; and when the faithful and energetic preaching of Whitfield and Wesley breathed over them its vital warmth and power, our churches, as well as others, began to feel its awakening and reviving influence. The "Spirit of truth" took of the things of Christ, which were still retained, and showed them to their minds with distinctness and power. They began to rise and live; and the life thus restored became so vigorous, that it inspired a zealous concern for the spiritual welfare of others as well as of themselves, and gave birth to those missionary efforts which, from that time to the present, have gloriously distinguished our churches, and have conveyed the Gospel to the ends of the earth.

The last fifty years have therefore been to our churches seasons of abundant prosperity and increase. Many places of worship, within that period, have been erected in various parts of the country, and occupied by large congregations. In Bogue and Bennett's "History of Dissenters," there is a calculation of the number of congregations belonging to the three Denominations in England and Wales about a century ago, which shows that then the Independents had about 1,024 churches, only 799 of which were in England. In 1843, a statement appeared in the *Congregational Magazine*, which shows that then the number was 2,406, being an increase of 1,382, besides those which, during the same period, had been raised in Scotland, Ireland, the colonies, and various parts of the heathen world. During the same fifty years, our churches were also divinely enriched with copious effusions of the Holy Spirit, so that they increased, not only in numbers, but in purity, and zeal, and power. Our Sunday schools, our Home and Foreign Missions, and other religious institutions, while they have blessed others, have reacted on ourselves, and made us strong in the Lord and in the power of His might. Calvinistic and Socinian controversies, in which the Independents have taken their full share, though somewhat irritating in their progress, have nevertheless rendered our theology more clear and scriptural, and our preaching more evangelically persuasive and powerful. The Bible classes, which many of our pastors have perseveringly conducted, have secured to our young people a correct and influential acquaintance with the sacred Scriptures, and with ecclesiastical history. The increased degree of social and friendly intercourse, which has been cultivated between the pastor and his flock, and among the members of our churches, has softened down and diminished the stiff formality of earlier times, and has cherished the spirit of Christian sympathy and brotherhood. The encouragement which has been given to:

suitably qualified brethren in our churches, to preach the Gospel in our towns and villages, has had, in many instances, a happy effect on them, as well as on the congregations they have addressed. And the spirit of union and co-operation with Christians of other denominations, which we have had many opportunities of cherishing, in connexion with Bible societies and other institutions, has warmed and expanded our charity, and has yielded to us much spiritual enjoyment and edification.

This prosperous state of things has, I fear, in some degree declined. We are informed that the additions now made to our churches do not equal those of former days; that conversions are less frequent, and that the tone of piety among us has been lowered. Without professing any extensive personal knowledge on the subject of the state of things in our Denomination, I think that the information which has been given by persons occupying extensive spheres of labour, and capable of forming a correct opinion on the subject, must be deemed worthy of serious consideration. And though we may hope that the description has been, in some degree, exaggerated and too gloomily coloured, yet we cannot deny it altogether. We are, however, not required to equal it with the degree of declension which existed in the last century, and which was so deplored and denounced in the language I have read; nor ought we, I think, to speak of it in tones of hopelessness and despondency. It has, mercifully, not been of very long continuance. It has followed a season of great effort and prosperity; and we can, I think, see pretty clearly some of the causes which have most contributed to produce it. The degree to which it exists is, however, quite sufficient for lamentation and prayer; and to every Christian, and especially to every Christian minister, it must be the occasion of great anxiety and searchings of heart; nor can any right-minded man be at peace within himself so long as it continues. To whatever degree the declension has taken place, there are, through the mercy of God, some hopeful considerations with which it is accompanied, and which ought not to be overlooked. Whatever may be the condition of particular churches, evangelical doctrines are more extensively preached, and are more influential in general society now, than they were formerly. The tone of public morals, too, has been improved and elevated. And the seeds of the kingdom, which, during the last fifty years, have been so abundantly sown by the Bible Society, the Tract Society, the Sunday school, and other religious institutions and efforts, are springing up and producing appropriate results among the people in general, and especially among the working classes. Under such circumstances, while we acknowledge the absolute necessity of conversion to God in order to salvation, yet we may not, perhaps, expect so many instances of sudden and striking conversion, as were witnessed, when society was more demoralised, and the Gospel less extensively preached. Conversion is, in every case, the same thing, and has its precise period of accomplishment, before which a man's heart is not right in the sight of God, and after which he is a new creature in Christ

Jesus. But the manner and circumstances of conversion are various; and the man who is drawn to Christ gradually, gently, and imperceptibly, is as really converted to God as Saul of Tarsus was, when on his way to Damascus he was suddenly arrested by the omnipotent Saviour; and while we may still expect conversions, sudden and startling as the midnight lightning, yet, as society improves under Gospel influences, they will, probably, more generally resemble the morning light, which slowly and silently rises out of darkness, and shines brighter and brighter unto the perfect day. This we all know to be the case, very generally, with the children of religious persons. Many of the teachers in our Sunday schools also, who, at first, were not fully decided for Christ, have been gradually brought to decision by the work in which they had engaged. And many of their scholars, too, whose youthful minds have been brought under religious instruction and influences, have often, in early or in later life, been drawn to Jesus by the same cords of loving-kindness, rather than driven by strong and startling impulses. But, admitting all this, the question still returns,—Are conversions to God, in whatever way effected, as frequent among us now as they were formerly? And is the spiritual condition of our churches satisfactory?

Having already answered these questions in the negative, it becomes us, first of all, to confess and lament the present state of things before God; to endeavour to ascertain the causes which may have produced it; and to seek out and apply the appropriate remedy. Believing, as I do, in the sovereignty of Divine grace, which bestows the blessings of salvation according to the good pleasure of the will of God, who is always just in withholding where they are not desired, and always gratuitous in giving to the undeserving,—I, nevertheless, dare not attempt to account for our deficiencies by referring them in any degree to God: because, while I believe in sovereignty, I equally believe that, when Gospel means are rightly used, the God of grace will not withhold His blessing, but command it to descend and secure abundant increase. But, if we must not ascribe any degree of our spiritual barrenness or declension to God as its source, we must ascribe it to ourselves. You, my beloved brethren, who are ministers of the Gospel, and pastors of the churches, will, I am sure, unite with me, not only in deploring our comparative want of success, but in earnestly endeavouring to ascertain how much it may be owing to ourselves. The demands which in these days are made upon the time, and energies, and even incomes of ministers, by various public and religious institutions, especially in large towns, have no doubt had an influence on our own minds, favourable, in some degree, to personal religion, and to our general ministry; but they may also have had an injurious influence, in leaving us insufficient time and strength for preparations for the pulpit, for pastoral visitations, for efforts to reclaim those who will not attend our chapels, and for other duties in our office. But whether this has been the case or not, should we not seriously ask, at such a time as this,—Have I taken proper heed to myself, and to my doctrine?

Have I been a man of constant, earnest, prevailing prayer? Have I been a devout and diligent student, always endeavouring, by reading, and thoughtful consideration, to qualify myself for preaching the Gospel, and for all pastoral duties? Has my preaching been sufficiently evangelical in sentiment, and sufficiently simple, natural, and energetic in style? Is it the aim of my ministry to win souls to Christ? Have my people reason to believe that I am watching for their souls as one who must give account? Do I, when opportunity offers, talk personally, as well as preach publicly, on religious subjects, especially to the young? Am I instant in season, and out of season, becoming all things to all men, that I may save some? And are all my sermons so distinctly written in my life and character that my sincerity, purity, and earnestness, are known and read of all men? I am far from sympathising with the descriptions of the kind of preaching said to be needed in the present day, which have appeared in some of our periodicals, and which, however eloquently written, require from ministers, what very few human beings are capable of rendering; for while I believe that both literature and science may be advantageously used to illustrate and confirm Christianity, I also believe that a man of good understanding, well-instructed mind, and earnest piety, whose sermons are a sweet savour of Christ, and who seriously and affectionately applies them to the hearts and consciences of his hearers, will undoubtedly fulfil his ministry, and both "save himself, and them that hear them." Therefore, my beloved brethren, the elder and the younger, let us not be discouraged, even in the midst of depressing circumstances, or by the unapproachable standards of preaching which some men have set before us. And especially let our junior brethren cherish a prayerful hope respecting the ministry in which they are beginning to engage. Notwithstanding all that has been said, I think that though the present times have their difficulties, as indeed all times have, yet that they are in many respects very favourable for the commencement of a ministerial and pastoral course. And if a man has honourably completed his preliminary studies, and enters on his work with full and firm confidence in the sufficiency and saving power of the Gospel, and with a constraining desire to win souls to Christ, he will find that the increasing education and intelligence of the people will furnish him with a most healthy and animating stimulus; and if he feels compelled to work hard, let him remember, that "in all labour there is profit," and that hard work is good for "body, soul, and spirit." Let us, therefore, make use of difficulties to stimulate, rather than to discourage ministerial exertions. Let us determine, by the grace of God, to revive ourselves. Let us always do our best. Let us "determine not to know anything among men, save Jesus Christ and Him crucified." Let us rely more entirely and practically upon the power and grace of the Spirit. And let our very lamentations and tears, on account of the state of any of our churches, constrain us to more prayer, more self-denial, and more devotedness to Christ and His Gospel, as the only and all-

sufficient means of turning sinners "from darkness to light," and from the "power of Satan unto God."

I need not now attempt to show specifically what the ministry of the present day ought to be, in order to secure its adaptation and efficiency, because a most instructive and impressive address, on that topic, was given at our last Autumnal Meeting, by my honoured predecessor in this chair; and because our highly esteemed father in Christ, Mr. James, has fully shown, by his writings as well as by his life, what an "earnest ministry" is, and will effect. I will therefore briefly refer to some of those circumstances which may have had an influence in diminishing the prosperity of our churches.

Within the last thirty or forty years, remarkable changes have taken place in the general aspect and condition of society in this country. Porter's "Progress of the Nation" is a book which no Christian patriot can read without devout admiration and gratitude. The long period of peace which, by the Divine goodness, we have enjoyed, has been eminently favourable to almost everything that is either useful or ornamental in life. But, at the same time, it seems impossible, in such a world as this, to secure any good without incurring some attendant evil. We have, for instance, obtained the abolition of the Test and Corporation Acts, and a reform in our Parliament, which have increased our liberties. But has not the extended possession of the franchise, and the desire to secure municipal offices—things good in themselves—had some influence in producing ambitious aims and party spirit; so that in our elections, public meetings, and party warfare, we have rubbed off some of the bloom which beautifies the fruits of righteousness? Conscientiously convinced as we are that the union between Church and State has been unfavourable both to liberty and religion, have we not, however, sometimes advocated their separation with such feelings as may have brought the spirit of the world into our own hearts, and into our own churches? And have not our public meetings, and aggressive warfare on that subject been the means, in some cases, of driving away from our chapels many church people who might have become attached to our worship, and members of our churches? Has not the impetus given to trade, manufactures, and commerce, by the application of science to the arts, by the system of free trade, and by other circumstances, produced that degree of competition in business, and of speculation in glittering projects, which have rendered the labours of life so heavy, and the mind so anxious, and the business-day so long, that we have not had sufficient time or strength for personal improvement, for domestic intercourse, and for the profitable enjoyment of Sabbath privileges? Have not our prayer meetings and our week-evening services suffered from the exhausting occupations, and the late closing of the shop and the counting-house, which have hindered our attendance? Has not the love of money spread its evil roots among us? Have we not, in some instances, cherished such a determined will to be rich, that we have fallen into temptation and a snare, and defiled ourselves with

filthy lucre? Has not the strong and stimulating excitement which we have received from running with the multitude who are "going a-head," and sometimes even from our public meetings, rendered Divine worship somewhat dull and insipid, so that the very services for which we once "hungered and thirsted," as the manna of our souls, are now becoming light, if not loathsome bread? And has not the more intimate connexion with worldly-minded men, into which the circumstances of the times have brought us, tempted us to yield where we ought to have resisted; to conceal our religion where we ought to have exhibited it; and to injure others, and ourselves too, by compliances which could not commend themselves to a good conscience? Now, I think that these circumstances, without specifying more, are sufficient to account for very much of that worldliness which is found among us. We have had a larger portion of the world to use than we had formerly, and we have used it too much. We have pursued lawful things to an unlawful degree. We have gone into the district where the atmosphere has been tainted, and we have become infected with the disease. Our most sacred things, which are always the most delicate, as well as the most valuable, have most suffered. "Our gold has become dim, and our exceeding fine gold has changed."

I am thankfully aware that there are many blessed exceptions to these evils in the case of men who, amidst all temptations, have continued through the grace of God "to abhor that which is evil, and to cleave to that which is good;" and I trust also that, as some of the things to which I have referred are not evils in themselves, but have become evil only by being too ardently pursued, we shall learn by increased experience to use them without abusing them, and even to render them contributory to "the furtherance of the Gospel." Nor am I prepared to say that the present state of things in this country is in itself unusually unfavourable to the advancement of religion in ourselves or others; for though the progress which the nation has made in liberty, education, trade, and various arts of civilisation, may have brought with it some peculiar temptations, yet these very things have greatly increased our means of temporal and even spiritual welfare, if we are disposed to "use the world as not abusing it." Christianity is well adapted to all times, and, especially, to times of intelligence and liberty such as these; and, surely, our ecclesiastical system is most likely to be appreciated at a period when liberty of thought is connected with increased facilities for thinking correctly, and for comparing existing institutions with scriptural directions. I do believe "in a good time coming," but I equally believe in a good time come; and that our duty is, not idly to wait for something better, but to make the best use of what we have. "Behold, now is the accepted time; behold, now is the day of salvation," should be every Christian's motto and memento, so that he may seize every opportunity of securing his own good, and the good of others. But if, instead of this, we are letting opportunities slip; if we are leaving our first love, and becoming lukewarm in reference

to spiritual and eternal things ; then we are unfitted for such a time as this, or, indeed, for any time, and we must "repent and do our first works," or Christ will come unto us quickly, and "fight against us with the sword of His mouth."

We conclude this address, therefore, with the question, What is needful to bring our churches to the true Christian elevation, and to render them pure in their communion, and zealous and efficient in service? The order and polity of our churches have been derived from the New Testament. We acknowledge no other authority. We desire to approach, as nearly as possible, to the Divine standard. We believe that we have approximated, somewhat closely, to the requirements of our Lord ; and that it is not new machinery we want, so much as more steam-power, to act on the machinery that we have. The spiritual and holy character of a church is of more importance than its ecclesiastical structure ; and we should seek to be as near to the New Testament in spirit and character, as we believe we are in external constitution. We want a deep and devout conviction of the necessity and all-sufficiency of the grace of the Holy Spirit, to render our ministry more suitable and useful, our souls more spiritual, and our efforts for the good of others more determined and successful. Revival must, in the first instance, be personal and individual. Every minister must seek it for himself, that he may be more diligent in study, more fervent in prayer, more evangelical in preaching, and more desirous to preach all his sermons over again, by a holy life and conversation. And every member of a church must equally seek it for himself, that he may possess more of the Christian spirit and power, and that he may live less to himself and more to God. We need also to pay increased attention to the state of our families ; for never was it more important than it is now, to teach our children the first principles of the Gospel, and by wise, and holy, and affectionate discipline, to bring them into subjection, and to train them up in those sentiments and habits which will qualify them for life ; to grapple with its difficulties and temptations, to fulfil its duties, and to enjoy its privileges. Would it not be well, too, if, in our churches, co-pastorships were more frequent? In many of them, one pastor is, no doubt, sufficient for the work to which he gives himself, wholly and continually, without "entangling himself with the affairs of this life ;" especially if he be assisted in his ministry by active deacons, and by men who are capable of preaching suitably in the surrounding neighbourhood. But, in our larger churches, more is often required than one man can adequately render ; and especially where a minister has become aged, the election of a co-pastor might be not only a great assistance and comfort to himself, but the means of retaining, and perhaps increasing, both the church and the congregation, and of preserving them in peace and unity, when the senior pastor has departed. Such fellowship as that which Paul the aged had with the youthful Timothy, would be a mutual benefit, and would exhibit a beautiful and attractive instance of Christian confidence and esteem ; the younger pastor, in such a

case, would cheerfully submit himself to the elder, and the elder, with equal cheerfulness, would say of the younger, "He must increase, but I must decrease." But while, in every church, a great degree of labour and responsibility necessarily rests upon the pastor, no church can be in a sound and prosperous condition, where its members are inactive, and where each is seeking only his own profit, and not the profit of the many. No one should join himself to a church without the conviction that he is to be a servant as well as a disciple—a worker as well as a learner; endeavouring, according to his ability and opportunity, to promote the strength and prosperity of the church, lest he should be guilty of hiding his Lord's talent in the earth, and incur the charge of being an unprofitable servant. As individuals and as churches, it is desirable that we should cultivate the spirit of union and co-operation with Christians of other denominations who love our Lord Jesus Christ in sincerity. Many of the public institutions of these days happily afford favourable opportunities for such union and co-operation, which we should gladly embrace, especially with our Baptist brethren, whose churches are constituted on our own principles, and who agree with us in all that is great and fundamental in Christianity. We should also promptly avail ourselves of those opportunities for increased usefulness to which the providence of God appears to be so earnestly inviting us. The existence of a Congregational Chapel-Building Society, which this Union has recently formed, and which has already received munificent contributions from several of our brethren, is an interesting evidence that our zeal has not expired; and that, amidst our present depression, we are forming plans by which, with the Divine blessing, we shall secure future increase. A similar institution, previously formed by the Congregational churches in Lancashire, and which has determined on the erection of fifty new chapels, is quite in accordance with the zealous efforts which those churches have long been making to spread the Gospel in their own country, and throughout the world. By efforts such as these, the churches, in our large towns especially, should be stimulated to erect additional chapels where they are needed, in suitable localities; for there are few purposes to which money can be more appropriately and usefully devoted. There are, also, some circumstances connected with the present times, which require vigilant attention from us, that they may further, rather than hinder, the progress of the Gospel, and the efficiency of our religious institutions. We cannot contemplate the extent to which emigration is still going on, without perceiving the additional importance with which it invests our British Missions. Our Home Mission is labouring among the very classes of persons who are thus emigrating in the greatest numbers, and whom, therefore, it is so needful for their own sake, and for the sake of foreign lands, to bring to the knowledge and experience of Gospel truth. The state of things which was produced in Ireland by the famine, and by the generous efforts made by this country to feed the starving population, has been most appropriately and successfully seized by zealous members of

the Establishment; but I fear it has not been sufficiently attended to by ourselves. It affords, however, an acceptable opportunity, not only for bruising the serpent-head of Popery, but for proclaiming among that remarkable people the Gospel tidings of salvation. At the same time, the colonies, which are now receiving the thousands which every week are bidding farewell to our shores, furnish us with increasing means and motives for extending our missions among them which it would be sinful to neglect. To these various considerations, which I fear have been too protracted, I desire humbly and yet earnestly to invite your attention. And now, finally, my beloved brethren, "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise, think on these things, and the God of peace shall be with you."

The address being concluded, it was moved by Rev. Dr. Harris; seconded by Rev. Thomas Scales:—

"That the cordial thanks of this Assembly are hereby presented to the Rev. John Alexander, for his truly admirable Address now delivered from the chair, and that he be respectfully requested to place it at the disposal of the Committee, to be printed with the Minutes of the Session."

The Chairman acknowledged the vote, and placed his manuscript at the disposal of the Committee.

The Rev. George Smith then introduced to the Assembly the following brethren, to whom the Chairman gave the right hand of fellowship, and cordially welcomed them to take their seats as visitors during the meetings of the Union:—Rev. D. Allen, of Bombay; Rev. Evan Griffiths, a Deputation from the County Association of Glamorgan; Rev. J. D. Smith, Kingstown; Rev. S. R. Ward, a coloured minister, from Toronto; the Rev. W. Swan, a Deputation from the Congregational Union of Scotland; and the Rev. Charles Beecher, of America, whom the Chairman presented to the Assembly as a relation of their old friend, "Uncle Tom."

After the introduction of the visitors, it was moved by Rev. Thos. Binney; seconded by Rev. John Reynolds:—

"That this Assembly hail with satisfaction the presence of esteemed brethren from the United States of America and other parts of the world, begs to assure them of their Christian regards, and would be ever anxious to maintain a deep interest in all that affects their spiritual prosperity, and the churches and denominations with which they are connected."

The resolution was cordially responded to by Rev. Charles Beecher.

The Rev. George Smith then read the

TWENTY-THIRD ANNUAL REPORT OF THE COMMITTEE OF THE CONGREGATIONAL UNION.

The last two Reports of this Union, while breathing the spirit of gratitude and meek resignation to the Divine will, were plaintive in their tone, and solemn in their admonition, as they each recorded the removal by death of several brethren, to whose judgment and skill the management of the affairs of the Union was committed, and to whose patient and unwearied labours very much of its prosperous working may be attributed. It is with feelings of satisfaction and thankfulness, unalloyed by any such sorrowful reminiscences of the year now brought to a close, that your Committee report to you, beloved and honoured brethren, the way in which they have endeavoured to carry into effect your wishes, and to discharge the various pleasing duties which have devolved upon them. If no remarkable calls for extraordinary enterprise have been presented, and if no startling incidents have been allowed to diversify the calm course of events, the Committee are encouraged to believe that they have been enabled, by the Divine blessing, quietly and efficiently to pursue the attainment of some of the important objects contemplated in the formation of the Union, and thus to advance those valuable, because scriptural and holy principles which lie at the foundation of our Evangelical Non-conformity. The various matters referred to your Committee, by resolutions of the last Annual Assembly, have received the best attention it was in their power to bestow upon them. Some of these were immediately carried into effect, others were brought up and disposed of by the decision of the Autumnal Assembly at Bradford, while others were referred by that meeting for further consideration at this Assembly, and will be brought before you for final adjudication during the present sessions.

Autumnal Meeting at Bradford.—The brethren who attended the meetings at Bradford will long retain a delightful impression of the hallowed seasons there enjoyed. The warm reception given by the pastors and churches to our ministers and delegates; the arrangements made for their hospitable entertainment; and the cordial welcome presented to them by the Christian families to whom they were introduced, cannot but be remembered with grateful satisfaction. On all the public assemblies, a gracious influence from heaven appeared to rest. The opening meeting for devotional exercises was as largely attended as the subsequent ones for the advocacy of our principles and our missions. The attendance of brethren from all parts of the kingdom was the largest ever found at even an autumnal meeting of the Union; and the business transacted was of unusual interest and importance. The Assembly expressed its deep and tender sympathy with the trials and dangers of Protestants and churches on the Continent of Europe, and placed on record the expressions of its deep commiseration with the coloured population of the United States of America, held in cruel bondage, or followed by the iniquitous terrors of the Fugitive Slave Law. In addition to the

attention paid to these and to other subjects of general interest to us as Christians, the Assembly, after careful and extended deliberation, proceeded to prepare the way for your taking action upon several measures proposed for extending our denominational efficiency. On these matters your Committee now proceed to report.

Chapel-Building Society.—The subject of a general plan for assisting in the erection of chapels in the midst of thickly populated districts of the country has, for some time, engaged the attention of your Committee. A paper read at Northampton led to the appointment of a Committee to consider a scheme for chapel extension. This, after repeated revision, and submission to the last Autumnal Assembly, was remitted to a Special Committee, with instructions to form a Society, if practicable. The Committee met in Birmingham, in December, 1852, and resolved to convene, by circular, a meeting of persons friendly to the object, which was accordingly held in Derby, and numerously attended, on the 9th of March last, when, after due consideration of the plan then submitted, the Society was formed, and denominated “The English Congregational Chapel-Building Society.” An influential Committee, consisting of eighteen ministers, and an equal number of laymen, residing in various parts of the kingdom, was then chosen; Mr. Joshua Wilson and Mr. Arthur Morley were elected Treasurers; Mr. Rice Hopkins, Sub-Treasurer; and the Rev. J. C. Gallaway, Secretary. Liberal contributions, amounting to near £7000, have been promised to this newly-formed Institution, in the confident hope that it will undertake and complete the erection of the first fifty chapels in five years. The inquiries of the Preliminary Committee brought to light the fact that, in some parts of the country, there is a mournful deficiency of chapel accommodation,—one county being reported as containing eight market-towns, in not one of which is there a single Congregational chapel,—and, in another county, a town being mentioned, with a population of 30,000 persons, and no Independent place of worship within its bounds. Facts of this order are specimens of a painful deficiency in at least some parts of the country, and prove that the Institution is not proposing to provide a supply without having previously ascertained the existence of a proportionate demand. Your Committee cheerfully undertook to meet the expenses involved in originating this Society, in the hope of repayment at an early day. At the same time, they deliberately declined to be responsible in future for its movements, or in any way to stand connected with its operations, beyond that of friendly, affectionate concern, believing, as they do, that while the Union should aid, according to its ability, in forming Societies intended for our denominational advantage, it is every way desirable that your organisation should not exert any controlling power over their operations, but leave them at perfect liberty to pursue their own plans, without the influence of any centralising power.

British Missions.—In accordance with a resolution of the last Annual Meeting, your Committee prepared a paper defining, as carefully as they possibly could, the connexion between the Union and

its affiliated Societies. This document was presented to the Autumnal Meeting, and was unanimously adopted as a correct exposition of the relationship existing between them. This paper, by a careful induction of particulars derived from the history of these Societies, arrived at the conclusion "that the relation of the Union to them is one common to all, and that it is friendly, sympathetic, and encouraging; but that it cannot, and ought not, in any way, control or manage their affairs, or alter any of their laws." This deliverance, deliberately affirmed, will, it is believed, remove all uncertainty as to the existing relation of British Missions and the Congregational Board of Education to the Union, and prove that all the friends of the Union may abide faithful to its constitution, without feeling bound unduly to their separate courses of action, or involved in the opinions which these organisations may express.

The Marriage Laws.—The present state of the Marriage Laws, as affecting Dissenters from the Church of England, having been felt by your Committee to be, in many respects, unsatisfactory and unjust they presented to the last Autumnal Meeting a series of resolutions embodying their views of this practical grievance, and of the methods by which the existing irregularities might be removed, and the law and practice of dissenting marriages, so far as the power of the magistrate is concerned, be assimilated to that of the Church as by law established. These resolutions were adopted by the Assembly, with an instruction to forward them to the Dissenting Deputies of London, accompanied with an earnest request that they should engage immediate attention, with a view to the adoption of vigorous measures for the removal of the evils so justly complained of. Your Committee have great pleasure in reporting that the Deputies have attended to your recommendations, and have embodied them in the draft of a Bill prepared by counsel, in which it is provided that all our marriages shall be dissociated from Poor-law Unions, and be placed, in all other respects, upon the ground of perfect equality with marriages performed in the Church of England. This Bill will speedily be presented to the notice of Parliament, and there is reason to hope, from the enlightened spirit of the Legislature, the liberal construction of her Majesty's Government, and the large number of Nonconforming Members happily returned to the People's House, that it will soon obtain the approval of the Legislature, and become a part of the law of the land.

Conference on the State of the Churches.—A subject of commanding interest, to our churches was, at the request of some esteemed brethren, introduced to the attention of the Assembly in Bradford, which resulted in the adoption of a resolution, declaring "that considerable advantage would, in all probability, result to the interest of religion in the Congregational churches of this country, if a meeting were held of the treasurers, secretaries, and delegates of County Associations, for a friendly conference on the state of the churches, and with a view to devise means for more efficiently extending the Gospel;" and the Committee were instructed to correspond with

the secretaries of associations on the practicability of such meeting. Your secretary accordingly wrote to the officers of all the County Associations on the subject, requesting that the communication might be laid before the brethren at their Spring meetings. In the majority of cases, no reply has been received. In two or three replies, doubts are expressed as to the desirableness of the proposed meeting, or unfavourable to the movement originating with this Union, if it should be effected; while in several counties, or divisions of counties, resolutions have been passed warmly approving of the design, and appointing delegates to the Conference, in the event of its being held. The number, however, who have done this is not sufficiently large to justify the Committee in adopting any further measures on the subject on their own responsibility; but they hold themselves ready further to consider the matter, to make additional inquiries respecting it, and to adopt any other steps which the Assembly may deem it desirable to instruct them to take. Should, however, the matter rest where it is, so far as the Congregational Union is concerned, your Committee will not regret that it has been mooted. They think that it will probably lead to some local efforts to secure the object, similar to the hallowed gathering convened by some of our brethren at Chester; and as the Addresses of that Conference are published, they desire for them the widest circulation and the most extended usefulness. They are, further, of opinion that such meetings would be of advantage in leading to a comparison of plans of action, of stirring up churches and pastors to renewed efforts, and yet, at the same time, proving that religion in our churches is not in that enfeebled and languid state in which it is sometimes supposed to be.

Pastoral Incomes.—The Special Committee, appointed to consider the suggestions and recommendations of Mr. Swaine's valuable paper on Pastoral Incomes, have met and directed their patient and earnest attention to the whole question. They have collected, with the kind assistance of many county secretaries, a large amount of statistical and other information on the subject; but as they propose, during the present sessions, to present their Report to you, your Committee forbear to enlarge on this interesting subject, which deserves, and no doubt will obtain, further consideration from the churches of our faith and order.

The Working Classes.—The subject of additional efforts on the part of our denomination to bring the Gospel more extensively to bear on the working classes, has long occupied much of the attention of thoughtful men amongst us. The Committee resolved, in relation to the last Autumnal Meeting, that as they had often spoken of these classes with kindness and concern at former meetings, so they would then speak to them by means of popular addresses on Christian truth, in places considered to be neutral ground. The Rev. A. Reed and the Rev. B. Grant delivered, at their request, highly interesting and appropriate lectures, which were listened to by large, attentive audiences of working men, who, for the most part, heartily expressed

their approbation of the truth thus presented to them. It was then deemed desirable to request the Committee to make such arrangements as to them might appear practicable and desirable, with a view to a Mission, by popular lectures on Christianity, to the working classes. It being understood that Mr. Grant was willing to be so employed, the Committee requested two or three gentlemen to engage his services, and to raise the sum needful for the support of the Mission for three years. This was done by a private application to a few wealthy Christian gentlemen, who have nobly responded to the appeal, and supplied the means requisite for the undertaking. Mr. Grant has begun his work. He has gone forth without any control from your Committee, and without being, in any way, responsible to them, as it was felt to be most desirable that such a Mission should be free from the suspicion of denominational partisanship, and be in appearance, as in reality, simply an effort to proclaim the common salvation. It is enough for your Committee to have been honoured in assisting to bring this agency into existence; and they will claim the privilege of watching and following it with earnest, prayerful anxiety, that it may not fail of accomplishing its all-important design—the glory of God in the salvation of a valuable and interesting portion of our fellow-men.

Slavery.—Repeatedly, and in various ways, have the Congregational churches of England uttered their protest against slavery as a fearful evil, and entreated the churches of the United States to use their best endeavours for its speedy extinction in that land. Your Committee deem the present occasion a suitable one for again introducing the subject to your attention; and now that Professor Stowe and the Rev. Charles Beecher—the husband and the brother of that gifted lady whose affecting productions on the evils of slavery have procured a world-wide fame—are amongst us, you will be called upon again to deliver your solemn testimony against the perpetuation of this enormity. Let this evil be removed in that otherwise free and happy country, and then, relieved of the incubus which now presses upon her Christian energies, the United States and Great Britain will move onward hand in hand as brethren in noble efforts for the regeneration of the world.

Intercourse with other Denominations.—During the past year, your Committee have not failed, according to their opportunity and means, to maintain the fraternal fellowship of the Union with other Christian denominations. They have given due publicity to your expressions of sympathy with the Baptist churches in Germany, and with the victims of persecution in the Papal States; and they are happy to report that, in Prussia, Nonconforming churches are now placed in a position of equal privilege with the Lutheran and other communities, and to repeat the well-known fact, that the victims of Tuscan tyranny are now set free; an enlargement effected, not by the change to milder counsels in the Vatican, but which is rather due, under Providence, to the outspoken, honest protest of enlightened Protestants in this and in other lands, who, cheerfully yielding full

religious freedom to all others, have a right to demand it for their persecuted brethren. We were favoured, at Bradford, with the presence of the Rev. J. P. Thompson, a delegate from the Congregational churches of the State of New York, and with that of Pasteur Giraud, a delegate from the pastors of Poitou. The manly sentiments addressed to the Assembly by the former on the subject of American slavery and freedom were worthy of a descendant of the Pilgrim Fathers, while the touching narrative of the latter served deeply to interest all who heard it in behalf of our brethren in France. We are maintaining friendly correspondence with them, and hope, at the right time, to send some properly qualified brother or brethren to their assemblies for conference, and thus prove to them that our love is not in word only, but in deed and in truth.

Deputation to British North America.—Your Committee, as instructed by the last Annual Assembly, availed themselves of the opportunity, presented by their esteemed brother, the Rev. J. C. Gallaway's visit to the Congregational churches of British North America, on behalf of the Colonial Missionary Society, to request him to represent the Congregational Union of England and Wales at any meeting or meetings of the Congregational Unions of the provinces at which he might be present. He kindly undertook this service, and presented your salutations and Christian regards to the brethren assembled in Montreal and Toronto, and to the Congregational Union of Nova Scotia and New Brunswick. He was everywhere cordially welcomed as your representative, as well as in his personal and official capacity, while doing the work of the Colonial Missionary Society. At a meeting of the representatives of the Congregational Union of Canada West, the following resolution was unanimously adopted, and presented to him:—

"That we cordially and affectionately welcome among us our beloved brother, the Rev. J. C. Gallaway, as a delegate from the Congregational Union of England and Wales. We trust that his visit will be instrumental in invigorating and establishing our churches, and that he will be permitted in God's holy providence to bear our fraternal love and heartfelt sympathy to the beloved brethren he represents, and furnish them with such information as shall lead them to thank God and take courage."

Deputation to Scotland.—Our brethren of the Congregational Union of Scotland requested, as in former years, that they might have a delegate sent to them from you to their Annual Meeting, which was held in Aberdeen on the first week in April. Your Committee cheerfully complied with their wish, and requested one of your secretaries, the Rev. George Smith, to represent them. He did so, and received such a cordial welcome from the warm-hearted pastors and delegates there assembled, as more than compensated for a journey to the extreme North, when the snow lay thick on the Grampian Hills. The meetings were large, earnest, and devout. Reports were presented respecting the Theological Seminary and Home Missions, both of which exhibited ample proof of enlightened zeal and activity on the part of the churches. These sister communi-

ties, amidst much difficulty and discouragement, are maintaining the principles of Congregationalism, and are much encouraged by the expression of your sympathy and regard. They charged your delegate to convey to this Assembly their brotherly regards and congratulations, and resolved to appoint delegates to represent them in your Annual Meeting.

Church Rates.—The Union has frequently complained of the palpable injustice involved in the exaction of Church Rates, and, at the last Annual Meeting, again protested against this evil as one of great and growing magnitude, and acknowledged the obligations under which Mr. Trelawny had laid the friends of liberty by bringing the subject of Church Rates repeatedly under the notice of Parliament, and especially in obtaining a Committee on the subject, over which he presided, and an epitome of the evidence given before which he has published; still the question remains unsettled. Sir William Clay is about to bring the subject again under the notice of Parliament, and it is proposed that this Assembly should adopt a petition to the House of Commons in harmony with his motion, praying for the speedy and total abolition of this impost.

The Magazines.—It will gratify the Assembly to learn that the sale of your magazines continues large; and, though falling considerably below what they think it ought to be, it yields a large surplus for benevolent purposes. The profits of the two magazines during the year amounted to £781 3s. 4d. From the fund thus supplied, the sum of £390 10s. was yesterday appropriated by the distributors for the comfort and relief of forty-six aged brethren in the ministry, whose declining years may thus be cheered by bounty bestowed without ostentation, and received without the least consciousness of shame. The sum of £521 16s. 6d. has been invested in the Three-and-a-quarter per cent. stock, in augmentation of the Deferred Annuities' Fund. Fourteen of our brethren, pastors of churches, have, at different times, been admitted to the benefits of this fund. To each annuitant the sum of £150 has been appropriated, which is distributed in annual payments amounting to £111 12s. 10d. During the year, an increasing number of brethren have applied to participate in the fund for deferred annuities. This method of making timely provision for advancing years, is so important to the comfort of our pastors, and to the prosperity of our churches, that your Committee are most anxious to give assistance to a much larger extent than they do; this can only be done by a considerable augmentation of the fund, and for this they can only look to the increasing sale of your magazines. Of your other publications the Committee now forbear to speak, as a paper will be presented to you, on Friday, in relation to our denominational literature, when a suitable opportunity will occur for stating their value and claims.

Next Autumnal Meeting.—Returning from the large and splendid gathering of the Union at Bradford, it was felt that the next Autumnal Meeting might be held with advantage in an agricultural district, and the Committee would have been happy, in harmony with

the suggestion of some esteemed friends, to have arranged for such assembling, if it had been practicable. Failing in this desire, and the pastors and churches of Newcastle, Shields, and Sunderland having cordially invited you to these towns, the Committee have thankfully accepted their invitation. The remoteness of that district from the southern counties is happily now an unimportant circumstance in this age of rapid locomotion; and it seems most important that as many of our brethren as can travel thither should enjoy the pleasure of fellowship with our northern churches; and that they, in return, should be assisted in their endeavour to expound our distinctive principles by the practical illustration they will receive in an assembly which can discuss questions respecting our polity and duty, our principles and modes of action, and arrive at harmonious conclusions without compromising convictions or sacrificing charity.

Thus, beloved and honoured brethren, your Committee have reported to you the way in which they have discharged the duties devolved upon them during another year. They have served you with pleasure, and your approbation will be their rich reward. In promoting the interests of the Congregational Union, they believe that they are advancing the sacred cause of Christian freedom, truth, and love, and serving, though in a humble and limited manner, to hasten the coming of that long-desired and oft-predicted period, when the reign of holy principles shall be general, and all the churches of the Saviour unite in presenting fealty and adoring gratitude to Him, their exalted King and only Lord.

At the conclusion of the Report, it was moved by Rev. J. A. James; seconded by Rev. Dr. Morison:—

“That the Report of the proceedings of the Committee of the Congregational Union of England and Wales, as now read by the Secretary, be adopted, with thankful acknowledgments from the Assembly of the efficient manner in which they have attended to the important and varied business which has claimed their attention during the year.”

The resolution having been unanimously adopted, it was moved by Rev. Eustace R. Conder, M.A.; seconded by Rev. W. A. Hurndall:—

“That the following gentlemen (*names read*) be requested to constitute the Committee of the Congregational Union for the coming year, with power to fill up any vacancies that may occur.”

The Rev. Dr. Massie then presented the

REPORT ON BRITISH MISSIONS.

The Board are permitted to regard their fields of operation with hopeful assurance, and to represent the several Societies under their direction as having enjoyed, during the year, such manifestations of favour and indications of success as warrant increased effort and liberality. The members of those churches, whose substance has been consecrated as with one consent to the extension of the Re-

deemer's kingdom, have not served the Lord for nought, or devoted their substance to futile efforts; though in some instances the bread from Heaven has been cast upon the waters, and the faith and patience of Christians have been severely tried. The British Missions have, during the year, been brought under the consideration of the churches, both by the occasional information furnished from the Board, and by the advocacy of those pastors who have pleaded their cause for October collections. In some cases, the visit of a deputation has been preferred, and public meetings have been convened especially for the Colonial Society. But the simultaneous collections have, been both the most efficient and the least expensive. The congregations joining in this concert of liberality have hardly reached the number of last year; though the money collected, including sums which were also included last year, has rather exceeded the receipts of 1851-2.

1. *Home*.—The Home Missionary Society has been engaged in populous as well as remote spheres of labour; amidst the multitudes who congregate in manufacturing districts, and also among the scattered hamlets of agricultural toil. To invigorate and expand the faith and polity of evangelical religion is the special mission of British churches; and for this end the labours of Home Missionary agents are specially required, and the liberality of Congregational Nonconformists is cheerfully exercised. Besides sustaining other organisations, these churches have, during the past year, contributed £5,667 18s. 2d. From the origin of the Home Missionary Society there has been expended in missionary operations throughout England, by its means, upwards of £200,000; which, besides upholding the proper labours of its agents, has greatly stimulated County Associations to local contribution and effort, and in numerous instances has provoked other denominations, whether from envy or good will, to zealous exertion, and earnest and self-denying consecration of person and substance. The free revenue of the Society for the past year has more than equalled the income of the year preceding, and no debt has been incurred; though several important stations, amidst a large population, have been commenced, and agencies, presumed to be adapted, have been invited to occupy the opening spheres. The Committee of the Home Missionary Society has found it needful to encourage several solitary and rural agents, whose spheres have been narrowed by influences nominally Protestant and benevolent. In the counties of Devon and Dorset, of Oxon and Somerset, chiefly, the difficulties of the Home Missionary are thus aggravated. The Committee has been induced to occupy new and populous districts, from the conviction that, if the Gospel be accepted among the working classes, they will be well fitted to diffuse its savour and the knowledge of its principles. The Home Missionary Society occupies 122 stations in forty counties of England, and the selection of each locality has been made on the principle of supplying the most destitute, and bringing the message of mercy to them who most need it. The population among whom these labours are sustained has been computed at 460,000, every one of whom would be welcomed to the

invitation of mercy ; and all may, by inquiry, learn the glad news of salvation. The agents extend their operations over 326 parishes, and occupy 405 chapels and rooms for preaching, in 389 hamlets, villages, and towns. The duties they are called to perform require lengthened, and many times weary journeys, in all weathers, by day and night. The congregations to whom the Word of Life is thus ministered, number about 36,000 hearers, with nearly 13,000 Sabbath-school scholars. One hundred and seventy schools are weekly opened as nurseries for the church of God, in which 1,600 teachers, male and female, are assiduously engaged, under the influence of a voluntary and enlightened benevolence. These are agencies from whose benign intercourse instruction drops as the rain and distils as the dew : whose moral and persuasive power binds society in congenial and generous action. Thirty-two day-schools are maintained by the pence of the pupils, and the contributions of the friends of education furnish a refuge for those children whose parents cannot accept the terms of the National School Society, and serve as witnesses for the just principle and right mode by which the education of a people should be conducted. Seventy-nine Bible-classes, with 1,120 scholars, are conducted efficiently ; which operate to extend and maintain the study of the Scriptures, and give wider diffusion to Biblical principles among the coming generation. To put into circulation 100,000 tracts, and 67,000 religious periodicals, and procure the sale of 2,500 copies of the sacred Scriptures, is a service which the agents of this Society have been permitted to render, and warrants the assurance that the intellectual and moral improvement of the people is conscientiously sought. The additions of 426 members made to the Mission churches during the year testify some measure of success in the work ; while the total number of 4,959 members in church-fellowship warrants the assumption that life and power accompany the services at the Missionary stations. One hundred and thirty-three lay-coadjutors, called forth from the company of believers, giving their cordial and gratuitous services in village preaching, afford ground to hope that the Gospel which has been received has come with power, and is of the operation of the Divine Spirit. Forty-seven missionaries and five students, constantly engaged and wholly upheld by the Society, and fifty-three ministers of churches as grantees, aided by its funds in missionary work, serve as central powers, in their several localities, in the warfare against sin and ignorance. Thus, 238 Christian men are employed, each successive week, in declaring the truth of the Gospel, and giving a personal manifestation of the love of Christ and the riches of His grace through the means and organisations of the Home Missionary Society. It is, however, a matter of sincere regret, that the funds placed at the disposal of the Committee do not enable them to supply the aid earnestly solicited by many. Though eleven new stations have, during the year, been occupied, there are fifty-six villages for which help has been deferred, and which are at this moment only occasionally supplied, or are altogether destitute. The Board would cherish the expectation that, as a prosperous commerce abounds, and the burdens

of taxation are diminished; those Christians who profit by the changes will in proportion be stimulated to liberal contribution in support of this branch of missionary operations.

2. *Ireland*.—Ireland has been exposed to seasons of conflict, depression, and want, and the Irish Evangelical Society has participated in her reverses and trials. Those who hoped and sighed, who prayed and laboured for her good, have had their patience tried, and their kindest measures defeated and reviled. Ecclesiastical bodies and landed proprietors have been branded; religious animosities and the strife of politics have been represented as the source of wrong and misgovernment. Many theories have been proposed as remedies for her wretchedness; and, while numerous expedients have been employed to promote her welfare and reconcile her people, the Committee of this Society has cherished an abiding confidence in the Gospel of Jesus Christ as the first thing needful. The promise of a better day seems lately to have dawned on the nation; the curse has been transformed into a blessing; out of the eater has come forth meat, and out of the strong has come forth sweetness. The misery which was endured in years of famine has led to changes, to emigration, and enterprise,—to a free action and intercourse among the people. The burdens which encumbered the tenure of land have occasioned a transfer of occupancy to enlightened and energetic men, whose capital is available for investment, and new and vigorous impulses have been imparted to multitudes. The long unquestioned and despotic power of the priesthood has suffered a paralysis; and a trembling peasantry no longer crouch under their anathema. The sympathies of evangelical Christians have been awakened, an earnest zeal has been kindled among multitudes once indifferent, and a renewed faith in scriptural principle and in the power of Divine love has been wrought in the hearts of patriotic and benevolent men. The state of pure and undefiled religion in Ireland has manifestly improved; and the condition of Independent churches and the stations of the Evangelical Society show progress, and give promise of better days to come. Self-sustaining responsibility is increasingly realised among the congregations; and itinerating and purely missionary labours are zealously and successfully undertaken by the faithful brethren. Industrial schools and educational institutions, conducted on evangelical principles, are in progress. Some stations, kept vacant till suitable agencies could be provided, are now hopefully occupied. Tralee, Youghall, and Galway are favoured with earnest and efficient ministrations. Derry, Newry, and Moy enjoy the services of devoted and self-denying ministers of Christ Jesus, with the happiest prospects of advancement. Coleraine and Richhill participate in the benefits of renewed activity. Carrickfergus and Straid, Limerick and Armagh, evince the fruits of an earnest and pious ministry. Other measures are in progress, to render the occupation stations more adapted to the work which should be done. Contributions are now received, in support of the local ministry, in much larger proportions than formerly. Besides the older churches, in Dublin, Cork, Belfast, and Sligo, and

the recently organised but flourishing church in Kingstown, whose ministers are independently sustained, the improvement may be illustrated from the condition of nine others, estimating their contributions at three several periods—1847-8, 1849-50, and 1852-3. In the first period, these nine churches seem to have raised, in support of their ministrations, £105; in the second period, which was one of transition, not more than £60 are reported; but in the third period, the same churches have, for the same purposes, contributed £320. The Board has directed its earnest and prayerful attention to the best means of increasing the agencies employing the native Irish language, and directed a correspondence should be opened with ministers in the Gaelic districts of Scotland, with a view to obtain Scripture-readers who know both the Erse and English languages. It was also deemed desirable to engage a minister peculiarly qualified to undertake itinerating work in the populous districts of Ireland, and the Board authorised provisional arrangements to secure the services of such an agent; and so much importance did they attach to the ministrations well qualified to the popular ministry of the Gospel of peace and reconciliation, that it was agreed to expend even a larger sum than was judged requisite for any other missionary. Till some permanent appointment can be satisfactorily made for this purpose, it has been agreed to solicit the temporary services of two or more brethren during the current year. Twenty-one principal stations, besides others subordinate, have been occupied during the year, and seventeen agents have been employed, besides ten readers, schoolmasters and mistresses. The resources realised in England and Scotland, together with the contributions at the Irish stations, have amounted to about £2,450, —a sum far from being adequate to the wants of the country, or such as would authorise special undertakings recommended by brethren themselves engaged in the work.

3. *Colonies.*—The field for colonial missions has widely expanded, and the facilities for evangelical effort among the colonists have invited to extended operations. The principles of self-government and local responsibility, recognised by the Imperial Legislature as wise and just in the colonial administration of Great Britain, are not only a testimony to the energy and enlightenment of our countrymen who have emigrated to other lands, they are also a pledge and assurance of the prosperity and power which await those nascent States. Self-reliance and self-government in civil matters cannot long exist, till the independent sustenance and voluntary action of Christian churches be successfully developed, and their missionary enterprise be stimulated to meet the wants of surrounding heathen. The impulse given to southern emigration by the discovery and working of the gold fields in Australia, will not be unproductive of social and political advantage to the western colonies of England. They will act and re-act on each other, and commerce and negotiation will connect Canada and Sydney; while the rapid intercourse of steam and the diffusion of knowledge will bring into competition the

ambition and resources of the whole Saxon family. A common language and a religious identity will combine their sympathies, interests, and destinies. In their elementary condition it has been well for both hemispheres that the Colonial Missionary Society has had organisation and resources available for the emergency. To this the emigrant colonist has turned for counsel and encouragement, and in its co-operation there has been both a guarantee of character and a seasonable supply of the means required. Men who would have been otherwise unknown and unable to go forth with their families as the messengers of the churches, have been directed in their inquiries, sustained in preparatory arrangements, and attested in their adaptation and worth. The incipient colony and the infant church have been counselled and provided for, and the feeble and inexperienced community of believers have been encouraged to speak often one to another, and to wait till their eyes should see their teachers. Recent openings have called for enlarged operations, and the Committee of the Colonial Society have obeyed the voice of Providence. Vigorous means have been used to draw forth the liberality of British Christians, and the response has been most gratifying. The income of the Society has surpassed its former revenue, and the special Australian Fund has demonstrated the wide-spread sympathy of the public in these colonial efforts. Nor have the colonists themselves been indifferent to the necessities of their times. They have generously sustained the cause of Christ in their older churches, and not only refused the aid of the State, but also yielded their substance in contributions to the home-treasury of the Society. The Committee has sought to extend to new lands the influence of its operations, as well as to awaken the reproductive energies of Christianity. There are missions or agents sustained or encouraged by this Society in the Canadas, British America, Africa, New Zealand, Australia, and Van Diemen's Land. Its forty-two agents occupy a hundred chief and subordinate stations, and new spheres are opening for labour. Two colleges, one exclusively for ministerial training, and the other combining with this an extended collegiate course, have been established, and are in operation. The funds received for the Society during the year amount to £5,148 11s. 3d., and of this the contributions to the Special Fund for Australia have been £1,772 19s. 1d. Besides the money raised to be expended at the stations, the colonists have remitted £300 for the more extended operations which recent discoveries demand, and other sums are promised for special objects.

The following resolution was moved by Rev. J. D. Smith; seconded by Rev. John Hall:—

"That, since the ministration of the Gospel is the instrumentality which the Lord of Life has appointed, and promised by His Divine Spirit to bless, for the conversion of men of every kindred; and since the obligation is permanent in the Church, that His Gospel of the kingdom shall be 'preached in all the world for a witness unto all nations,' this Assembly, recognising the British Missions as well adapted to provide ministrations specially suited to the unevangelised districts of

England, Ireland, and the Colonies, cordially renews its commendation of these Societies to the support and prayers of all the churches and pastors of our denomination."

Moved by Rev. George Smith; seconded by Edward Baines, Esq.:—

"That the Rev. Dr. Halley, of Manchester, be respectfully and earnestly requested to accept the office of Chairman of the Congregational Union of England and Wales, for the year 1854."

Moved by Rev. R. Ashton; seconded by Rev. Archibald Jack, M.A.:—

"That this Assembly, at the close of the present sessions, do adjourn till Monday, the 17th of October next, and following days; then to meet in the towns of Newcastle, Shields, and Sunderland."

The Rev. John Kennedy, M.A., read the following

REPORT OF THE CONGREGATIONAL BOARD OF EDUCATION.

The Board reported to the last Annual Meeting that Homerton College had just been opened for the Training of Male and Female Teachers for Infant and Juvenile Schools. It has now the satisfaction of assuring its constituency that this important institution is in a state of efficiency which entitles it to claim for itself a high place among the educators of our public teachers. This happy consummation has been attained at an expense of £12,000; and, through the liberality of its friends, the entire cost has been provided for. The time which the Board has devoted to the completion of Homerton College, and the anxious deliberations which its varied interests and arrangements have required, are amply compensated by the satisfaction with which it contemplates the existence of an educational agency whose benefits, it is hoped, will be reaped by many generations.

At the opening of Homerton College, nine male students were removed from Liverpool-street, and nine female from Rotherhithe. Since that time it has admitted twenty-eight male, and thirty-three female students. There are at present in the house twenty-one male and twenty-eight female students. During the past year, twelve male and seven female teachers have been appointed to schools. There are now fifty-six male, and seventy-nine female teachers, who have been trained by the Board.

Sir J. K. Shuttleworth and Lord John Russell have confounded the eighty-nine schools, mentioned in the last year's Report as having received teachers from this institution during the past few years, with the whole number of schools supported by the Congregational body. It has been ascertained, that of the £180,000 which was raised as the result of the Conference of 1843, £128,000 was applied by the donors to 520 schools. Many of these are classed as British Schools,—a designation very vaguely applied, and often

implying nothing more than that the school has a teacher trained in the Borough-road Institution, or adopts the Borough-road system; while some of the schools reported as British have been supplied with teachers by the Congregational Board of Education. A denomination absorbing *from forty to fifty teachers annually* (which is the case with the Congregational body) must be doing a very considerable work; and, instead of 10,000 children, 100,000 will be a low estimate of the number which it educates.

During the past year, examinations of the students have been conducted by the Rev. R. Redpath, M.A., Professors Godwin and Nenner, of New College, and Mr. W. B. Todhunter, Classical Tutor at Cheshunt. The examination reports are very satisfactory, and warrant the expectation that our young friends at Homerton will prove useful and efficient teachers.

Depository.—The Board has deemed it desirable to remove its depository, for the supply of school books and materials, to the College. During the past year there has been an increase of sales, and the Board is happy to know that this branch of its operations has afforded valuable aid to teachers, who have sought to induce parents to purchase the books required by their children.

Model and Practising Schools.—The model and practising schools, in connexion with the training institution, have been commenced, and are proceeding successfully. A detailed report, by the Principal, of their present position, as well as of the schools supplied with teachers trained by the Board, will be found in the Appendix to the published Report.

General Operations.—Although the efforts of the Board to obtain meetings in some influential places and districts have been frustrated by local causes, it has peculiar pleasure in referring to the meeting which was held at Bradford, in October. There was contributed on that interesting occasion the sum of £1,559; and this sum was raised to £2,139, by the subsequent visit of Mr. Morley and other friends to Manchester and Blackburn. By the liberality of its friends in these places the institution has been relieved from many difficulties, and placed in a more satisfactory position than it occupied for many years. Hampshire has now to be added to the list of places in practical co-operation with the Board, and the Northamptonshire Association of Congregational Churches has passed a resolution approving of its principles. Still the Board cannot report the ordinary and regular income of the Society as being in a satisfactory condition. And the manner in which this subject was brought before its special notice, by a deputation from the Yorkshire County Board, is only one of the many obligations under which it is laid to the friends of education in the north. This deputation, consisting of R. Milligan, Esq., M.P., Frank Crossley, Esq., M.P., and E. Baines, Esq., were the bearers of a resolution expressive of the anxiety of the friends in Yorkshire to see the formation of Committees and the opening of subscriptions in the counties, cities, and towns of England, for the regular support of the operations of

the Board on the extended scale contemplated at the meeting in London, in June, 1851, including not only the maintenance of the training institution, but also the aiding of schools in the poorer districts. This subject was not new to the Board, having been frequently under consideration. But, encouraged by this fresh proof of the interest our friends in the north take in the great work in which we are engaged, the Board has anew devoted its most serious attention to the question. How to organise the Congregational body throughout the kingdom so as most effectively to support our educational operations, is a question of great difficulty, but likewise of great importance. An agent, suitably qualified, and entirely devoted to the work,—one who should combine business habits with popular gifts and a high moral position among his brethren,—would be the most direct and likely means to accomplish it. But the Board is still unable to find such a man, willing to relinquish other engagements, and to undertake a work which, while it has many attractions, has many uncertainties and difficulties. In the absence of an agent exclusively employed in this service, it has been thought that ministers of influence and energy in different parts of the country might be found willing to give a few weeks annually to promote the educational organisation of our churches, without interfering with their pastoral relationships and duties. A scheme of operation has been prepared on this principle, and several ministers have been corresponded with. The history of the next twelve months, it is hoped, will more than justify the expectations of the Board. But, be the result what it may, so long as we have the conviction that we are labouring for our Saviour and our country, we shall not relinquish our work. Its advancement may be slower than we should desire, but this is the fate of all good things in this world. Our friends in Yorkshire, as well as in London, are too fervently attached to their principles, and too solemnly committed to their embodiment in practice, to grow slack either in giving or in working, while and because others are slowly and but too slowly learning their duty.

The Board deems it right to give prominence to this topic because, now that the training institution is fairly established, it involves the great work of the future. Were County Associations to take up the question *sua sponte*, and organise such Boards as already exist in Yorkshire and some other places, the difficulty would be at once overcome. The Board in London would find in such committees, not only the means of providing the income that is necessary for the support of Homerton College, and for rendering assistance to poor schools, but likewise media of communication with those who may desire aid from the general fund, and an agency to originate educational movements where external stimulus may be needed.

Government Bill.—It is with deep regret your Board is constrained to turn from work to controversy. It can say with a good conscience that it is utterly disinclined to war. It had rather build the walls of its temple with both hands, than have one of its hands occupied with the sword. But let it not be forgotten that the friends of voluntary

education are not the aggressors. They only stand on the defensive, and the Congregational Board would have been unfaithful to the principles it has always avowed, if it had not entered its protest against the educational bill now before the House of Commons. The census of 1851 has revealed facts few were prepared for. From 1818 to 1851 the increase of population was 57 per cent.; but the increase in the number of day scholars within the same period was 212 per cent.,—fourfold the increase of population. The number of children now at school amounts to one in eight-and-a-half of the population. On the same authority it is ascertained that half-a-million of money is contributed in school fees annually. It is not necessary to argue that this result indicates all that is to be desired or aimed at. But it shows an amount of progress which proves how little occasion there is for Government aid or stimulus. A little more practical zeal on the part of the friends of education in all parts of the body politic, and a little more patience in waiting for the fruit of their labours, will soon realise results healthier, more vigorous, and more permanent than any which governmental power can produce. The establishment by the State of a national system of education, that should boast of anything like completeness, fairness, and universality, could be effected only on the ruins of the varied efforts which have sprung from the free action of the many sections of the community. It would be like razing to the ground the old towns and cities of England, with the irregularities and anomalies of their streets and architecture, in order to build on their sites towns and cities whose parallelograms, and squares, and streets, should all be according to rule—such towns and cities as are sometimes built, by plan, on the unoccupied soil of distant colonies. Much might be said, in theory, in favour of such a process of pulling down and rebuilding; but the common sense of the community would be a sufficient guarantee against its execution.

Were the results of the late census less satisfactory than they are, the principles and consequently the operations of the Congregational Board of Education would remain unaltered. It is not secular instruction, but religious education, that will secure the moral elevation of the people; and for such education our principles forbid the acceptance of Government support. Moreover, religion cannot be properly taught in our schools, any more than in our pulpits, except by religious men; and no system created by State authority, and conducted under State superintendence, can furnish any security that such shall be the character of its teachers. Based on these principles, which are independent of circumstances, and incompatible, not with one, but with every scheme of Government education, the Board has only to pursue its straightforward course. It makes no claim to be considered more than a helper towards the education of the people of England; and let the Congregational churches but do their duty, and the measure of help thus rendered will be felt materially and happily in the growing intelligence, and advancing piety and virtue of no inconsiderable portion of the community.

It was moved by Rev. H. R. Reynolds, B.A.; seconded by Rev. James Howell:—

“That this Assembly rejoices in the general usefulness of the Congregational Board of Education, as assisting to stimulate our denominational efforts in promoting the cause of voluntary scriptural instruction, in aiding to diffuse sound information as to parental obligation in relation to the education of the young, and in providing cheap and efficient school-books for daily Congregational schools; and recognising the vast importance of securing an adequate number of competent religious teachers to promote our educational efforts, this Assembly learns with the greatest satisfaction, that the Training Institution of Homerton College is in full and successful operation, and trusts that, from year to year, it will continue to send forth a number of gifted, pious instructors of the rising generation; and, further, this Assembly would express the conviction, that the various labours of the Board are well entitled to the cordial and general support of the denomination, which, if given, will enable them to enlarge the sphere of beneficent operation, and aid in originating and maintaining schools in those localities in which some amount of foreign aid appears to be indispensable.”

Moved by Rev. John Kelly; seconded by Rev. Andrew Reed, B.A.:—

“That the introduction, by the Government, of a Bill for promoting education in boroughs, and of new Minutes in Council for extending Government grants and direction to the schools of smaller towns and of the rural districts—both of them based on the same principles which have repeatedly called forth the disapprobation of this Union—calls upon this Assembly to renew its protest against the granting of public money, raised by compulsory taxation, in aid of religious instruction; and this Assembly believes that the measure of the Government will be attended with much evil, on civil, religious, and educational grounds. That a petition, founded on this resolution, and signed by the Chairman, be presented to both Houses of Parliament.”

The first Session was then closed with prayer, and the Assembly adjourned till the following Friday.

SECOND SESSION,

ON FRIDAY, MAY 13TH, 1853.

Rev. J. Alexander in the chair. Devotional exercises were conducted by the Chairman and the Rev. Spedding Curwen.

The first subject that engaged attention was chapel-building in England generally.

Moved by Rev. A. Frazer, M.A.; seconded by James Spicer, Esq.:—

“That this Assembly deems the erection of suitable and commodious Congregational chapels in the more populous districts of the country peculiarly appropriate to the times, and a work which, with the Divine blessing, will be productive of incalculable benefit to the spiritual interests of our fellow-men. This meeting is, therefore, much gratified in hearing of the formation of the English Congregational Chapel-Building Society, at the Conference held in Derby, in March last. Without pledging itself to all the details of the constitution of the Society, and without claiming any right to regulate its future proceedings, or admitting any responsibility in respect to them, this Assembly nevertheless expresses its cordial approval of the general movement, and affectionately and earnestly commends it to the friendly and generous co-operation of the English Congregational Churches and their Pastors.”

The Rev. George Smith read the following paper on our

DENOMINATIONAL LITERATURE.

The creation and maintenance of a general literature, at once sound and popular, and healthy in its moral tone, is justly felt by every intelligent, patriotic mind to be an object of national importance. Not less important to the Christian church is the possession of a literature adapted to meet the growing demands of the age, to counteract what is injurious in principle and practice, and to diffuse useful information amongst the masses of the people. It would be difficult, if not impossible, to over-estimate the enormous power of the PRESS for good or for evil; and the various Christian denominations of the country are unceasingly feeling the importance of employing it, for the exposition and enforcement of their own peculiar views of Divine truth.

It is now more than ten years ago that the friends of the Congregational body deliberately resolved that it was most desirable to originate the *Christian Witness*, and, two years after, the *Penny*, whose pages, it was intended, should be marked by popular talent, manly sense, and a loyal attachment to the great and sacred principles of evangelical doctrine and liberal church polity, which have always marked the Independent denomination. Under the enlightened editorship which was then happily secured for both magazines, they reached at once an unprecedented circulation. The *Penny* soon was circulated to the extent of 90,000 monthly, and the larger magazine reached a steady circulation of 30,000. Without any artificial or unhealthy stimulus, without gifts or loans to create a foundation of literary capital, they became at once self-supporting, and yielded an amount of profit for benevolent purposes never before realised from such periodicals. Their establishment was an era in our denominational history, and their continued circulation has been an unspeakable blessing to our churches, expounding our principles to those who imperfectly understood them, and vindicating their scriptural character from the attacks of those who were not backward to misrepresent them.

It is gratifying to know that the success of your magazines has led to a spirit of generous rivalry, which cannot fail to bear advantageously on the cause of truth and love. Some palpable imitations of one of your works immediately sprang up; old periodicals renewed their youth in form and profession; and a new and strong impulse was at once given to the circulation of cheap religious magazines. It is most satisfactory to state that, notwithstanding the competition thus created in this department of literature, and after all the freshness of interest, arising from novelty, has departed, the magazines still maintain a circulation which calls for devout gratitude to God, and which demands the expression of thankfulness to our churches for the unwavering support they have afforded to them. These publications are still at the head of their class in point of circulation; and your Committee are most anxious that they should

not only retain that honourable position, but strive onward to a still larger and increasing circulation, which shall at once diffuse a greater amount of intellectual benefit to the readers, and a larger share of profit to those brethren for whose advantage the literary gains of the magazines are devoted.

Your Committee can but very inadequately express their sense of the value of the services rendered to them, and to the Congregational Union at large, by the untiring zeal and diligence of their gifted and beloved friend, the Editor of these periodicals. He has laid the whole body under a debt of gratitude, which not only the present but coming generations will gratefully acknowledge. At the same time they feel, that the most appropriate method of expressing admiration for his services will be for our churches to make an earnest and general movement greatly to increase, if not to double, the circulation of these magazines. When it is remembered that worthless and even immoral publications printed in our country obtain an annual circulation to be counted, not by hundreds of thousands merely, but by tens of millions, it surely behoves the friends of Christian truth to counteract their evil tendency, as far as they can, by the diffusion of a literature at once cheap and pure, decided in its Christian tone, and in a style suited to the growing intelligence of the masses of the people.

It has long been a subject of remark and complaint, with how much of justice we do not undertake to say, that Congregationalists are generally indifferent to their own denominational literature. If there be any truth in the accusation, it is high time for us to arise, and with united endeavour roll away the reproach. The advocates of antiquated erroneous church claims and pretensions are employing the press to enforce their views and demands, and it surely behoves us to use our own denominational organs for the diffusion of principles which are justly dear to us, not from party views and aims, but from a regard to high and holy ones, connected with the honour of our Saviour, and the well-being of our fellow-men.

The fact that the profits of these magazines are principally devoted to the benefit of aged ministers, who, to the number of about fifty, annually receive donations, which promote their comfort in the decline of life, constitutes a ground of appeal for an increased circulation. And scarcely less important is it to observe, that such increase will enable the Committee of Distribution to augment the Deferred Annuities' Fund, and thus assist the pastors of our churches in making provision for that period of life when they may reasonably wish to retire, wholly or in part, from the work of the ministry.

Deeply indebted as the magazines have been in years past to our pastors, Sunday-school teachers, and others, who have diligently sought to extend their influence, they must still rely on this kind and efficient aid for future success. It is to be hoped that this statement and appeal will serve to enlist the sympathies and co-operation of those who hitherto have done little or nothing in this department of labour.

The *Penny Magazine*, mingling, as it does, entertainment with instruction, — the child's portion with that which is adapted to interest the parent, and to teach the church-member, — might be advantageously circulated by our Christian Instruction Societies in thousands and tens of thousands. They would prove more attractive than the ordinary religious tract, and would tend equally with those to promote the highest good of the reader.

It has already been reported to the Assembly, that the profits of the *Christian Witness* and *Christian Penny Magazine*, during the year, amounted to the large sum of £781. The sale of the "Congregational Hymn Book," in its various sizes, has been large, and has amounted to about £1150. New editions of this work, which is increasingly valued in our churches, are now passing through the press, and the Committee believe that its strong claims to denominational use will be growingly felt. The "Church Record," your "Congregational Tracts," and "Hanbury's Memorials," continue to have a limited but steady sale. An impression of 5000 copies of the "Year Book" was published, of which 4250 copies have already been sold, and the publishers believe that the whole edition will soon be exhausted.

Though not the property of the Congregational Union, but of the Committee of the Congregational Library, your Committee rejoice that the first issue of four volumes of the cheap and uniform edition of the "Congregational Lectures" has met with great and gratifying success. The second issue, on the same reasonable terms, it is expected, will take place in October; and such is the demand for the first, that persons who intend to become subscribers to the series are recommended by the publishers to do so without delay, as it will be impossible, when the edition is exhausted, to reprint the volumes at the same low rate.

It has come to the knowledge of your Committee, that much has been done by booksellers, active members of congregations, and teachers in Sabbath schools, to increase the circulation of your magazines. In some cases, by a little systematic arrangement, the numbers sold have increased three, five, and even ten-fold. It wants only that similar efforts should be put forth, in a large number of cases, to secure a result not less beneficial than surprising. More than once the subject of appointing in our churches an Officer of Literature has been presented to your Committee. Something approaching to this has been done in other denominations, with the happiest consequences; and it cannot be doubted that if some such method as this were adopted of awakening an interest in the sale of our publications, a large increase would speedily take place, not only with our periodicals, but with our standard literature. And we have a literature of ancient and modern times, rich in historic lore, in sound scholarship, in poetry and philosophy, in doctrinal and practical theology, for which we might well be truly thankful, and to the value of which we shall be unfaithful, if we do not endeavour, by all practicable means, to extend its benefits, both within and without the bounds of our denomination.

The Committee place this subject before you for discussion and suggestion, rather than with a view to any specific recommendation of their own, in reference to the accomplishment of the object which they deem so desirable; and they stand prepared to receive and act upon such instructions as the Assembly in its collective wisdom may deem it right to give to them, in relation to this most important subject.

The paper having been concluded, it was moved by Rev. James Sherman; seconded by Rev. E. T. Prust:—

“That this Assembly receives and adopts the Report from the Committee on our Denominational Literature, and refers it for revision and publication in such a way as they may deem most suited to promote its objects; and that this Assembly cheerfully embraces the present occasion of offering to the Rev. Dr. Campbell sincere and hearty congratulations on the success of his labours as the Editor of the *Christian Witness* and *Christian's Penny Magazine*, and would fervently pray that he may long be spared with unabated vigour to conduct these periodicals, and to witness their increasing circulation and usefulness in the United Kingdom and in the Colonies.”

Previous to the adoption of the resolution, the Rev. Professor Stowe, of Andover, and Mrs. Harriet Beecher Stowe, entered the Assembly, and were cordially welcomed by the meeting.

AMERICAN SLAVERY.

It was moved by Rev. Thomas Binney; seconded by Rev. James Baldwin Brown, B.A.:—

“This Assembly feels called upon at the present Sessions to repeat the expression of its most emphatic condemnation of the principle and practice of Negro Slavery. It regards the principle of this sinful and cruel system as flagrantly at variance with both the spirit and precepts of the Gospel of Him who made himself the Brother of every member of the human family, however degraded and helpless; while the practice seems to them fearfully destructive of the physical, mental, and moral life of those who are the helpless victims of its miseries and wrongs. This Assembly does not forget that the passing of the Act for the Abolition of Slavery in the Colonies and Dependencies of Great Britain is probably within the memory of the youngest of its members. It would speak, therefore, with that forbearance which so recent a participation in the sin which it denounces demands, while it entertains the conviction that the price, by which the abolition was purchased, justifies any assembly of Englishmen in addressing any nation in the world with earnestness and emphasis on behalf of the Slave. The Assembly would cherish and express a deep sense of the difficulties with which, in the United States, this question is cumbered; but it would earnestly press on the consideration of every true disciple of our Lord Jesus Christ its own most solemn convictions, that no social questions, however important, ought to be allowed to perplex a movement in which the ‘right’ may be so plainly seen; and that no political expediences whatever can qualify the evil, or justify the wrong involved in the very word, a ‘Slave.’ It believes that the Slave-system must eat like a canker into the very heart of the prosperity of any nation which maintains it, and that the settlement of this question, in accordance with the laws of the God of Truth and Love, would relieve the United States of America of many difficulties which threaten to disturb their social and political tranquillity, and would place the American people, without any stain or detriment, in the foremost rank of the leaders of the progress of the world. Finally, it considers that, however, in times of great mental and moral darkness, even Christian communities may be blind to the truth upon important moral questions, the maintenance of the Slave-system, in the present state of Christian intelligence, cannot but be a flagrant sin in all professed disciples of Jesus; and it earnestly entreats all its brethren in Christ to receive from men, who

have shown their sincerity in this cause by something more than words, this appeal to their Christian convictions, on their Christian relation as friends and helpers to all the oppressed and enslaved, and to adopt such measures as may seem to them desirable to efface this stain from their otherwise glorious land."

The resolution was responded to by the Rev. Professor Stowe, who spoke at considerable length on the important and all-engrossing subject.

At the conclusion of Professor Stowe's address, it was moved by Rev. Thomas Davies; seconded by Rev. Thomas James:—

"That the Committee of the Union be instructed to make arrangements for holding a soirée, or breakfast, in honour of our distinguished visitors, Mrs. Harriet Beecher Stowe, the Rev. Professor Stowe, and Rev. Charles Beecher."

Moved by Rev. Dr. Massie; seconded by Rev. J. C. Gallaway, M.A.:—

"That it be referred to the Committee of the Union to ascertain the best means of conveying to American Christians the sentiments of this Assembly on Slavery, as expressed in the resolution now adopted."

The Rev. George Smith read the Report of the Committee on

PASTORAL INCOMES.

The Assembly of the Congregational Union, which met at Bradford in October last, having considered the subject of the alleged deficiency in the incomes of some of our pastors in small towns and rural districts, as brought previously under the notice of the Union, by a paper read at the request of your Committee by Mr. Swaine, in May last, proceeded to appoint a Special Committee for the further consideration of this important subject, with a request that they would report upon it to you at the present Annual Meeting. The Committee accordingly met, and proceeded to consider the subject committed to their attention. They soon arrived at the conclusion, that before they could be in a condition to offer any opinion on the propriety of recommending the formation of a Sustentation Fund, or otherwise, with a view to augment the incomes of pastors, it would be requisite, on the one hand, that they should, if possible, ascertain the average amount of pastoral salaries in rural districts; and, on the other, the amount of the different funds annually distributed among ministers of the Congregational Body.

In prosecuting the first inquiry, they felt that it would be desirable to limit their applications for information on the subject to England, exclusive of Wales, on the ground of the well-ascertained fact, that many of our brethren in that country derive a large portion of their support from farms or other employments, with which they are directly or indirectly connected, and are not altogether dependent on the ministry for support.

The Committee accordingly instructed your secretaries to make application to the secretaries of County Congregational Associations, for such information as they and the brethren might deem it proper to supply in reference to the amount and sources of pastoral incomes,

within the bounds of their several Associations; distinguishing the sums drawn by ministers from their congregations, from endowments, from Associations, or from other sources. It was distinctly declared that, in asking for such returns, there was no desire to have the names either of the ministers or the places reported; that no detailed account of results would be published; and that the simple design of the inquiry was to ascertain to what extent existing deficiency could be met, or with a view to decide on any practical recommendations. Application was made in this form to forty-four Associations, from thirty-three of which returns have been kindly made. In one case only has the information been withheld, on the ground of its being unsuitable to ask for it, or to receive it; in some other cases the information is promised, though not yet received; and the Committee have reason to expect that, when all the returns are before them, they will have an amount of information on this subject, such as has not hitherto been collected, and that it will furnish gratifying proof of the sufficiency of the voluntary principle to support an efficient ministry.

The returns so far given furnish varying averages of income in different counties. In some, the average is £188 per annum, exclusive of the metropolis, where it is considerably higher; in others it falls as low as £60. But the returns, in several cases, give only those which are aided by the funds of County Associations, and for the most part the larger incomes of brethren are not reported. Still, your Committee are grieved to know that returns have been made, showing that 217 of our ministers receive less than £70 per annum each, and that 93 of these are under £50 per annum. It is probable that nearly the full extent of inadequate support from the whole country is thus reported; but this is, after all, enough to awaken deep regret in the minds of all who are concerned for the efficient maintenance of our ministry.

Among the numerous valuable hints and suggestions which your Committee have received in the course of correspondence with county secretaries, there is one which they deem it right to embody in this brief Report. It is to the following effect:—In judging of the support which Congregational ministers receive, it is necessary to exercise a cautious and wise discrimination. The most prominent cases are not always the most deserving. Our smaller places are often occupied by men not long stationary anywhere, because not well qualified for their work; yet they will persevere in preaching. They are frequently seeking an introduction to some vacant congregation, which they find low, but do not raise; they are applicants for a share of every exhibition: hence their poverty is continually forced on public attention. A good deal of this sort of privation must be set aside, if we would form a correct judgment of the claims of our poorer brethren.

Your Committee have endeavoured to ascertain the amount of the different funds available for the relief of our more needy ministers. They find that from County Associations, and grants made by the Home Missionary Society in aid of itinerating and other labours, a

sum amounting to £18,239 is annually distributed; and further, that purely benevolent Societies—as the Congregational Fund Board, and others of smaller means—distribute annually about £5,900; while £8,000 more is applied to the support of the widows and children of deceased ministers—making, in all, a supplemental provision to incomes received by pastors from their flocks of £22,139 per annum. To all this must be added the munificent bequest of £12,000 by the late Mrs. Bacon, of Bradford, Yorkshire, the interest of which is annually to be distributed among aged and infirm ministers, and their widows or daughters, in the West Riding of Yorkshire. It is to your Committee a source of great satisfaction to learn, that the managers of the principal charities intended for the relief of poor Dissenting ministers are acting in increased harmony with each other, as there is every reason to believe that the future united operations of these different Societies will go very far to meet any real want that may belong to our ministry, where it cannot be removed by the efforts of the congregations themselves.

Your Committee are decidedly of opinion, that the first and most strenuous endeavours of comparatively poor and feeble churches should be directed to providing adequate support for their own pastors; that, till this is done, other objects can have but small claim upon their attention; that, to seek foreign aid for congregational support, when it might be obtained by strenuous endeavours within their own bounds, is altogether undesirable; but that, where it cannot be thus provided, we, as a denomination, should be concerned to remove this burden from laborious and holy pastors, who are serving the churches in the Gospel of the Saviour. Your Committee are further of opinion, that great evil has resulted in this respect from the multiplication of small village pastorates, which supply sufficient scope for neither ministerial toil nor support, and which would become more efficient if two or more of them were united, with one pastor, aided by competent lay preaching.

In the course of the correspondence entered into by your Committee, they became conversant with a plan, projected by the Rev. Henry Bromley, for instituting a Society, intended to aid pastors to pay the annual premiums requisite for securing a provision for their widows and children, in the event of their decease. They have carefully examined his plan, and find it, not only unobjectionable, but most desirable; and, while unwilling to recommend to the Union to assume the responsibility of forming such a Society, they are most anxious that this Assembly should give the weight of its influence in favour of the projected Society.

In conclusion, your Committee recommend that another Committee should now be appointed, to endeavour to perfect the returns which to a great extent have already been made; to assist Mr. Bromley in bringing his plan for forming the Congregational Benevolent Society prominent before our churches; and for the purpose of making any such recommendations to a future Assembly of the Congregational Union as, from a larger acquaintance with this important subject,

may to them appear desirable. The comfort of pastors, the credit of our denomination, and the efficiency of our ministry, require that due and thoughtful further attention be given to the matter; while the recent efforts, successfully made, to relieve our body from the State pauperism involved in the reception of the *Regium Donum*, impose upon us an obligation to do what we can to meet any deficiency thus created.

Moved by Rev. Spedding Curwen; seconded by Rev. John Kelly:—

“That this Assembly receives with satisfaction the Report now read on Pastoral Incomes, and begs to request that the following gentlemen will kindly consent to act as a Committee for the future consideration of this important subject:—Messrs. E. Swaine, H. Rutt, Joshua Wilson, Joseph Hodgson, Henry Bateman, Charles Reed, James Carter; Revs. D. T. Carnson, S. M’All, Charles Gilbert, H. Bromley; the Secretaries of British Missions, and the Officers of the Congregational Union.”

Moved by Rev. John Pyer; seconded by Rev. Thomas Scales:—

“That this Assembly is gratified to learn that the proposal to hold a Conference of Treasurers, Secretaries, and Delegates of County Associations, on the state of religion in our churches, and on other matters connected with the welfare of the denomination, has met with so large a measure of approval throughout the country. That it still considers it desirable that such a Conference should be held, and, therefore, requests the Committee to apply again to those County Associations which have not yet responded to the circular sent to them on this subject, and expresses its earnest hope that arrangements may yet be made for the accomplishment of so desirable an object.”

Moved by Josiah Conder, Esq.; seconded by Benj. Hanbury, Esq.:—

“That the Congregational Union of England and Wales has, from time to time, uttered its protest against the law and practice of Church-rates; has deeply sympathised with those persons who, in resisting their payment, have suffered from imprisonment, distraint of goods, and other harassing and vexatious proceedings; and that this Assembly deems the present occasion a fitting opportunity of renewing its declaration against this unjust exaction. It presents to Sir W. Clay, M.P., its respectful acknowledgments of the service he is rendering in bringing the subject before Parliament for final settlement, and directs that a Petition from this Assembly, signed by the Chairman on its behalf, be presented to the House of Commons, praying for the speedy and total abolition of this obnoxious impost.”

Moved by Rev. T. Binney; seconded by Rev. J. G. Rogers, B.A.:—

“That respectful application be made to the Congregational churches and their pastors in the town of Stockport, kindly to arrange for receiving the Autumnal Assembly of the Union in October, 1854.”

Moved by Rev. George Smith; seconded by Rev. R. Ashton:—

“That the best thanks of this Assembly be presented to Rev. J. G. Jukes, the Pastor, and to the Deacons of the Church assembling in New Broad-street Chapel, for their kindness in allowing the use of this place of worship for the meetings of the Union.”

The meeting was closed by prayer and benediction, and adjourned to Radley’s Hotel to dine; after which, the following resolution was moved by Rev. George Smith; seconded by Rev. Robert Ashton; supported by Rev. Thomas Binney and Josiah Conder, Esq.:—

“That the warm and grateful acknowledgments of this Assembly are due, and are hereby presented to the Rev. John Alexander, for the kind and efficient manner in which he has presided over the deliberations of the Assembly of the Congregational Union during the past sessions.”

PROCEEDINGS

OF THE

FIFTEENTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

It was intended that the Autumnal Session should be held at Newcastle, Sunderland, and North Shields; but in consequence of the fatal prevalence of cholera in Newcastle and the neighbourhood at the time, it was deemed advisable to postpone the meetings in those northern towns till next year.

Application was made, in this emergency, to the friends at Manchester to entertain the Union in their city. They cheerfully acceded to the proposal, and cordially welcomed the Brethren and Delegates.

The Meetings were therefore held by adjournment in Manchester, October 24th, 25th, 26th, and 27th, 1853.

AUTUMNAL ASSEMBLY.

THE REV. JOHN ALEXANDER, NORWICH, CHAIRMAN.

The following Visitors, Ministers, Delegates, and Students were present at the several Meetings of the Assembly:—

AS DELEGATE FROM THE CONGREGATIONAL UNION OF SCOTLAND,

Rev. W. Swan, of Edinburgh.

AS VISITORS,

Rev. A. Henderson, Cork.

Rev. S. R. Ward, Canada.

Rev. W. Clark, Canada.

Rev. F. Heming, Washington, United States.

Randolph Nott, Esq., Sydney, N.S.W.

MINISTERS.

Rev. Adams, Thos... Stone
Adkins, Thos. .. Southampton
Alexander, J. ... Norwich
Allon, Henry .. London
Anderson, A., B.A. Stand
Anyon, John. ... Park, near Bury
Appleford, W. P., Liverpool
Ashton, Robert. .. Putney
Atkin, Thos. Glossop
Ault, Horatio .. Repton
Backhouse, B. .. Scarborough
Balgarnie, R. Scarborough
Ball, W. S. Stainland
Barrett, John .. Little Lever
Barton, Jos. Brassington
Bateman, C. Manchester

Rev. Bateson, A. ... Middleton
Bean, Henry. ... Heckmondwike
Beddow, B. Barnsley
Bedell, James .. Manchester
Best, Robert. ... Bolton
Bewlay, E. Sunderland
Bingley, Chas. .. Tockholes
Binney, Thos. .. London
Birch, Henry .. Driffield
Blackburn, W. ... Manchester
Blackburn, A. .. Eastwood
Bliss, Joseph. ... Leyland
Bottomley, J. ... Sowerby Bridge
Boyd, J. M'Neil, Folkestone
Boyd, J. Burley
Brierley, J. Mixenden

Rev. Brown, J. B., B.A. London	Rev. Gankroger, Josh. Appleton, Wake
Brown, W. L., A.M. Bolton	Gatley, E., Thirsk
Brown, John, Wirksworth	Gawthorne, Jas., Derby
Bruce, James, Bamford	George, John, Delph
Buckley, James, Horbury	Gibbs, Richard, Skipton Craven
Burrell, J., Oaken Gates	Glyde, Jonathan, Bradford
Calvert, R., Hyde	Glossop, E., Chinley
Campbell, J., D.D. London	Goshawk, R., Leek
Carnson, D., T., Manchester	Greig, George, Ollerton
Cecil, E. G., Lightcliffe	Griffin, James, Manchester
Chamberlain, R., Douglas, I. of M.	Griffiths, Henry, Brecon College
Christopherson, H., Bowden	Griffiths, John, Pant, Salop
Clapham, G. W., Haslingden	Guest, Wm., Leeds
Clark, A., Stockport	Hall, N., B.A., Hull
Clarke, T., A.M., Rotherham College	Hampson, P. A., Liverpool
Clarke, R. P., Darwen	Halley, R., D.D., Manchester
Clunie, Dr., Manchester	Halley, R., A.M., Manchester
Cock, Horrocks, Clitheroe	Harcus, Wm., Doncaster
Colville, W., Cheetham-hill	Hardaker, Mark., Pendlebury
Conder, G. W., Leeds	Hargreaves, Chas. Cheadle
Cooke, John, Uttoxeter	Harrison, John, Heywood
Corbin, John, London	Hartland, E. J., Warrington
Cranbrook, Jas., Liscard	Hill, Edwin, Shrewsbury
Crisp, A., Longden	Hill, J. S., Cheltenham
Crossley, John, Bolton	Hillman, W. G., Stoke-upon-Trent
Cuthbertson, W., B.A., West Bromwich	Hinde, George, Manchester
Cuthbertson, R., Cleckheaton	Hodgson, John, Oldham
Cumming, John, Stubbin	Hooper, Stephen, Heaton Mersey
Davies, C. M., Kirkham	Hopkins, John, Radcliffe Bridge
Davies, E., Newmarket, Hunt.	Horne, D., B.A., Airedale College
Davies, D., Hadnall	Horton, T. G., London
Davies, R., Bilston	Hoyle, G., Northwram
Davies, R. M., Oldham	Jack, A., A.M., North Shields
Davies, Theo., Newton-le-Willows	James, Thomas, London
Davison, W. H., Bolton	James, Thomas, Yelvertoft
Day, Edwin, Hyde	Johnson, G. B., Darwen
Denniston, J., Knottingley	Jones, David, Booth
Dewsnap, J., Liverpool	Jones, J. R., Bolton
Dickinson, J., Bury, Lancashire	Jones, Richard, Manchester
Dixon, W., Springhead	Kay, John, Warrington
Dobson, S. St. N., B.A., York	Kelly, John, Liverpool
Dracup, John, Broughton	Knight, J. S., Weldon
Drane, J. W., Hanley	Lee, James, Churchtown
Dyall, Samuel, Hartshill	Lee, T. G., Manchester
Dyson, Joseph, Farnworth	Lewis, W., Walkerfield
Dyson, S., Upper Mill	Leighton, E., Heanor
Ellis, Thos., Farncliffe	Lings, Henry, Accrington
Evans, D. D., Burnley	Lloyd, M., Barrowford
Evans, D. W., Market Drayton	Lockwood, J., B.A., Manchester
Evans, J., B.A., Newtown, Mont.	Lord, Thomas, Brigstock
Evans, R., Manchester	Macbeth, R., Hammersmith
Evans, S., Tutbury	Mackenzie, D. B., Fleetwood
Fairley, S., Newport, Fifeshire	Mann, James, Birkenhead
Fallding, F. J., A.M., Rotherham College	Marshall, W., Wigan
Fletcher, Richard, Manchester	Massie, J. W., D.D. London
Fogg, John, Easington-lane	Massie, Robert, Atherstone
Ford, D. E., Manchester	Mathison, W., Ravenstonedale
Fraser, A., A.M., Blackburn	M'All, R. W., Sunderland
Fison, T., B.A., Ramsey	M'Michael, J. C., Staleybridge
Galloway, J. C., A.M., London	M'Farlane, J., Holmfirth

Rev. M. Millan, A... Gomersall
 Metcalfe, Engd... Lincoln
 Milne, R. G., A.M. Tintwistle
 Moffett, R..... Sowerby Bridge
 Morris, E..... Sale
 Morris, J..... Morley
 Muncaster, Josh. Manchester
 Neller, Frederick, London
 Newnes, T. M... Warley
 Nicholas, T.... Hereford
 Nicholson, G., B.A., Northampton
 Neall, John Blackpool
 Nugent, James.. Bishop's Auckland
 Oddie, S. Ossett
 Ollerenshaw, H... Idle, nr. Bradford
 Palmer, J. P.... London
 Palmer, W. Manchester
 Parker, Wm..... Manchester
 Parkinson, H. W. Rochdale
 Parsons, B. Ebley
 Parsons, James.. York
 Pattison, James.. Wem
 Pearce, A. E. Manchester
 Perkins, J. Needham Market
 Phipps, James.. Shrewsbury
 Pickersgill, H. Marsden
 Poore, J. L. Manchester
 Potter, T. G.... Marple Bridge
 Priddle, James .. Halifax
 Prust, E. T.... Northampton
 Raffles, Dr. Liverpool
 Raleigh, A. Rotherham
 Redford, R. A., M.A., Newc.-on-Tyne
 Reed, M. Thetford
 Reeve, Jonah .. Morley
 Rennie, J., M.A., Sheffield
 Reynolds, John.. Halstead
 Reynolds, H. R., B.A., Leeds
 Richards, James.. Stourbridge
 Roaf, Wm..... Wigan
 Roebuck, B..... Brierley Hill
 Rogers, J. G., B.A. Ashton-und.-Lyne
 Robinson, R.... Whitworth
 Roseman, Wm... Bury
 Sadler, E. J.... Nantwich
 Scales, Thomas.. Wakefield
 Scott, C., LL.B... Airedale College
 Scullard, H. Blackburn
 Selbie, R. W. .. Chesterfield
 Shaw, George .. Patricroft
 Shaw, S..... Ovenden

Rev. Shawcross, J. T., Maiton
 Shedlock, J., M.A. Boulton
 Shrubsole, J. J.. Sheffield
 Simon, Samuel.. Neston Mills
 Simson, John .. Stretford
 Sibree, James .. Hull
 Skinner, R. Huddersfield
 Slate, R. Preston
 Smith, George .. London
 Smith, G. Wem
 Smith, Watson.. Wolverhampton
 Spence, J., A.M., Preston
 Spencer, Jos.... Bakewell
 Spencer, W. Rochdale
 Stroyan, A. Wigan
 Stenner, J. F. .. Dartmouth
 Stephens, R.... Stockport
 Stroyan, J. Burnley
 Sturges, Thos. .. Prescot
 Sugden, S. Calderbrook
 Sutcliffe, Jonath. Longsight
 Sutcliffe, John .. Penistone
 Swan, Wm. Edinburgh
 Tattersfield, J. .. Keighley
 Thomas, G. Deepcar
 Thomas, H. E... Birkenhead
 Thomas, W.... Ashton-und.-Lyne
 Thorburn, W. R., M.A., Bury
 Thornton, John.. Stockport
 Thorp, Wm. Shrewsbury
 Timpson, Thos.. Lewisham
 Vaughan, R., D.D., Manchester
 Vaughan, R.A.B.A. Birmingham
 Waddington, Jno. London
 Waddington, J. .. Denton
 Waddington, G. G. Greenacres
 Warner, H. Eccleshall
 Watt, D. G.... Northwich
 Weeks, E. H. Dewsbury
 Whewell, J. Belper
 Widdows, J.... Rainford
 Wilks, E. D. J.. Manchester
 Willan, R..... Birstall
 Williams, D.... Blackburn
 Williams, John.. Great Ouseburn
 Williamson, Jos., Horton-in-Craven
 Wilson, R.D.... Burnley
 Wilson, David (.. Droylsden
 Wilson, R. Charlesworth
 Yeates, John Hazelgrove

LAY DELEGATES.

Mr. Allen, R. C. .. Hawes
 Armitage, Elijah, Manchester
 Armitage, Zibah, Manchester
 Ashworth, John.. Manchester
 Baines, Edward.. Leeds
 Barker, T., M.F.. Farnworth

Mr. Bates, E..... Halifax
 Bates, L. W.... Derby
 Bateman, Henry, London
 Baterson, J. S. .. Manchester
 Baxter, John.... Booth
 Bennett, John .. London

Mr. Boothroyd, Saml. Southport
Bostock, John .. Middlewich
Brown, H. Bradford
Bradley, Samuel, Manchester
Bradshaw, John .. Blackpool
Brough, John .. Leek
Brown, Jabez .. Belper
Brierley, John .. Rochdale
Buchanan, John, Whitby
Burgess, James .. Droylsden
Burley, Thomas .. Liverpool
Butcher, R., jun., Bury, Lancashire
Burkitt, Edward .. London
Butler, Edward .. Leeds
Burnley, Thomas, Gomersall
Calvert, John .. Skipton
Carnley, Josh. .. West Melton
Cheetham, Thos. .. Green Leys
Chatham, John .. Staleybridge
Coates, Henry .. Bradford
Common, And. .. Darlington
Cripps, Joseph .. Leicester
Crossley, John .. Halifax
Crossfield, Wm. .. Liverpool
Crux, George .. Manchester
Darling, George, Manchester
Dean, Isaac Pendleton
Deakin, Thomas .. Shrewsbury
Denham, Thomas, Huddersfield
Dilworth, James, Salford
Dilworth, John .. Salford
Dixon, Henry Pendleton
Eccles, Joseph Blackburn
Edwards, John Halifax
Eld, John West Bromwich
Fisher, Malachi .. Blandford
Forth, Robert North Shields
France, John Ashton-and.-Lyne
Gasquoine, Thos., Manchester
Goodie, George .. Manchester
Gondey, E. T. Sunderland
Griffiths, John .. Manchester
Hadfield, G., M.P., Manchester
Handforth, S. J. .. Salford
Harrison, Thos. .. Birmingham
Herbert, Thos. Nottingham
Hill, T. R. Worcester
Hipworth, R. Derby
Hodgson, S. S. Sunderland
Holdsworth, John, Bradford
Holt, John Manchester
Hopkins, Rice London
Horrabin, Samuel, Sheffield
Hoyer, William Leigh

Mr. Hughes, Wm. .. Burnley
Ingham, B. Manchester
Jackson, T. Bamford
Johnstone, W. Marsden
Kershaw, Jas., M.P. Manchester
Lewin, S. L. Shrewsbury
Lewis, Edward Manchester
Lomas, William .. Burnley
Lowtham, Edw. Manchester
Manton, H. Birmingham
Milne, F. Manchester
Milnes, William .. Bradford
Moore, B. H. Rochdale
Morgan, Edward, Leeds
Morley, R. T. Scarborough
Morley, Samuel London
Munkliston, R. J., Shrewsbury
Oates, T. Sheffield
Ogilvie, Joseph. .. North Shields
Outram, John Newark
Owen, William Sale
Parry, John Manchester
Peachey, J. London
Perry, Isaac Chelmsford
Pickford, E. Bradford
Pike, W. Derby
Pye-Smith, J. W., Sheffield
Richardson, John, Manchester
Robe, Charles Chinley
Roberts, John Manchester
Roomer, S. D. Lincoln
Rumney, R. Manchester
Rutt, Henry London
Rutt, William London
Sheldon, J. J. Manchester
Shawcross, W. H., Ashton-and.-Lyne
Shillito, Joseph York
Southworth, T. Rochdale
Spalton, W. Derby
Spencer, Joseph Manchester
Stott, John Liverpool
Swaine, Edward London
Tate, James Darlington
Thomas, John Booth
Tabbs, H. H. Manchester
Waird, Samuel Malton
Walford, E. V. London
Ward, William Manchester
Waters, J. H. Manchester
Webster, W. Manchester
Wells, W. C. Chelmsford
Whitridge, J. P., Carlisle
Willans, P. Leeds
Wilson, W. Nottingham

STUDENTS.

Mr. Adams, E. S. .. Lancash. College
Babshaw, W. D. .. Lancash. College
Benson, J. W. .. Lancash. College

Mr. Bruce, R., M.A. .. Lancash. College
Carnson, James .. Lancash. College
Darwent, W. Airedale College

Mr. Firth, John.... Lancash. College
 Gaven, J. H.... Lancash. College
 Gasquoine, Thos. Lancash. College
 Hartley, R. G... Lancash. College
 Harker, John .. Lancash. College
 Halley, Joseph.. Lancash. College
 Hankinson, John, Lancash. College
 Harrison, Thos... Lancash. College
 Hargreaves, John, Lancash. College
 Lawson, Thomas, Lancash. College
 Long, R. E... .. Lancash. College

Mr. Meturer, John.. Lancash. College
 Marsland, Geo... Spring Hill
 Mann, W..... Lancash. College
 Picton, J. A..... Lancash. College
 Roberts, J. G. ... Airedale College
 Robertshaw, H... Airedale College
 Robbins, George, Lancash. College
 Shillito, J., jun... Lancash. College
 Shillito, W. Airedale College
 Simon, D. W. .. Lancash. College

Other gentlemen were present, whose names, not having been registered, cannot be reported.

DEVOTIONAL MEETING.

MONDAY EVENING, OCT. 21, 1853.—An introductory devotional meeting was held at Rusholme Road Chapel (Rev. J. Griffin's), Manchester. The devotional parts of the service were conducted by the Revs. James Griffin, Thomas Scales, A. Jack, M.A., and Thomas James.

The Rev. George Smith, of Poplar, delivered an address on the "First Christian Prayer Meeting," founded on Acts i. 14.

A second devotional meeting was held at Hope Chapel, Salford (Rev. J. L. Poore's). The Rev. Messrs. Poore, Gawthorne, Corbin, Ashton, and Alexander, were severally engaged in different parts of the service.

The Rev. William Guest, of Leeds, delivered an address on "Congregationalism as to the Future."

FIRST SESSION.

The Assembly met in Grosvenor Street Chapel, on Tuesday morning, October 25, at half-past nine o'clock.

The Rev. John Alexander, Norwich, Chairman of the Union for 1853, presided at this and the following Sessions. The Chairman led the devotions of the Assembly, and then read the following

INTRODUCTORY ADDRESS,

ON THE ASPECTS AND ADVANTAGES OF THE CONGREGATIONAL SYSTEM OF CHURCH GOVERNMENT.

BELoved AND HONOURED BRETHREN,—The Autumnal Meetings of the Congregational Union have been often found acceptable and edifying, both to those who have come to them from a distance, and to those who have resided in the places where they have been held. The opportunities which they have afforded for social intercourse and for devotional services have been, perhaps, even more favourable than could be enjoyed in the metropolis, where a larger amount of public business has to be transacted at the meet-

ings, and where other important Societies, whose anniversaries are held at the same time, claim the attendance of so many of our ministers. But at these Autumnal Meetings, the greater part of the week is devoted to the services; and the anticipation of uniting, in friendly intercourse and Christian worship, with ministers and brethren from the metropolis, and from other parts of the country, is hopeful and exciting. The distribution of these ministers and brethren among the Christian families in the town is also calculated, we trust, to produce an influence on parents and children favourable to domestic piety, and which would prove that "they had entertained angels unawares." The meeting for public and united prayer, with which our various engagements are preceded, is not only an appropriate but a hallowed and blessed service, which has often cheered and strengthened our hearts, and constrained us to say of the place in which we assembled, "This is none other than the house of God, and the gate of heaven!" The full and free discussion of the various subjects which have been presented for consideration at the morning meetings, has afforded instructive and impressive evidence, that the liberty of thought and action, with which Christ has made us free, is as far from licentiousness as it is from servility; and has shown, that there may be difference without disagreement, and that brethren who, in some things, are variously minded, may, nevertheless, have their brotherhood so pervaded by the Spirit of their Lord, as "to dwell together in unity," and when, at our evening meetings, we explain and enforce our distinctive principles, as Congregational Christians, and advocate the cause of education and of British Missions, we can rejoice in our independency, as well as in our unity, and in the means which we possess of circulating the Gospel in our own country, in Ireland, and in the British colonies. While, therefore, we duly prize our Annual Meetings in the metropolis, we also rejoice in our Autumnal Meetings in the country; and we earnestly desire, that as we have now assembled to hold them in this locality, it may be found that they not merely equal, but excel all former meetings, in hallowed tone and beneficial influence.

In accordance with the arrangements made by the Committee of the Congregational Union, the autumnal meetings of this year were to have been held in the town and neighbourhood of Newcastle; and we hopefully anticipated the privilege of assembling in that important district of our country. But the providence of God having disappointed our expectations, by visiting it with the deadly disease of cholera, which now, however, is mercifully retiring, we have most thankfully accepted the permission, which has been so promptly and generously given to us, for the second time, by the churches in this city, to assemble in this metropolis of British manufactures, and one of the strongholds of Evangelical Nonconformity. We have now, therefore, the privilege of assembling in the very place of worship in which, for so many years, William Roby laboured in the Gospel of Christ, and where he became the means of gathering a large and influential church, and of diffusing around him, in this city and

county, a spirit of zeal and charity, which renders his name still fragrant, and which still continues to bless your various religious institutions. Most earnestly do we desire and pray, that the Divine dispensation which has occasioned this change of place may be greatly sanctified to our brethren in Newcastle, and to ourselves; that we may more laboriously "work while it is called to-day, because the night cometh wherein no man can work;" and that our gathering together, in the midst of the multitudinous population around us, may, through the grace of Christ, be productive of increased attachment to our peculiar principles, and to the still more important interests of pure and undefiled religion. I therefore proceed at once to the principal subject of my address, which is to present, for your consideration, some of the peculiar ASPECTS AND ADVANTAGES of that Congregational and Independent form of church polity by which we are denominationally distinguished.

The two terms, *Congregational* and *Independent*, though sometimes used synonymously, are not synonymous; nor is either term sufficient of itself to designate the ecclesiastical system to which we adhere. As Congregationalists, our churches are neither national nor parochial, but are composed of persons who *congregate* or gather together in one place. And as Independents, the affairs of each church are transacted by itself, *independently* of other churches, and independently of all ecclesiastical control, except Christ's. The former term refers to the internal structure of our churches; the latter, to their external relationships. But the two terms, even when combined, do not describe the whole of our polity, but only such branches of it as distinguish us from others, especially from Presbyterians and Episcopalians, and from all churches established by the State. Our churches are *Congregational*, but each Congregational church is intended to be composed only of such persons as are "saints and faithful brethren in Christ Jesus." We maintain that, according to the Scriptures, none but believers, who cordially and practically believe the Gospel of Christ, are eligible for church membership. This has always been one of the essential peculiarities of our system. Neither "the nurture and admonition" which we may have received from childhood in a religious family; nor a knowledge of Scripture doctrine, however orthodox; nor moral character; nor even the conviction that our mode of church government is scriptural and Divine, qualifies an individual, in our estimation, for communion with a church of Christ, unless any or all of these circumstances are accompanied with a change of heart, and a spiritual perception of the nature and excellency of the things of the Spirit, by which we become new creatures in Christ Jesus. Owing to the deceitfulness of the human heart, and to our inability to detect its secret character, persons who have never experienced this spiritual change may, indeed, gain admission into our churches, as such persons did into apostolic churches; but, though among us, such persons are not of us; and therefore every church, and especially every pastor, should exercise all suitable vigilance, lest, in the spiritual

building, there be found "wood, hay, and stubble," as well as "gold, silver, and precious stones." But our churches are *Independent*, as well as Congregational. We neither seek for nor submit to any control from "them that are without," except that which is of scriptural and Divine authority. We are dependent on Christ, but we are independent of churches. No ecclesiastical conference, no presbytery, no convocation, and no church, even of the same faith and order as our own, has any right to interfere with our choice of officers, or to control us in any matters which the Head of the Church has left to our own responsible management. The term *Independent*, which thus relates to the kind and degree of our separation from the control of others, does not, however, include the union, which we rejoice to recognise, as existing between ourselves, and all Christians and Christian churches. Our *Independency*, therefore, is not isolation. Neither is it sectarianism. Our refusal to submit to any ecclesiastical authority assumed by others, includes no refusal to acknowledge them as brethren. Our motto is, Congregationalism, with Christian piety; and *Independency*, with Christian union. By maintaining these great principles in the spirit of the Gospel, we may claim a relationship to the whole Christian family; and though we may conduct our own domestic affairs independently of the interference of any, we may love them all as brethren; we and they may be many members, yet one body; separate churches, yet all united with the one church which the Lord has purchased—"distinct as the billows, yet one as the sea."

Keeping these general considerations in mind, I now proceed to consider, more particularly, *some of the peculiar aspects and advantages of our ecclesiastical system*, and, in so doing, remark, in the first place, that, in its construction, *we have consulted the directions and authority of Scripture only*. Our appeal, in all our church affairs—our supreme and ultimate appeal—is to the will of Christ, as it is declared to us in the New Testament. It is not to creeds, nor to acts of parliament, nor to decrees of councils, nor to any ecclesiastical standards "formed by art and man's device," but directly and solely to the Word of God. And though we would not assert that nothing in our churches is left for the arrangement of Christian wisdom, or that every "jot and tittle" is minutely specified in the Scriptures, yet we find that we are furnished either with such rules, or with such general principles, as are quite sufficient to guide us to the mind of Christ; so that if, in any important matter, we are unlike the pattern which is exhibited in the Christian records, the responsibility rests entirely on ourselves, and our glorying is vain. Now, though it may not be needful to show how the several parts of our system agree with Divine directions, it is desirable to avow our fundamental principle, and the necessity of adhering to it. Whether, therefore, we be right or wrong in any of our interpretations or conclusions, we do publicly and solemnly declare that the Bible only is our statute-book and liturgy, and that its inspired pages contain all our "constitutions and canons ecclesiastical," and

all our "articles for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." Though it seems in the highest degree reasonable and right, that a Christian church should be thus constituted, in strict accordance with the instructions of Christ, yet the slightest acquaintance with ecclesiastical history shows how, during nearly all past ages, this principle has been deserted. Worldly policy, rather than Divine authority, seems to have guided mankind in their ecclesiastical arrangements. They have preferred tradition to Scripture; in many cases they have acted independently, not of human authority, but of the will of Christ; they have sought to assimilate the institutions of the church to the policy of States; they have secularised a kingdom which is "not of this world;" they have fought with carnal weapons for objects which the servants of Christ are required to secure by spiritual weapons alone; they have even persecuted those who were desirous to show "a more excellent way," and to make Scripture their only guide; and the consequence has been, that, in many instances, ecclesiastical canons and councils have set aside the oracles of God; and the church has been lost in the world. The effort to avoid or to retrace these retrograde steps, to connect the church with the Throne of Christ, and to render His Word its only authoritative guide, may require much self-denial and suffering, but it is an effort which Christ himself will graciously approve, and which by His blessing must ultimately succeed.

The system of church polity which we have adopted is, *in the second place, well adapted to secure and manifest the distinction which exists between the church and the world.* That Christ himself had this object in view, in the original institution of His church, is evident, not only from particular passages of Scripture, but from the whole spirit and tenor of the New Testament. They that are "within," and they that are "without," are always represented as being two separate bodies, as distinct as tares and wheat, as "children of light," and "children of darkness." His own conduct, in the primary formation of a church, was to call and choose men out of the world, and to ordain them to bring forth much fruit, so that they might be His disciples indeed; and the direction which He has always given to such disciples, relative to the world, has been—"Come out from among them and be separate, and touch not the unclean thing." Now, how can this separation be effectually secured and manifested, unless we receive into the church those persons only who make a credible profession of the Gospel, and refuse all such as appear to be influenced by the love of the world? This, you know, is one of the first principles of our church policy. We aim to collect a church composed exclusively of regenerated men; and, as far as we succeed in this effort, our churches are a contrast to the surrounding world, in the spirit and character of their members. This has been also one of the first principles of *Independency*, in former as well as in present times. John Robinson, its great confessor and advocate, whose works have recently been

published with the sanction of the Congregational Union, says, in his "Just and Necessary Apology," "How marvellous a thing is it, and lamentable withal, that, among Christians, any should be found so far at odds with Christian holiness, as to think that others than apparently holy at the least, deserve admittance into the fellowship of Christ's church, and therewith of Christ? Do or can the gracious promises of God made to the church, the heavenly blessings due to the church, the seals of Divine grace given to the church, appertain to others than such? Are others to be admitted into the family of God, the kingdom of Christ, and, as it were, the suburbs of heaven? The church of God is by Him called and destined to advance His glory in the holiness of their lives and conversation; what, then, have those to do with it, or it with those, who, as Calvin saith, live not but with God's dishonour? And this I deem the rather to be observed, seeing that there are to be found, and these not a few, who would thrust upon the churches of our thrice Holy Lord a very stage-like holiness; stoutly striving to make it good, that to constitute a true and lawful member of the visible church, no more is required than that a man with his mouth confess Christ, although in his works he plainly declare himself to be of the synagogue of Satan." On the principle thus strenuously maintained by "the Pastor of the Pilgrim Fathers," all our churches are founded. Agreeing with the general sentiment of the Article of the Church of England, which declares that "the visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments are duly administered, according to Christ's ordinance," we can show corresponding practice. Our orthodoxy, on this subject, is not in articles merely, but in actions. We are convinced that, were our churches to be constituted of parishes, or even of men possessed merely of catechetical knowledge, they would become amalgamated with the world, and thereby lose not only their purity, but their very identity as churches of Christ. The inscription, "My kingdom is not of this world," would be blotted out, and "Ichabod, the glory is departed," would be found written in its place. Let, then, the purity of our churches be always kept in view, brethren, in connexion with the admission of members. While we would shrink from rendering either the previous inquiry, or the actual admission, a formidable ordeal, which would deter rather than invite, let us, in connexion with the strictest vigilance, affectionately encourage every humble believer in Christ to come to our fellowship, that we may do him good; and let us constantly exhort all who are in fellowship already, to "be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world, holding forth the Word of Life."

While the system which we have adopted is constructed according to the Scriptures, and is calculated to secure and manifest the distinction between the church and the world, *it is equally calculated, in the third place, to promote personal and social religion.* It would be

scarcely worth while to contend for any mode of church government which had no tendency to benefit and bless its members; and we may be sure that, whatever system Christ has appointed in His Word, it is one which is, in every respect, adapted to secure this great design. Let us, therefore, look again at some of our own peculiarities, that we may ascertain whether they are favourable to the advancement of personal and social piety. As none but persons whom we believe to be already religious are admitted to our communion, we feel authorised to appeal to them as professedly spiritual Christians, and as persons susceptible of holy motives and influences. We can freely apply to them all the admonitions, and exhortations, and "exceeding great and precious promises," which are addressed to the churches in the New Testament. The Epistles which are recorded in this Book are virtually directed to them—for they are directed to those who "are beloved of God, called saints," and "to the faithful in Christ Jesus." There is, therefore, great propriety and great power in appealing to them from these apostolic letters. They have an interest in them which no mixed and miscellaneous assembly could claim. And it becomes them, on all occasions, to direct special and solemn attention to their Lord's command, "He that hath an ear, let him hear what the Spirit saith unto the churches." Besides which, the interest which every member has in the privileges of the church, and the personal part which he is required to take in religious exercises, and in ecclesiastical duties, is calculated to afford all the advantages which may be derived from experience and responsible action. The Supreme Head of the church to which he belongs has conferred upon him a spiritual franchise, which strengthens, by its exercise, the very qualities which are needful to its appropriate use. This ecclesiastical system, to use the words of Dr. Vaughan, in his work on "Congregationalism," "regards every church as a self-governed body, and as a body, accordingly, which should be pervaded by the amount of intellectual and moral culture necessary to that end. Its aim is to make all men Christians, and to render all Christians competent to a wise observance of the duties which arise out of Christian fellowship. It does not resemble an eastern despotism, where everything was done *for* the people, and nothing to be done *by* them; but may be compared rather to one of those free States in which men were accounted citizens, in which each citizen had his public duties to discharge, and all were made to pass through a preparatory education, that they might know how to discharge them. Hence, the lawgivers of the free States of antiquity were their schoolmasters. They were concerned to enact wise and good laws; but they were fully sensible that their laws would be so many worthless tablets, except as wise and good citizens could be trained to see to the administration of them. Popular intelligence and popular virtue, therefore, constituted the only atmosphere in which they could hope to reap the fruit of their labours. It is strictly thus with Congregationalism. Leave it in the hands of ignorance and worldliness, and it must be disgraced,

corrupted, and destroyed. Like every system of the same free and generous complexion, it is equally open to use and to abuse, and was clearly meant for the wise, and not for the unwise. It has its different spheres for those who hold offices, and for those who possess greater ability, or greater weight of character than their brethren; but it has no place for the utterly passive and useless, and none, accordingly, for minds without instruction and without virtue." An ecclesiastical system which requires such religious and responsible activity in its members, must be calculated to improve their characters by its exercise. They have not only to receive instruction, "to obey those who have the rule over them—who have spoken unto them the Word of God, and to submit themselves," but they have to engage in devotional exercises, to choose the officers of the church, to converse with candidates for its fellowship, to admit its members, to administer its discipline, "to exhort one another daily," to recommend the Gospel to them that are without, and to discharge many other religious duties, which require the exercise of holy wisdom, of eminent spiritual-mindedness, and of earnest prayer. The very principles, too, on which we act in our Nonconformity are, in no small degree, calculated to purify and strengthen our religious convictions. We have withdrawn from a National Church, which contains wealth, and rank, and worldly influence; and which, at this time especially, has within it many holy men, who minister at its altars, and who even advocate its episcopal constitution, and its connexion with the State. But, whatever temptations and seeming advantages such a church exhibits, we have renounced them all, and have refused to conform to its requirements, because we verily believe that it does not conform to the requirements of the New Testament. By so doing, we recognise Christ alone as the Lawgiver of his Church, and his inspired Statute-book as the authoritative and sufficient directory relative to the character of its members, the number and duties of its officers, and the rights with which he has graciously invested it. We have determined to practise this Nonconformity at all costs, and at all risks; and it is not possible to act on these principles, devoutly and conscientiously, without honouring Christ, and without deriving from their exercise the strong and manly piety which they are calculated to inspire. "I am persuaded," says Dr. Doddridge, "that the Dissenting cause is founded on reason and truth, and that the honour of God and the public good are nearly concerned in its support." At the same time we believe, and unhesitatingly acknowledge, that no form of church government can, of itself, secure the interests of personal and social piety; for the Gospel alone, which is infinitely superior to all external machinery, is the great doctrine by which believers are regenerated and sanctified. But as damp and rust prevent an object from being perfectly reflected in a metallic mirror, so the image of Christ is most distinctly visible in those churches which are most conformed to His Word, and are least tarnished and unspotted by the world.

In the fourth place, the history of our churches, from the begin-

ning, has abundantly proved, that *their constitution is adapted to secure a firm adherence to evangelical doctrines*. There is, indeed, among the members of our community, much liberty of thought, and some variety of opinions; but it is a cause of great thankfulness to God that we have maintained, in their purity and integrity, the great doctrines of evangelical religion. The declaration of our faith and principles, published by the Congregational Union, though not a creed requiring subscription or assent, is nevertheless a faithful record of "those things which are most assuredly believed among us," and which, indeed, have been believed from the first days of Nonconformity to our own. We have painfully seen, in connexion with some other denominations, fatal departures from "the truth as it is in Jesus." Some of the churches in this country, once orthodox, have been blighted and withered by a Christless Socinianism; and some have been defiled by a foul Antinomianism, which makes void the Divine law, and builds up a structure of licentious grace. But while here and there may be found an individual, or perhaps a church, bearing the name of Independent, glorying in the shame of these doctrines, yet, as a denomination, God has mercifully kept us from touching the unclean thing. The Popery of Puseyism, the vain expectations of Millenarianism, and the inspiration claimed by Plymouth Brethrenism, have received less countenance from our churches than they have from any others; and, at this day, a traveller may enter almost any of our places of worship in the land, confident that whatever may be the talent of the preacher, he will hear from his lips "the glorious Gospel of the blessed God." If others boast of the orthodoxy of their written creed, as their defence against all heresy, we, who have no written creed, except the New Testament, can point to our churches as the living epistles of Christ, whose evangelical faith is "known and read of all men." And this state of things, for which we are so deeply indebted to the grace of God, has, in no small degree, been derived from the constitution and conduct of our churches. We have always endeavoured to form them of regenerated men, who become taught in the Word, that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" we admit into our colleges, as candidates for the ministry, such persons only as are accredited members of those churches; we are careful to call to the pastorate in our churches, ministers of holy character and evangelical doctrine, who give an account of their faith and experience to the pastors and members of other churches at their ordination; and we have also the means of withdrawing from any brother that walketh disorderly. But even if false doctrines should arise in one church, the very independency of the rest may become the means of their preservation. Having no authority over their apostate brethren, they need have no sympathy with them. They may regard them as a beacon rather than a model, and may make their departure from sound doctrine a motive for more earnestly striving for the faith which was once delivered to the saints. We are sensible, indeed, that our churches are liable to sustain great

injury from men who, after they have become members, manifest a deficiency in piety and spiritual wisdom. But the first churches were similarly exposed. The apostles themselves had to warn and to weep over some, as well as to rejoice over others. "False brethren had been unawares brought in privily, to spy out their liberty, that they might bring them into bondage." "Grievous wolves entered in, not sparing the flock, but speaking perverse things to draw away disciples after them;" so that the faith of some became destroyed. And if such things occurred even in churches which were privileged with apostolic superintendence, we are not to expect that the most perfect ecclesiastical system will entirely prevent similar attacks on sound doctrine and Christian liberty. While, therefore, we believe that some systems are more adapted than others to secure the maintenance of evangelical doctrine, and that the nearer we approach to New Testament polity, the more likely we are to adhere to New Testament faith, yet we rely not on our external machinery, however complete it may be, but on the Spirit that inspires its wheels; we prayerfully look up to the Divine Spirit himself, as our great security from error, and as the only Agent by whom truth and purity can be preserved in our churches.

Fifthly. Another peculiarity in our system is *the pastoral office, the existence of which has been productive of most beneficial influence in our churches.* While we are aware that the terms "bishop," "presbyter" or "elder," and "pastor," are used in the Scripture to designate the same office, we generally use the term "pastor;" partly, perhaps, because the terms "bishop" and "presbyter" have been long used to designate classes of church officers which we think are not authorised by the Scriptures; and partly because the term "pastor" includes the oversight and eldership, as well as the instruction and care, which the former terms denote. While, therefore, our pastors are bishops and presbyters, they are not so in the modern sense of the terms; they are not the bishops of pastors or of presbyters, but the bishops of churches; and they are not presbyters, forming themselves into a synodical and authoritative court of control over other presbyters or churches; but they are Christian brethren, qualified, in the opinion of the church, to teach and to rule; and invited by the church to sustain these offices and to discharge these duties, according to the will of Christ. Such pastors are therefore *not appointed* for the people, but *chosen* by them; and in the several churches to which they are thus voluntarily called, they preach the Gospel, teach, admonish, and govern the church, not as legislators, but as executors of the will of Christ declared in His Word. They administer the ordinances of the church, and, with its concurrence, admit members to communion, or exclude from it. To the discharge of these important duties they devote their time and their life. That they may "give themselves continually to prayer and to the ministry of the Word," they refrain from all the ordinary means of obtaining a livelihood, and receive their temporal support from the free-will offerings of the people, according to the will of

Christ, who has "ordained that those who preach the Gospel should live of the Gospel," and that "those who sow spiritual things should reap carnal things." And, when this choice is mutual,—when a church has invited to the pastoral office, and the invitation has been accepted, the act is complete. He is the pastor of that church, and no other church or pastor has any right to interfere with the arrangement. But while a church thus possesses an individual independency of other churches, so that it acts without their dictation or control, yet, as it possesses also a social union, and a spiritual relationship with them, it informs them of its proceedings, and invites them to recognise and sanction the choice which has been made, by uniting in the act of ordination. The persons chosen to this pastoral office are, for the most part, men who having, with the approbation of the church, previously devoted themselves to the Christian ministry, have received a suitable education, which has enabled them to read the Scriptures in their original languages, which has furnished and disciplined their minds with appropriate and useful knowledge, and which thereby assists them to understand the Word of God, to preach the Gospel, and to edify the church far more efficiently than if they were ignorant and unlearned, or than if they were engaged in the labours and anxieties of worldly business, and "entangled with the affairs of this life." A pastor thus qualified, intellectually and spiritually; voluntarily and affectionately chosen to the office by the church over which he is to preside; sustained by their pecuniary contributions; received and ordained, not as a lord over God's heritage, but to sustain an office which Christ himself has appointed for their instruction and paternal government; and rendered, by the Divine blessing, the means of spiritual edification to their souls,—such a pastor has a relationship with his people the most intimate, beneficial; and blessed, that can be enjoyed on this side heaven. "He is gentle among them, even as a nurse cherisheth her children. Being affectionately desirous of them, he is willing to impart unto them, not the Gospel of God only, but his own soul also, because they are dear unto him." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at His coming?" Owing, in no small degree, to this pastoral relationship, the members of Independent churches are generally well instructed in theology, and in the great doctrines of evangelical religion. The pastor, residing permanently with his church, has a powerful motive, and indeed, a constraining necessity, to store his own mind with all scriptural and useful knowledge, and to prepare his sermons with much care, that their sound doctrine, varied subjects and illustrations, and suitableness to the circumstances of his people, may render them instructive and impressive. The longer he thus lives among them, the more interest he takes in his work; the greater is the charm which is conveyed to his mind by the subjects on which he preaches; and the materials which the Bible affords for his sermons, instead of diminishing, abundantly increase. The people, thus cared for and instructed, find the advantages of a settled

and permanent, rather than an itinerant and miscellaneous ministry. "He expounds unto them the way of God more perfectly;" and, "leaving the principles of the doctrine of Christ, they go on to perfection."

The Congregational ministry, in the various periods of its history, has also exerted an influence far beyond the churches with which it has been associated. Some of the most instructive and influential publications on doctrinal and practical theology have been the production of Independent ministers. They have been first and firmest in their advocacy of civil and religious liberty, and of the cause of public education. Most of the religious institutions of the present day, which are the safeguard and glory of our land, and which are spreading the Gospel over Britain and the world, originated mainly with the ministers of our Independent churches, Baptist and Pædobaptist; and many of them have resigned the privileges of their native home, and have gone to the ends of the earth to preach the Gospel among all nations. "Whether, therefore, any do inquire of Titus, he is my partner and fellow-helper concerning you; or if our brethren be inquired of, they are the messengers of the churches and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

Once more. The suitableness of our system to propagate the Gospel throughout the world, is another evidence of its scriptural character and efficiency. One great object which Christ had in view in the institution of His church was, no doubt, the benefit of the world at large, as well as the instruction and salvation of those who are within its pale. His city has been set on a hill that it may not be hid; and His light is not put under a bushel, but on a candlestick, that, like himself, it may enlighten every man that cometh into the world. The first churches, therefore, according to which our own are constituted, not only heard and believed the Gospel, but "from them sounded out the Word of the Lord in every place," till "it was made known to all nations for the obedience of faith." Their system, not yet encumbered with worldly patronage, nor with the heavy burden of a State establishment, was a portable system, capable of being carried round the world, adapted to every form of civil government, and suited, by its proclamations of "good-will to men," to "all nations and kindreds, and people and tongues." What would have been the present condition of the world, had such churches only continued to exist, composed of spiritual men, and independent of State connexion and allurements, it is impossible to say. But of this we are sure, that, as to such churches the Gospel was originally committed for the purpose of both preserving and propagating it, we who believe in our conformity to their constitution possess the best-adapted means, and are, therefore, laid under the most solemn obligations to teach all nations, and "to preach the Gospel to every creature." Let the men in our churches who are able not only to instruct the children of the poor, but to preach the

Gospel to the poor themselves, go forth into the dark places in our towns and villages, to tell the benighted wanderers that "their light is come, and that the glory of the Lord is risen upon them." Let the cry, "Come over and help us," which now proceeds, not from Macedonia only, but from all nations, stir up the ministers of the Gospel and the members of churches to remember, that, as we possess the remedy for the woes and sinfulness of men, we are thereby laid under the strongest obligation to make it known, lest any should "perish for lack of knowledge." "For if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest 'behold we knew it not,' doth not He that pondereth the heart consider it? and He that knoweth thy soul, doth He not know it? and shall not He render to every man according to his works?"

While the Independent churches generally have combined for the purpose of aiding the London Missionary Society in its noble efforts to evangelise the heathen, the Congregational Union has originated British Missions, for the purpose of circulating the Gospel in our own country, in Ireland, and in the colonies. Each of these Missions has its own peculiar claims, but, just now, the claims of the Colonial Society seem to be the most powerful and pressing. To such an extent has the spirit of emigration prevailed, excited and strengthened, no doubt, in many cases, by the charm of gold, that nations have been born in a day, and Great Britain has been the parent mother whence Australia especially has received her thousands and tens of thousands of sons and daughters. Though we have not entirely neglected them formerly, yet we must all unfeignedly rejoice in the increased efforts which the Committee of British Missions have determined to make on behalf of that island continent which our countrymen are so rapidly peopling. The confidence felt in the piety, wisdom, and activity of our two brethren, the Rev. Richard Fletcher and the Rev. John Legge Poore, who have so generously consented to devote themselves, with their families, to the great and good work of following their fellow-countrymen to the ends of the earth, that they may teach them to look to the God of grace and be saved; the affectionate esteem with which they are regarded by our churches; the intelligence, zeal, and devotedness, with which, for so many years, they have pursued their ministerial labours, amid the most stirring and striving population in the kingdom, assure us that they are the very men to undertake successfully such an important enterprise. We thank God on their behalf; and our earnest and affectionate prayers shall seek for them the Divine protection during their voyage, and the Divine presence and blessing in connexion with all their future labours.

I have thus endeavoured to show, Christian brethren, that our Congregational and Independent churches are constructed according to scriptural direction, as our only authority on ecclesiastical subjects; that they are well adapted to secure and manifest the distinction that exists between the church and the world; that they are calculated to

promote personal and social religion; that they have secured a firm adherence to evangelical doctrine; that the pastoral office, by which they are distinguished, has been productive of most beneficial influence; and that they are well suited to propagate the Gospel through the world. And, if these things be so, "what manner of persons ought we to be in all holy conversation and godliness?" If it be a great privilege to receive such a system of church government from Christ, it is a privilege connected with corresponding responsibility—a responsibility which belongs, in its several degrees, to every pastor, to every deacon, and to every member of the church. Are we, then, making "full proof" of our churches? If we have apostolic polity, have we apostolic faith, and purity, and zeal? Are we equal to our system? Is the delincation which I have given, true in practice as well as in theory? Are our churches doing what they are adapted and required to do? If not, is there not a cause? and at whose door does the sin lie? Am I in any degree the cause? I, as a minister? I, as a deacon? I, as a member of the church? "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

At the conclusion of the address, it was moved by Rev. Dr. Raffles, of Liverpool, and seconded by Rev. R. A. Vaughan, B.A., Birmingham:—

"That the cordial thanks of this Assembly be presented to the Rev. John Alexander, its respected Chairman, for the valuable and appropriate Address he has now delivered, with a request that he will be pleased to place it at the disposal of the Committee, to be printed with the Minutes of the Session; and that the best thanks of the Assembly be presented to the Rev. W. Guest and the Rev. G. Smith, for their appropriate Addresses, delivered in Hope Chapel and Rusholme-road Chapel, on the past evening."

Rev. George Smith introduced the Rev. W. Swan, delegate from the Congregational Union of Scotland, and the several visitors whose names are at the head of the list of attendants.

Rev. R. Ashton read the

FINANCIAL STATEMENT.

The cash account may be told in few words. The receipts for the year have been £181 13s. 8d., and the payments £489 7s. 7d. The payments include the sum of £39 1s., which the General Committee instructed the Finance Committee to pay in reduction of the preliminary expenses incurred in the establishment of the English Congregational Chapel-Building Society.

The balance against the Union is, therefore, £307 13s. 7d.—an amount which will doubtless be somewhat reduced by the subscriptions and donations received during the meetings of the present Assembly.

The deficiency will, however, be cheerfully supplied by the Finance Committee out of the profits of the Hymn Book, and thus leave the

Union free to pursue its course without debt or encumbrance; but the Finance Committee are anxious to call the attention of the Assembly to the fact, that, in proportion as the profits of the publications are diminished by such grants in payment of the debts of the Union, in that proportion are the funds appropriated to the purposes of benevolence prevented from augmentation.

They venture to suggest, that the ordinary expenses of the Union should be met by the contributions of members and churches; and that, by a little consideration on the part of the pastors and officers, this might be easily accomplished. While, however, the number of contributing churches, with their pastors, this year, is at present only 100, of personal members only 230, including 180 ministers and 50 deacons, the requisite amount cannot be realised: is it not possible for the subscribing churches to be increased fourfold, and members to the same extent? Should there be even an excess of income, the members would have the gratification of knowing, not only that their own obligations were discharged, but that they were promoting the comfort of many brethren by thus increasing the Benevolent Fund.

Forty-six aged brethren were assisted in May to the amount of £391 10s. from the profits of the Witness Fund. Several applications have been received during the year for the benefits of the Deferred Annuities' Fund; three of the most eligible have been selected, to each of which £150 has been appropriated, to be distributed in annual payments over the several periods to which the parties must respectively pay annual premiums.

There is a class of objects claiming the sympathy and liberality of the churches, for whom no funds of the Union are at present either adequate or available, viz., such brethren as are, by the visitation of God, permanently disabled for the ministry before attaining the age of sixty, and such as are temporarily laid aside by personal affliction. It would afford the Committee the highest gratification, were the funds of the Union so augmented by donations, legacies, subscriptions, and especially by enlarged purchases of the hymn-books, magazines, and other publications, as to warrant their applying to the Assembly for a Resolution empowering them to make grants to such necessitous cases.

The withdrawal of the *Regium Donum* involves the obligation to supplement the funds of our several institutions formed for the assistance of needy ministers. The Committee are happy to know that the thoughtful attention of many friends of other Societies has been drawn to this subject; and they would feel additionally thankful could their own funds be so replenished as to increase still more the comforts of the aged and the afflicted.

PUBLICATIONS.

The Committee would respectfully urge attention to a paper on the Literature of the Union, prepared and read at their request, by Rev. George Smith, at the Annual Assembly in May last, and which will be found in the forthcoming "Year Book."

The *Magazines* continue to command a steady sale; but that sale might be greatly enlarged were all the appliances of the churches made available for the purpose. Amid the changes occasioned by deaths, removal, and emigration, the loss of active agents, and the appearance of new candidates for popular favour, the *Witness* still maintains its high position. Its circulation is considerably larger than the most favoured of similar periodicals.

But increased efforts are necessary to keep up the sale of such publications. The ordinary trade processes are not sufficient, where profits are devoted to benevolent purposes. Voluntary agency is required. Pastors may do much by recommending the works to their flocks: some ministers might even more directly assist in their circulation. In most congregations, the chapel-keepers, or other active persons, feeling an interest in such an object, might undertake their sale, alike with benefit to themselves and to the funds to which the profits are to be devoted. On this practical question, Dr. Campbell, the respected editor of the magazines, is about to issue an address to ministers and deacons, which the Committee trust will be widely diffused, and universally read and adopted.

The "Hymn Book" has an increasing sale. Two new editions, 18mo. and 32mo., with typographical corrections, have been issued during the year.

Encouraged by the past success of the "Year Book," the Committee ventured on a larger edition for the present year; and they are happy to report that 1,000 copies more have been disposed of this year than in the year previous. The edition is not exhausted, and the Committee earnestly hope that the members whose series are not complete, or who have never purchased the book hitherto, will supply themselves with copies forthwith, or they may be too late. They venture also to express their opinion that 1,500 copies is but a small number to be sold among 2,000 churches, with their ten thousands of members.

The "Tracts" are in occasional demand. The speech of the Rev. Charles Beecher, of America, at the Annual Meeting, has been added to their number, and is entitled the "Mission of Congregationalism." It is especially commended to the notice of the members, as worthy their thoughtful perusal, and their best efforts for its circulation.

The larger books, as Hainbury's "Memorials," the "Congregational Records," and the various prize essays, are gradually diminishing in number, but a more prompt and extensive demand is every way desirable.

In closing their brief Financial and Publication Report, the Committee cannot but express their satisfaction at the co-operation they have received from ministerial and other friends, in the purchase and recommendation of the books of the Union. Especially does it afford them pleasure to acknowledge the kind, prompt, and valuable assistance afforded to the editor of the "Year Book," by their numerous communications and suggestions. The perfection of the work will depend on the members of the Union and others, rather than on the editor, as it is impossible that he can be in every place,

and know all passing events. Aided by their efforts, the book will become a complete denominational history of the year, and a work of reference for all coming time.

The Report being concluded, it was resolved, on the motion of Rev. Thomas Adkins, of Southampton; seconded by Rev. A. E. Pearce, Pendleton, Manchester:—

“That the Financial Report of the Congregational Union, as now read, be approved and adopted, with a recommendation to the Churches and Pastors associated with it, to make suitable efforts with a view to increase its annual income.”

The Rev. Thomas James read the statement respecting

BRITISH MISSIONS.

The design of the brief statement now to be submitted to this Assembly, is rather to introduce the subject to which it relates, than to give anything like a detailed statement of the operations of the several Societies associated under the general designation of British Missions. These institutions are too well known to render necessary any description of their nature, and too obviously necessary to require any vindication of their existence and operations. Their relation to this Union was definitely stated at its last Autumnal Assembly, held at Bradford, to be “friendly, sympathetic, and encouraging. Privately through its officers and committee, and publicly at its Annual and Autumnal Meetings, the Union can act as a friend and adviser in the way of suggestion and recommendation.” In accordance with this statement, and in harmony with the proceedings of former years, this brief Paper is presented, with the hope that it may stimulate the assembled pastors and delegates to greater efforts on behalf of institutions whose exclusive object is the promotion of evangelical religion, in connexion with the scriptural polity of our churches at home, in Ireland, and the colonies.

Home.—The Home Missionary Society continues its labours in 326 parishes, situated in 38 counties of England and Wales. It has 122 stations, 105 missionaries, grantees, and students, aided by 133 lay preachers, and 1,587 Sabbath-school teachers. There are 199 chapels, and 206 rooms, in which the Gospel is faithfully dispensed. There are 130 churches, numbering 4,959 members. There are 171 Sunday schools, containing 12,948 scholars, with 32 day schools. Seventy-nine Bible-classes are conducted, with 1,122 pupils of both sexes. More than 100,000 religious tracts have been given or lent, 67,000 periodicals sold, and 2,500 copies of the Scriptures disposed of.

The income of the Society, from all sources, for the year ending 30th April last, was £5,684 12s. 10d. Its expenditure, £6,423 5s. 6d. No debt, however, embarrasses the Committee in their operations, the excess of expenditure over income being met by the liberality of the former friends of the Society, whose interest in Home Missions was generously indicated by legacies devised by their wills.

Ireland.—The necessity for evangelical efforts in Ireland is as great and pressing as ever. Recent circumstances have proved that Popery is unchanged; that it is as opposed to the truth, and as persecuting in its spirit, as at any former period. In Ireland, and especially in Canada, the true spirit of the emissaries of Rome has manifested itself. This is not, therefore, the time when the friends of the Gospel should relax their efforts. On the contrary, the "signs of the times" give clear indications that, whilst a bigoted priesthood manifests a deadly hostility against the faithful missionary of the Cross, the common people, in many cases, "hear him gladly." The Irish Evangelical Society has twenty-two agents, who, as pastors or missionaries, Scripture readers or schoolmasters, are labouring with great self-denial and zeal to diffuse around them the knowledge of Christ and salvation by Him. These are stationed in thirteen counties, and have, as hearers or under visitation, 4,530 adults, and 1,085 children. The number of churches reported is fourteen, comprising 460 members.

The income of the Society for the year was £2,103 6s. 2d.; and its expenditure, £2,241 4s. 5d.

Colonies.—The extraordinary events of the past two years have invested the operations of the Colonial Missionary Society with an importance which it is impossible to overrate. The discovery of the precious metals in Australia has given an impetus to emigration that, in the history of the civilised world, has never been felt before. During the first three months of the present year, no fewer than 115,959 persons left the different ports of the United Kingdom. In the colony of Victoria alone, nearly 5,000 arrived at Melbourne in ten days. In the year 1836, the foot of civilised man had not trodden that soil where now are congregated more than 200,000 souls.

Nearly one hundred ministers, in connexion with this Society, are labouring with most encouraging success in the Canadas, Nova Scotia, New Brunswick, South Africa, New Zealand, all the Australias, and Van Diemen's Land. The greater part of these were either sent out by the Society, or trained for the Christian ministry, partly at its expense, in the Collegiate Institution at Toronto. During the last year, three brethren were sent to Australia, and the year previous, four. Two others have just sailed; the Rev. J. R. Philips, for Adelaide, and the Rev. E. Griffith, for Sydney. One esteemed brother, the Rev. R. Wilson, of Charlesworth, embarks during the present week, with his family, for Nova Scotia, having been appointed to two important stations, Yarmouth and Chebogue, in that colony. In addition to all these, the beloved brethren, Fletcher and Poore, of this city, have consented to relinquish the important stations they occupied, and to go forth to our Antipodes, to gather churches, and to stimulate the myriads of their countrymen to erect chapels, establish schools, and to exert themselves in every way for the moral and spiritual welfare of their adopted country. They will be accompanied with another esteemed young brother, the Rev. E. Day, of Hyde, in the vicinity of this city. As a special service, in connexion

with this important movement, will be held in the course of the present week, nothing in addition need be now stated.

The income of the Society for the past year was £4,938 16s. 4d.; its expenditure, £3,889 10s. 8d. The large balance left in the treasurer's hands arose chiefly from the contributions to the Special Fund for Australia, which has been partly expended on the voyage and outfit of Messrs. Philips and Griffith, while the remainder will be insufficient to meet the outlay necessary adequately to equip the brethren about shortly to take leave of us. But so unspeakably important is this movement, and so momentous are the results which may be confidently anticipated, that the Committee entertain no doubt whatever that the churches will sustain them in the undertaking, and manifest a liberality such as the occasion requires.

British Missions.—The simultaneous collections for British Missions yielded, last year, the sum of £4,852 5s. Of this amount, the sum of £1,648 9s. 6d. was appropriated to the Home Missionary Society, £1,241 5s. 3d. to the Irish Evangelical Society, and £1,938 3s. 7d. to the Colonial Missionary Society; the balance of £24 6s. 8d. being contributed to the Congregational Union. The Board is very anxious that this facile and effective mode of assisting all the Societies should be more generally adopted. Of the whole number of churches constituting the Congregational denomination in England and Wales, probably amounting to from 1,500 to 1,800, only 292 contributed to these Societies during the year ending April 30th last. When the scheme was devised to make our annual appeal for the three Societies, instead of three distinct and separate appeals, a hope was entertained that all our churches would adopt the arrangement, which was suggested and made alike for the convenience of the churches, and the advantage of the Societies. Had it been universally and constantly acted upon, the several Committees would have been saved many an anxious deliberation, and a much greater amount of effort put forth in the several fields of labour respectively occupied. The Board would respectfully but very earnestly appeal to the pastors and delegates of the churches present, to use their influence to induce a more general adoption of the plan which has been so successfully pursued by a few. If, during the current year, double the number of churches, at the least, could be induced to collect, double the amount of money might be raised, without impairing the resources of other institutions. The collections so made, it is well known, may be appropriated to either one or to all the Societies, in such proportions as the donors may prefer. The Board would leave the matter to the serious consideration of the British churches, with their pastors and deacons, and appeal to them to aid the Committees of these important institutions. Humanity, patriotism, and religion implore them to aid by their sympathy, their prayers, and their contributions in a cause which is in harmony with the angelic anthem chanted at the birth of the Saviour, "Glory to God in the highest, on earth peace, and good-will among men."

The following resolution on British Missions was then passed unanimously, having been moved by Rev. James Gawthorne, of Derby ; and seconded by Rev. James Spence, M.A., of Preston :—

“That this Assembly has heard with satisfaction the gratifying Report now presented from the Board of British Missions, and while cheerfully acknowledging the amount of liberal support which has been given to these Societies, would, on the grounds of the increasing calls for labour, and the opportunities furnished for usefulness in Great Britain and Ireland, and the rapidly augmenting population of the Colonies, earnestly entreat the churches of our denomination to give to these Institutions that increased and increasing fostering care which their growing necessities demand. While commending the adoption of the simple and inexpensive plan of an annual collection for British Missions in all the Independent congregations of the country, on the last Sunday in October, or at such time as may be deemed most desirable, the Assembly would express the hope that these collections, intended for a threefold division, may be proportionately liberal, and that, in such ways as may locally be deemed most advisable, other pecuniary aid may be granted, and that, by prayer and affectionate confidence, the missions may be widely commended to the approbation and blessing of God.”

PRACTICAL SUGGESTIONS ON THE DUTY OF CONGREGATIONALISTS TO EDUCATION.

Edward Baines, Esq., Leeds, read the following valuable paper on this important subject :—

It would be superfluous to address the Congregational Union on the importance of popular education. The children of the Reformation and the descendants of the Puritans cannot but value an instructed people, as well as a learned ministry. Neither on civil, nor on religious grounds, have we ever had the slightest sympathy with those who would restrict the spread of sound knowledge. On the contrary, we feel it our pleasing duty to take an active part in whatever may contribute to disperse intellectual and moral darkness.

But whilst we may unpresumptuously claim to have been among the pioneers of popular education, it is not so certain that the Congregational body has fully kept pace with other religious communities, who enlisted later than themselves in the holy war, but who are now rushing in to occupy the ground that had been cleared. Perhaps the strength of our body has not been so great. Perhaps their scruples as to the mode of advancing have been greater. They have hesitated to accept alliances which they thought not lawful. Thus their line has been broken and their march delayed. Let us hope that their wavering has been but momentary, and that with closed ranks they will move on to a foremost position among the combatants for light and truth.

On the most important points the Congregationalists are fully agreed. They agree in desiring the universal education of the people. They agree in thinking that that education would be essentially defective, if it did not add religious to secular instruction. They agree in the principle, that we cannot accept State aid for religious teaching. They agree that the Congregational Union can have nothing to do with the work of education, except as it is distinctly religious. They agree that any effort for the religious and general education of the

young has a claim on the active support of all who approve of the instruction given. On these leading principles they are agreed. And the only material point of difference has been, whether it were possible to educate the people on the voluntary principle, that is, by the conjoint efforts of the people themselves and the friends of education; some believing that it was not possible, and that, therefore, it was right to accept the aid of the State. For this purpose, they would separate the religious from the secular parts of education,—not, indeed, abandoning the religious, but wholly excluding it from the school, and leaving it to be given at other times and places. But if they were convinced that popular education could be conducted without State help, few, if any, would hesitate to prefer it, especially as it would remove the whole difficulty about giving religious instruction in the school.

To this statement as to principles we may add the following important and undeniable *facts*; namely, that, from the origin of the modern efforts on behalf of popular education, to the year 1843, all the educational societies adopted it as a fundamental principle, that religious instruction ought to be combined with secular;—that at the meeting of Congregationalists in December, 1843, at which the educational efforts of this body originated, it was resolved, “That the education given by the Congregational churches *must be religious education*,” on which ground, “the receipt of money raised by taxation and granted by Government,” was “*utterly repudiated*,”—that from the year 1843 to the present time, the Congregational Board of Education has constantly avowed and acted upon the same principle;—that, thus doing, a considerable work of practical education has been carried on,—funds have been raised,—schools established and assisted,—training institutions for male and female teachers formed,—more than a hundred teachers actually sent out to the work,—Nonerton College purchased, and model schools built for the use of the training institutions,—school books published, and apparatus of a superior kind provided,—an educational periodical sustained,—and a centre formed, to which our schools, all over the country, may look for counsel, as well as for a supply of teachers and school books. Such is the actual state of things. Such is the practical contribution which the Congregationalists, as a body, have made towards popular education. Do we not feel it to be honourable? Should we not blush, if no such work had been done? Should we not more deeply mourn, if it were ever crippled or abandoned?

Agreeing, then, as Congregationalists do, in all their leading principles, and approving, as they must, of the practical work that has been done and is doing for education, may we not ask for their unanimous co-operation in carrying out that practical work? Opinions may still differ as to the speculative possibility of accepting State money, without violating Nonconformist principles, by excluding religion from the school: but whatever theories we may form, this would not at present be practicable, inasmuch as both the great parties in Parliament concur in saying, that if we exclude the religion, we shall not have the money. *Congregationalists, then, have no choice, but, if they*

would help education at all, to help it in connexion with religion. Their own body will not dispense with the religion; and, if it would, the State would not. They are, therefore, happily, *shut up* to the *best and most unexceptionable* of courses, the support of *religious education by voluntary means.*

Such being the case, we appeal to the whole body of Congregationalists to join with heart and purse in support of the Congregational Board of Education. They prize religion: they value the voluntary system: they are not indifferent to education: they would wish to identify Congregationalism with all that is good. In the operations of the Board all these things are combined; and for the attainment of its Christian and patriotic ends nothing is wanting but the general and well-organised support of the community to which it belongs.

Among the motives to this co-operation, we cannot overlook the position which the Congregationalists must occupy among other religious bodies, and in the eyes of their countrymen. This is an observant age, in which the performance of duty obtains the meed of public approbation, and the neglect of duty draws down public censure. It is also a statistical age, in which the doings of religious bodies are weighed and measured as carefully as those of parliaments and constituencies, of exporters and importers, of producers and consumers. The great religious communities of England and Scotland have each their educational organisations—their colleges, their training institutions, and their schools; and in all works on education, as well as in official statements laid before Parliament, facts are recorded which tell to the credit or discredit of the respective communities. In the statement made by Lord John Russell to the House of Commons last session, and published by Sir James Kay Shuttleworth, in his volume "On Public Education," an unintentional but gross and absurd error was committed, by representing the scholars in schools supported by Congregationalists as only 6,839 in number; whilst those in Church schools were stated to be 955,865, in British schools 225,000, in Wesleyan schools 38,623, in Roman Catholic schools 34,750, and in Ragged schools 20,000. The error arose from mistaking the schools which had been supplied with teachers by our newly-established Training Institutions, for *all* the schools supported by Congregationalists. When the long-delayed particulars of the Census shall be published, this injustice will be in part redressed; though even then we shall not see what Congregationalists do for day schools, owing to many of the schools which they help to support being classed as British schools. The fact is now mentioned merely to show, that what Congregationalists do for education will be made public, and compared with what is done by other religious bodies. If we feel aggrieved by a misrepresentation of the number of our scholars, still more should we be ashamed if what we really did in so good a cause were unworthy of the numbers and means of the Congregationalists. Either the individual members of the body would be dishonoured, or—what is worse—the religious principles we hold dear would be discredited. By all that we have

done and said we are committed to a noble competition in the face of God and man; and unless we perform our part as becomes Christian patriots, we shall neither have a good name nor a good conscience.

As nothing more discourages from exertion than hopelessness, it may be well to remind this Assembly of the immense progress shown by official returns of the last session to have been made in popular education within thirty-three years. From the Parliamentary Paper No. 487, we learn the number of day schools and scholars, and of Sunday schools and scholars, at the three periods of 1818, 1833, and 1851, and they were as follows:—

Years.	Population.	DAY SCHOOLS.		SUNDAY SCHOOLS.		Proportion of Day Scholars to Population.	Proportion of Sunday Scholars to Population.
		Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.		
1818	11,642,683	19,230	674,883	5,463	477,225	One in 17.25	One in 24.40
1833	14,386,415	38,971	1,276,947	16,828	1,548,890	11.27	9.28
1851	17,927,609	46,114	2,144,377	23,498	2,407,409	8.36	7.45

It will be observed that the number of day scholars is 2,144,377, and the number of Sunday scholars 2,407,409; and whilst a great number are attending day school and Sunday school at the same time, it is a very moderate estimate that the total number of individual children receiving education, either in one kind of school or the other, is 3,300,000, being *in proportion to the population as 1 in 5.43*. The following points also deserve notice, viz.,—

That, since 1818, the number of day scholars has increased in a *four-fold* greater ratio than the population, and the number of Sunday scholars in nearly an *eight-fold* greater ratio.

That by far the largest increase took place before Parliament made any grants, even for school buildings (which was in 1833), and nearly the whole before any grants were made towards the annual expenses of schools (which began in 1847).

That the principal increase has taken place in the *unendowed public schools*, which, as near as can be calculated, have increased from 861 to 11,367 (and not in the endowed schools or the private schools); which at once shows *the power of the voluntary system*, and affords a presumption of an *improved quality of education* (these public schools having superseded many of the inferior private schools).

That the total number of day schools is 46,114, of which 15,472 are public schools; whilst Parliamentary grants have only been made (in the proportion of about one-third of the cost) towards building, enlarging, or repairing 3,474 schools (being only about *one-fifth* of the public schools, and *one-thirteenth* of the whole number of schools).

It is right to add, that, though the figures are taken from official returns, some abatements must be made from the above results on

account of the earlier educational returns being less complete than those of 1851—to what extent we have no means of judging; but the view given of the *present* state of education will be rather below than above the truth, as the Registrar-general observes, in a note attached to the return for 1851—"These figures will indicate the statistics of all the schools appearing in the lists of the Census enumerators; doubtless there are some which escaped the scrutiny of those officers; but of the number of such no estimate can be formed."

A single additional remark may be made on these returns, and on the deficiency which many writers have alleged to exist in the education of this country. Sir James Kay Shuttleworth, in his recent work on "Public Education," speaking of the proportion which may be fairly expected between day scholars and population, says—"I take the rate of one scholar to *eight* inhabitants as that supported by most writers on the subject of education." Now the above returns, though confessedly not containing quite all the schools, show a proportion of one scholar to 8.36 inhabitants; and this approaches so near Sir James Kay Shuttleworth's requirement, that, on the one hand, the friends of the voluntary system may feel their confidence in their own principles established, and, on the other hand, there appears to be no justification whatever for so great and expensive a plan as that introduced last session by Lord John Russell. This is not the time for exposing the manifold objections to that plan; but should it be brought forward again, as seems most likely, it will be the duty of Nonconformists, and of all who do not wish to see the education of the whole country placed under one central authority, and supported by compulsory assessments of a most objectionable kind, and who revolt from the national support of every form of religion, to give the plan their immediate and strenuous opposition.

It appeared indispensable to notice on this occasion the important evidence as to the state and progress of education furnished by the returns of the last session, and more especially to notice them in Manchester, where the subject has been so much discussed. But it is not meant to be implied that the friends of education should be satisfied either with its extent or its quality,—still less that Congregationalists should be satisfied with their share in aiding it. The object of this paper is, first, to recommend a more complete organisation of the body in support of the Board of Education, and second, to stir up pastors and congregations to a more efficient support of schools in their own immediate localities.

On the first point, I beg to state my conviction, that the Training Institution at Homerton College, on which the Board judiciously expends its chief care, is every way worthy of liberal support. Its efficiency is such, that the Congregationalists may justly be proud of it. They may look up to it as the head of their future educational operations, from whence they may obtain well-trained and pious teachers, may purchase approved school books and school apparatus, may receive advice as to the steps necessary to be taken in opening new schools, and whatever information they need on educational

matters. Without such an institution, our school committees might be compelled to become dependent for all these things on training establishments which are adverse to our principles. The more severe is the competition with which we are threatened by the proceedings of the Government, the more indispensable is it that we should give united and cordial support to our own institution.

Ministers and churches may support the Board of Education in two ways—first, By raising annual subscriptions towards its expenditure; and, secondly, By diligently seeking out pious young men and women, who have an aptitude for teaching, and recommending them for a course of training at the College. The first of these duties must rest chiefly on the laymen, and the second chiefly on the pastors. We earnestly invoke the kind help of both. There ought not, we conceive, to be a county in England from which the churches should not send regular contributions to our Board; and as we are met in the most populous, and, with the exception of the metropolitan county, the most wealthy and prosperous of the shires of England, we venture expressly to invite the large-hearted people of Lancashire to organise their congregations for generous yearly contributions to this object. When examined last year before the Committee of the House of Commons on the Manchester Education Bill, I boasted, with good reason, of the liberality of the people of Manchester, who, by their large subscriptions to the London Missionary Society, helped to support schools and training institutions, as well as the preaching of the Gospel, in every part of the world. One of the members of the Committee asked me, whether I did not think the first claim on the people of Manchester was not for the education of their own countrymen. I replied in the affirmative, and I was able to show that the inhabitants of this city had well discharged their duty in providing schools for their poor. I now mention the fact, not to withdraw one sixpence from the glorious institution which is training ministers and teachers in India, China, South Africa, and the South Seas,—blessed be all its operations, and multiplied its success!—but to show what critical eyes rest upon us, and how we are expected *first* to sustain the benevolent operations within our own country and our own community. Depend upon it, Homerton College could not be left to languish, without reproaches being cast upon us in Parliament and public meetings, by keen-eyed school inspectors and editors, by friends and by foes. We demand of our brethren, that they do not so wrong their own reputation and interests.

In regard to the supply of students to Homerton College, we may remark, that it is a matter of the first importance. Our schools will be just what the teachers make them. In order that our training institution may turn out what in mercantile phrase may be termed “a good article,” you must supply it with good raw materials. Two things at least are indispensable in the students, namely, religious principle and mental capacity; and a third is of scarcely less importance, namely, a love for the work. Good health and good temper are likewise of great consequence. Where, in our churches,

our Sunday schools, or our day schools, young persons can be found with these qualifications, and willing to undertake the honourable office of the teacher, it will be a valuable service to introduce them to the Board. The circumstances of the times, which offer increased temptations to enter upon various kinds of secular industry, make it the more needful to seek out candidates for the profession of teachers.

Permit me next to recommend the opening of day schools wherever there is a fair prospect of success; and, where schools already exist, the zealous efforts of ministers and their people to make them highly efficient. As a general rule, the success of schools is proportioned to their efficiency. The working classes are both able and willing to pay a fair price for a really good education. Poor schools with the lowest fees will languish, where good schools with high fees will prosper. In many cases, where the teachers are energetic and skilful, schools become self-supporting. Two village schools, opened within the last few months in my own neighbourhood, with teachers from Homerton, soon became self-sustained. This cannot always be expected; but I am persuaded it will be found that our day schools, like our Sunday schools and our missionary societies, will have a moral influence on their supporters that will abundantly repay the sacrifices made for them.

That will be a good day in which all our pastors and churches are found exhibiting *a taste* for the work of education. In many, the taste may not be innate, but it may be cultivated and acquired. Seen at a distance and superficially, schools may not be attractive; but if we come near and enter into their working, they soon interest us. The unspeakable importance of the right training of hundreds and thousands of young creatures, who are to be the blessing or the curse of society ere a dozen years are passed, commands our judgments and our consciences; whilst an inspection of these seminaries of society, where the tender seedlings are putting forth their shoots with beautiful promise, may well win our hearts. Perhaps we could not point out a nobler example of the taste for education, than in that great man, whose life is so full of captivation for every generous spirit, Dr. Chalmers. Differing from him in his love of establishments, we would hold him up to admiration as the first of practical voluntaries. We know not whether most to admire the benevolence which kindled so fervently at the sight of childhood, or the wisdom which discerned the vast capabilities for good or ill wrapped up in the sportive boy or girl, or the practical skill and indomitable perseverance which organised so many educational institutions in the least promising localities. Let not the wonderful things that he did for the reformation and instruction of the lowest classes of Glasgow and Edinburgh fail to kindle our emulation, and throw a blaze of light on our own path of duty.

I believe our pastors would be acting much in the spirit of that good and wise man, if they would resolve, wherever there is a day school supported by their congregations, to devote *one hour per week*

to the visiting of the schools, and especially to the examination and instruction of the scholars in religious subjects. I do not propose this as a substitute for the daily scriptural instruction of the pious teacher, but as an invaluable supplement to it, and as calculated to produce an influence every way favourable to the scholars, and in the end beneficial to the pastor himself. It is true, our pastors have many duties, and I would not overburden them, but I venture to press my appeal on the following grounds:—

1st. The religious instruction of the young in day schools has become the practice of ministers of various denominations at home and abroad; it is the rule in the National schools, with the clergy of the Establishment; it is the practice in the Wesleyan schools, and, I believe, in the schools of the Established Church and Free Church of Scotland. The Roman Catholic priests devote themselves with peculiar assiduity to their schools. It is a part of the plan of the National schools and Church schools in Ireland. In Holland, Germany, Switzerland, and, I believe, most countries of the Continent, both Protestant and Catholic, it is the custom for the clergy to catechise or instruct the children of the day schools at least an hour in the week, and in some cases more. So natural and proper is this considered, even by the friends of secular education, that it is a part of their plan to send the children from school one afternoon in the week, for the sake of their receiving ministerial instruction.

2nd. If the minister were to examine the children in the passages of Scripture which they had read, and which they had been taught by the master, during the previous week, it would be a stimulus to the master to render his instruction impressive and effective; and the passages to be studied might be decided by the minister in concert with the master. The examination of the minister might be beneficial even to the master himself, and it would rivet on the minds of the children the instruction before given.

3rd. The teaching of the minister would have all the weight derived from his character and office; and, being imparted, not with the strictness of the schoolmaster, but with the affection and dignity of the pastor, would leave a pleasing influence on the minds of the children, which might induce them to attend his ministry in future years.

4th. Whilst the minister would from his examinations be able to form some judgment of the efficiency of the teacher, he would be careful so to speak to him and of him as to encourage him, and on no account to lower him in the estimation of the scholars.

5th. The weekly visits could not but have a happy effect on the order of the school, the cleanliness and manners of the children, and their regularity of attendance.

6th. The visits would enable the minister to obtain an acquaintance with the families to which the children belong; and from this a favourable impression might be produced upon the parents.

In these various ways an amount of good would be done, that would justify the busiest minister to his own conscience and to his

people for devoting one hour a week to personal intercourse with the children of the school. Perhaps in no other way could that portion of his precious time be spent more advantageously, than in dispensing, as a father among his children, with perfect plainness, with attractive liveliness, and with winning affection, the truths of God's Word to so many young immortals, who, having few or no advantages at home, and being surrounded with temptations, seem to cry with touching appeal to the pastor in his study—"Come over and help us."

The time allotted to this paper will not allow of my offering any further suggestions to churches and congregations. I would merely entreat them, in this as in all other departments of usefulness, to strengthen the pastor's hands,—to hold meetings of their school committees at least once a month, and to obtain monthly written reports from the teachers of the state of the school,—to keep up a regular weekly visitation of the school,—to encourage and superintend the teacher, yet by no undue interference to prevent him from feeling that the responsibility rests upon himself, and that by his own energies or defects the school must stand or fall.

In conclusion, I would remind this honoured Assembly that education is the question of the day,—a question involving the welfare of the rising race, the future of our country, the sacred interests of religion, and even the interests of civil liberty. Some may be alarmed on observing the steady, and, I must add, the stealthy pace, with which the Government advances towards a centralised control of education, adding almost yearly some new golden bond which shackles every school that accepts it. They not unnaturally fear that the competition with schools so largely endowed may become too severe to be sustained. But let us at once look in the face the utmost evil towards which these measures tend. Let us assume that Parliament imposes on the country the entire support of all the schools that will accept the control of the Committee of Council on Education, that the annual grants are then swelled to millions, and that fifty thousand teachers and pupil-teachers are drawing their wages from the Treasury. We shall then see—what many of us have expected—a *second Establishment*, standing side by side with the Church,—like it, quartered upon the whole nation,—like it, taxing those who conscientiously dissent,—like it, conferring upon the Government an enormous patronage,—like it, offering premiums to subserviency,—like it, destroying freedom of action and of thought,—and like it, perpetuating forms and customs which its own sons believe to be wrong. Would the erection of the School Establishment frighten us into giving up our own efforts on behalf of education? Surely not: no more than the Church Establishment frightened us into giving up our efforts on behalf of religion. As our fathers did under the former institution, so will we under the later. Unprivileged, unendowed, we will serve God and our generation according to our consciences. It may be that, under every disadvantage, we shall find sufficient independence in the popular mind to reject State bribes, and that in some future day the nonconforming

schools will do what the nonconforming places of worship do at present—outnumber those of the Establishment.

In the meantime, let us remember that we can never obtain success unless we deserve it. God and our country call upon us for fortitude, effort, sacrifice. Results are in His hands, but He has graciously placed *duty* in ours; and, esteeming sacred duty to be our highest privilege, let us apply ourselves with zeal to the work that is before us, and let each resolve to lay at least one stone of the structure which we are raising to Education, Religion, and Liberty.

It was moved by Rev. James Parsons, of York; and seconded by John Buchannan, Esq., Whitby:—

“That while the Parliamentary returns of the last Session prove a very great, rapid, and steady advance of education within the last thirty years, mainly through the instrumentality of religious communities and associations, thus illustrating the power of the voluntary principle, it is alike the duty and interest of the Congregational body to apply itself with persevering zeal to the improvement of its own educational agencies; that the Training Institution of Homerton College deserves the most liberal support, as well as constant endeavours to supply it with students of approved piety and aptness to teach; and that the active efforts of pastors and churches are called for to increase the number and efficiency of our schools, so that Congregationalists may have their full share in the honourable work of advancing popular intelligence in connexion with Christian principles: and further, that Mr. Baimes be requested to place the valuable paper he has now read at the service of the Committee of the Union, to be published by them with the Minutes of these Sessions.”

CHAPEL BUILDING.

The Rev. J. C. Gallaway, M.A., read a statement in relation to the English Congregational Chapel-Building Society.

At the Autumnal Meeting of this Union, held two years since in Northampton, the formation of a Society to aid Chapel Extension throughout the country was suggested. The Committee of the Union were directed to give further attention to the subject, and to report accordingly at the next Annual Assembly. At the following meeting, held in London, a resolution was unanimously carried, appointing a Committee to prepare the constitution of the proposed Society. The constitution so prepared was presented to the Autumnal Meeting in Bradford, was approved, and was then left in the hands of a Committee, with full power to carry the object into effect. Anxious to proceed with that caution which was likely to secure the confidence and co-operation of the entire denomination, this Provisional Committee issued a large number of circulars, containing an outline of the proposed constitution, and soliciting the freest expression of opinion upon its general merits. The replies were so numerous, and so favourable, that the Committee felt no hesitation in convening a Conference, to which many ministers and members of our churches were invited, for the purpose of further deliberation, and of immediate action. This Conference was held in the town of Derby, in March, 1853, when was duly formed the “English Congregational Chapel-Building Society.”

This Society proceeds on the principle that systematic and general action is quite compatible with the due maintenance of our distinctive ecclesiastical polity; and is essential to that general progress, and extensive usefulness, at which it is our duty to aim. It is an effort to accomplish, by means of general systematic effort, an object which had been previously left to the comparatively feeble, very uncertain, and sometimes injurious influence of private, local, and isolated circumstances. United counsel and action, which have proved so helpful in our missionary efforts—both British and Foreign, and in our educational schemes—both general and ministerial, may, it is thought, prove no less advantageous in the erection of chapels. Organisation for this express purpose, which has been successful in London and Lancashire, it is thought, may be attended with results proportionately valuable, when applied to those parts of England which lie beyond the limits for which these older associations continue to work.

While the promoters of this movement have had no doubt of the applicability of general systematic effort to this specific work of Chapel Building, even to the wide extent of England generally, they have not been unmindful of the peculiar difficulties that lie in the way of the working of such a Society, and the dangers of undue and injurious centralisation, to which such a movement is peculiarly exposed. In framing the constitution, and in passing certain bye-laws, special attention has been paid to this risk; and great care has been taken to guard against the acknowledged evils, while aiming to secure the admitted benefits of central action.

The course that has been taken, with this view, is the following:—The Committee of Management consists of forty-two well-known and highly-respected individuals—the majority of whom are laymen. The members of this Committee reside, respectively, in thirty-one of the principal towns and cities of England. Only eight of the forty-two reside in London. To secure, as far as possible, the *bond fide* action of this Committee, it is to be convened only four times in the course of the year; two of these meetings being held in the same place, and at the same time as the two Assemblies of the Congregational Union; the other two being held in different parts of the country. All the known measures are specified in the circulars convening such quarterly meetings; no transaction, and no grants or payments are valid that are not made by this Committee. As further securities of the same kind, each contributor is at liberty to specify the district or chapel to which his subscription is to be appropriated; a meeting of *members* is to be held once a year (probably in connexion with the Annual Meeting of the Union), for the purpose of reviewing the operations of the year preceding, of electing the Committee and officers for the year ensuing, and of transacting such business as the majority may determine; and no alteration of the constitution of the Society can be made, unless notice to that effect be forwarded to the Secretary in sufficient time to allow its insertion in the circular convening such annual meeting of members.

The constitution of the Society allows the Committee to take the initiative in certain localities, where there are none either willing or able to move; but its main business will be to guide and stimulate local and independent efforts. It is thought that the funds of the Society can be used to much greater advantage, and the working of the Society be conducted more in harmony with the views of the pastors and members of our churches generally, by supplementing local movements, than by the Committee taking the first direct step, and incurring the entire responsibility of the erection of the chapel.

The funds are available in aiding the re-erection of old and unsuitable chapels, in either the original or new positions; but its main object will be to aid the erection of chapels to be occupied by entirely new congregations. Of all local movements, those will be regarded with the deepest interest, and find the easiest access to the Society's funds, which originate in the united action of existing churches. These offshoots having their real origin in the healthy growth of the original church, and being conducted in the spirit of fraternal zeal, the Committee regard as the noblest developments of spiritual life that our churches can supply; and hope to see the day when they will become as common and as successful in this old land, as they have long been in the country which was once consecrated by the labours and prayers of the Pilgrim Fathers. It is a circumstance worth recording, that the very first application that was made to the Committee of this Society was presented by a united church, who had been for some time accumulating funds for the erection of an additional chapel, for the purpose of gathering an additional congregation. We allude to the old church at Yarmouth, under the pastoral care of our respected brother, the Rev. J. S. Russell, M.A.

In order to secure a wise and fair appropriation of the funds of the Society, the course taken by the Committee on receiving application for assistance is the following. A series of printed questions, embracing all the points on which the Committee need to be informed, is transmitted to the applicants. These points relate to the tenure of the land, the accommodation and style of the building, the cost, the contributions already obtained and promised, the population, existing accommodation for public worship, the provisions of the trust-deed, the concurrence of neighbouring churches and pastors. Grants are then made, according to the answers to these questions, the funds of the Society, and its existing liabilities. On entering into a contract for the erection of a place of worship, the Committee will, of course, be bound to a fixed payment within a fixed time. In promising to aid parties in the erection of a chapel, the Committee proceed on the principle that, up to their present and known resources, they can engage to give; but whatever sum may be mentioned that exceeds that known limit, must be altogether dependent on the future income and future claims of the Society.

With a view to awaken a deeper interest, and to present an object which can receive and will need the united assistance of our churches,

the Committee have ventured to propose the erection of fifty chapels in the course of the first five years of the Society's operations. This proposal has happily given a form and compass to the promises of pecuniary assistance which the Committee hope to see very extensively imitated. Several gentlemen have promised a certain sum towards each of the proposed fifty chapels, and several have promised a definite annual contribution for five years. It will gratify the Assembly to learn, that though the Society is only six months old, and has hitherto been worked by gratuitous and very divided agency, the amount already promised is between ten and eleven thousand pounds. The Society can thus depend, at present, on an available income, for the next five years, of more than £2,000 per annum; a sum which, though encouraging in the present state of its history, falls, it is obvious, very far below what will be required to carry out its proposed object, and is small, indeed, compared with the resources of our churches, the abundant openings for chapel extension, and the demands of the times. The Committee venture to say that the funds will not fairly approach these claims till it can report an annual income of at least £10,000—an income which, if it could be realised, would probably enable the Society, in the course of the next five years, to secure the erection, not of fifty only, but of one hundred chapels.

It remains to report to this Assembly, in a very few sentences, the specific action of the Committee up to the present time.

They have applied by circular to more than fifty architects, resident in different parts of the country, for designs of chapels, and have received some in return, of which the Committee approve, and which will be at the gratuitous service of parties intending to build; it being understood that if any of them are selected to be carried out, the architect who prepared them will be recommended to superintend the erection, and receive the usual commission.

The Committee have also taken steps towards the preparation of a trust-deed, copies of which, when completed, will also be at the service of churches who may desire to frame their deed by the aid of its provisions.

Already applications have been forwarded to the Committee to render pecuniary assistance in the erection of twenty chapels. Of this number, conditional grants have been voted in aid of the chapels in Brighton, Yarmouth, Dunstable, Hitchin, Stanningley, Barnsley, Marsh Gibbon, Folkestone, Nottingham. The other places to which the attention of the Committee has been called, but in aid of which grants have not yet been voted, are Gateshead, Coventry, Hastings, Bexley, Cambridge, Luton, Surbiton near Kingston, Stoke-upon-Trent, Birstal near Leeds, Herne Bay, Swindon.

In the places just enumerated, the town of Brighton occurs. The Committee have undertaken a degree of responsibility in aid of the chapel there, which the peculiar circumstances of the case seemed to justify, but which is not likely to be repeated except in rare instances. More than two years ago, several gentlemen commenced an effort

to erect an additional Congregational chapel in that important town. Having raised £1,500 towards the object, and finding that the effort did not advance as they could wish, they made an overture to the English Society to complete the undertaking. Encouraged by a very liberal offer, the Committee ventured to accept the responsibility. The foundation stone was laid on the 3rd instant, in the midst of very encouraging circumstances. If, with the further aid of liberal friends, this maiden effort of the Society can be brought to a successful issue, it will, in itself, be a sufficient recompence for all the care and expense which this movement has hitherto cost, and will prove, it is hoped, an earnest of many equally important efforts in the course of the Society's future progress.

Such is a rapid sketch of the origin, the principles, the aims, and the first proceedings of this institution. If the past has in any degree entitled it to the confidence and the good-will of the denomination, the results that are likely to flow from it will, it is hoped, tend to deepen that interest, and greatly to augment its funds.

The benefits which the Committee confidently anticipate, as the result of this general movement, are increased economy and much practical improvement in our ecclesiastical architecture; the entire removal of the vicious system of perambulating the country with separate chapel cases; a deeper interest awakened throughout the denomination in our general progress; a strong conviction of the great practical utility of the Congregational Union, in which this Society had its origin, which cheerfully bore the expenses incurred in the preliminary arrangements, and which continues to extend to it its parental counsel and good-will; a reflex benefit conferred upon our churches, by leading them to engage in works of Christian aggression; the raising up of valuable auxiliaries to our colleges, and various religious societies; the most telling of all arguments in proof of the efficiency of the voluntary principle, and in favour of the separation of the Church from the State; and a wide extension, among classes not hitherto touched by our ministry, of the knowledge of that Gospel which is the power of God unto salvation to every one that believeth.

The Rev. Henry Reynolds, B.A., Leeds, moved; and Rev. Richard Skinner, Huddersfield, seconded the following resolution:—

“That this Assembly, in receiving the brief statement now read of the proceedings of the English Congregational Chapel-Building Society, an institution originated by this Union, but working, as it was intended, on its own independent and responsible authority, would congratulate its friends on the amount of success which has already attended its endeavours, would commend it to the confidence and liberality of our churches, and would earnestly hope that the labours of its Committee, and those of the London Congregational Chapel-Building Society, and of the Lancashire Society, may alike be successful in erecting suitable places of worship, in the midst of large populations—not doubting that, by this means, the spiritual welfare of our fellow-subjects will be promoted, and the various benevolent institutions, aided or supported by the denomination, be effectually upheld.”

The Chairman pronounced the benediction, and the Assembly

adjourned to the Grosvenor-street School-room, to partake of a cold collation, prepared by the Manchester Committee for their numerous guests. The chair was occupied by James Kershaw, Esq., M.P.

TUESDAY EVENING.—A public meeting was held in Cavendish-street Chapel (Dr. Halley's), Manchester, for the twofold purpose of giving an exposition of Congregational principles, and of enforcing the claims of British Missions.

The chair was taken by Samuel Morley, Esq.; after which, prayer was offered by the Rev. J. G. Rogers, B.A., of Ashton.

The resolution on "Principles" was moved by Rev. James Parsons, of York; seconded by John Buchannan, Esq., of Whitby; and supported by Rev. James Baldwin Brown, B.A., of London:—

"That this meeting, while cherishing enlarged sympathy and affection towards all denominations of professing Christians who hold 'the Head,' feels itself called upon to avow its especial attachment to the churches of the Congregational faith and order in this and in other lands; believing, as it does, that their principles are in strict conformity with the Divine plan of church government developed in the New Testament, and are eminently adapted to promote the spirituality and comfort of believers, and to advance the Divine glory, in the extension of the Gospel of Jesus Christ. This meeting would thankfully acknowledge the large amount of good conveyed to the world through the churches associated with the Congregational Union of England and Wales, and would earnestly implore that the blessing of God may largely rest on its present Assembly, and be diffused through all our churches; so that by the support of a faithful evangelical ministry, the maintenance of holy discipline, and the calling into existence of the sanctified intellectual and moral power of their members for the conversion of those that are without, the honour of the Saviour may be more extensively promoted, and the period be hastened when every land shall be filled with the knowledge of Divine truth."

The second resolution on "British Missions" was moved by Rev. M. A. Henderson, of Cork, and seconded by Rev. Newman Hall, B.A., of Hull:—

"That the Societies of British Missions are conducted in the recognition of the denominational principles now asserted, and with a view to their practical and extensive diffusion among the industrial classes and the labouring poor at home and in colonial fields, under the assurance that, whether in England, Ireland, or the colonies, churches so constituted will be the best propagators of Christian truth, and the surest safeguards of religious liberty; and, therefore, this meeting cordially commends these Societies to the energetic and liberal support of the churches, by means most appropriate to their several localities, and especially, whenever practicable, by simultaneous collections."

SECOND SESSION:

The Rev. John Alexander took the chair at the usual hour. Devotional services were conducted, and at the conclusion the deputation from Scotland was welcomed by the following resolution, moved by Rev. George Smith, seconded by Rev. Thomas James:—

"That this Assembly hails with pleasure the presence of the Rev. William Swan, the Secretary of the Congregational Union of Scotland; would express its sympathy

with the Rev. Dr. Wardlaw, who is prevented by sickness from being present at this Autumnal Meeting and taking part in its services; and would assure the churches associated in the Scottish Union, of the fraternal regards and concern of the English Congregational churches for their welfare."

Rev. W. Swan acknowledged the vote of the Assembly, and read, at the request of the Committee of the Union, the following Essay on

THE MUTUAL INFLUENCE AND INTERCOURSE OF CHURCHES.

I trust the subject on which I have undertaken to address my honoured brethren this morning will be found to be in harmony with the objects of these Autumnal Meetings, and that the few remarks I have the privilege of submitting to their consideration will neither offend by their faithfulness, nor startle by their novelty. I have little or nothing *new* to bring before this assembly; and if I speak of our ecclesiastical system as capable of being more effectively wrought than it is, and if I refer to our churches as susceptible of higher purity and of wider influence for good than now may belong to them, this must be viewed as simply the confession—which we are all disposed to make—that we are not yet perfect. My simple aim, on the present occasion, is to assist my brethren and myself in attaining to a juster conception of what our churches ought to be,—endeavouring to catch an inspiring glimpse of our work and of our destiny, such as may both encourage and stimulate us to act a part worthy of ourselves and of the cause we represent.

Perhaps, the very independence of our churches, which renders the spontaneous expression of kindly feelings and affectionate interest in each other's welfare more peculiarly necessary, has led them sometimes to a practical isolation from each other, and this has superinduced a coldness and distance injurious to all the parties concerned. Surely there may be much Christian intercourse between churches without risking their independence or violating their privileges. It savours neither of humility nor of wisdom for churches to stand aloof from each other, because, in their closer intimacy and fellowship, one of them may have the advantage of conferring a richer boon than it receives in return. A large and influential church, in the matter of association with weaker communities, experiences that "it is more blessed to give than to receive." And it must be so: and the weaker church should thank God that it enjoys the "blessedness"—inferior though it be—of "*receiving*."

The relationship of churches of the same faith and order, and the duties of that relationship—their position in reference to other communities of Christians—and the difficulties and obligations arising out of that position—their responsibilities to the unconverted masses around them, and the share they ought to take in the evangelisation of the world—these are topics demanding grave and prayerful consideration. It is only one branch of the first of these subjects we propose now to touch upon—namely, *the intercourse of sister churches*,

and their influence on each other. That *intercourse* may be, either in the friendly and helpful interchange of kind offices and services, or in the expression of sympathy in circumstances of trial. Another kind of intercourse there may be in the way of interference when misunderstandings arise, or when there may seem to be occasion for remonstrance or for explanation.

The *influence* of churches upon each other may be, either the silent and unconscious influence which tends to arouse and encourage, as when one church witnesses the zeal, liberality, love, and harmony of a sister community; or it may be the influence exerted more actively by neighbouring churches uniting their resources to carry on some benevolent enterprise—such as the setting up of schools for the poor, the maintenance of village preaching, or town missions, their hearty co-operation in such matters binding them at once in closer bonds of unity, and in warmer zeal for their common objects.

The duty incumbent upon sister churches of our faith and order to keep up affectionate intercourse, and to reciprocate tokens of interest and esteem, is a duty all the more recommended by the fact that their independent character leaves such interchange of kind attention to the spontaneous good-will of the parties. There is, in our body, no “triennial visitation” by the bishop of a diocese, nor more frequent authoritative convocations, as among Episcopalians. There is no Synod or General Assembly, and no monthly meeting of presbytery, as among Presbyterians. Our county or district Associations scarcely meet the case; so that we are wanting to ourselves, in neglecting the means we might enjoy of meeting to warm, and comfort, and encourage one another.

It will greatly help us, in our examination of questions touching the intercourse of churches, to keep steadily in view *what* they are, and *for what purposes* they exist. It is possible for us, in discussing matters affecting ecclesiastical polity, to have our minds diverted from the *ends* of organisation, and to view church order and church rights, as if these were the *ends*, instead of being merely *means* to an end. Churches are societies of Christians formed with the two-fold purpose of promoting the edification of members, and of attracting others to their fellowship. No individual church can legitimately have ends of its own to promote, not in accordance with the true interests of other societies of Christian brethren. Were it possible for all Christ’s disciples throughout the world to meet and worship in one place, “being of one accord and of one mind,” as at the beginning, there would be but one church. That there are more than one arises from the necessity of circumstances,—from the impossibility of their being gathered as one flock, in one fold, under the care of one or more shepherds. As things are, the great body of believers must be formed into separate congregations; and each church or congregation must meet, observe Christ’s ordinances, be tended and ruled by itself—must enjoy the privileges, and perform the functions of an integral portion of Christ’s church. Other churches recognise the character and claims of a sister church, and

they are, in like manner, owned and honoured, in their respective localities and spheres of influence. They are ecclesiastically independent, but fraternally one. No one church interferes with the internal arrangements of its neighbours; no one claims jurisdiction over others. All, however, acknowledge each other, or, perhaps, we should say, *ought* to recognise each other, as having a fellowship of interest, a oneness of character, a common bond, uniting church to church, and all to their common Lord. We do not here undertake to solve the ecclesiastical problem, "How far churches can be at once independent and united;" but it is obviously quite compatible with congregational independence for churches to be united in the bonds of Christian fellowship and confidence, and to co-operate in promoting objects of common interest. This is theoretically acknowledged; but the practical manifestation of it may be very imperfect. Churches planted at remote distances from each other may be *negatively* united; that is, they belong to the same section of the professing church, and nothing has ever been said or done hostile to their unity and love; but there may be as little said or done betokening affectionate fellowship. The members of those churches are personally unknown; they have enjoyed no opportunities of intercourse; and they are not to blame for this; it is beyond their reach. In the case, however, of neighbouring churches, this negative unity will not do. There will and must be something *practically manifested*, either for or against their loving fellowship; and on this point we would offer a few remarks.

1. In regard to the mutual duties of members of the same church, we deem ourselves on plain scriptural ground, and are at no loss. But when we get beyond this, and begin to speak of the duties devolving on the members of one church to those of another; or, more generally, the duties of one church to other churches, we feel ourselves less specifically directed. We are left to be guided by such light as the *principles* of Divine revelation supply. We are not able to point to chapter and verse enjoining expressly the duties which separate communities of believers owe to each other. But the law of love extends to this case. There is no limitation to that law but the necessary limitation of our power to fulfil it. The practical question then is, what does love dictate, and what labours of love can be performed, in the circumstances, that they may prove beneficial and comforting to these brethren in the faith? The fraternity of Christians is not, and cannot be circumscribed by the ecclesiastical boundaries that mark them off into separate churches.

We are quite aware that, with our limited faculties, it is impracticable to extend our social affections over the whole sisterhood of churches. It is quite preposterous to inculcate a kind of universal philanthropy—insisting that we should love the whole body of the faithful, with the same intensity of affection we bear towards our most intimate and best-loved associates. The thing is simply impossible, and is not required by God's law, properly interpreted. The lack of it, therefore, is not to be condemned as a sin. But there is a circle

within which the social affections of Christians ought to expatiate; and this they may fall short of. Be it from inattention, or from not rightly understanding their duty—such is the fact. They love family and friends, and the members of their own church, and, it may be, individuals of other churches, but beyond these narrow limits their affections never stray; and so their charity begins and ends at home.

2. Churches in the same town or neighbourhood cannot but have some influence on one another for good or for evil—for help or hindrance—for encouragement or depression. It is possible that, owing to human infirmity, which cleaves to communities as well as to individuals, sister churches may become indifferent, or even hostile. There may be supposed clashing interests and rival claims. There may be the small one envying the full-grown and flourishing; there may be the long-established, and first in rank and influence, jealous of the rising fame and aspiring spirit of the later-formed. Or, there may be two of nearly equal magnitude, each suspicious that the other will outstrip it in the race for priority, and both may set themselves against a third, which is struggling into existence, and carving out for itself a sphere of usefulness, which they think an invasion of their proper domain. Other cases may be supposed, equally detrimental to the peace of the rival communities, and equally subversive of the great principles of love and unity, which ought to bind them together in a holy confederacy, as parts of the same whole.

What has been stated as a possibility has been, alas, sometimes realised in the actual history of the church. There have been instances of that unbrotherly spirit swaying the counsels, and marking the procedure of contiguous churches, to a degree which has seriously obstructed their usefulness, and greatly lowered their character. But this unlovely and unchristian attitude is not always offensively obtruded on public attention. It is sometimes glossed over with fair appearances; but it may, nevertheless, exist, and work its work unseen. It does betray itself, however, by distance and cold unconcern. It is, at best, the neutrality of those who have separate interests, and who are not disposed to aid each other's progress and yet not willing ostensibly to stand in each other's way. This, again, may exist only to a partial extent. There may be *some* friendly feeling along with much indifference—now and then a Christian recognition, with long dreary intervals between, of silence, coldness, and neglect.

We would next observe, that neighbouring churches may gradually verge towards this improper state of feeling *without intending it*. Alas, it requires no study, and no effort to relapse into an unchristian state of mind! The study and the effort are required to prevent it:—to maintain right affections in vigorous exercise, and to give to them their appropriate practical display, in deeds of kindness—in words of affectionate solicitude—in the interchange of good offices—in courting opportunities of reciprocal aid, encouragement, sympathy, advocacy. This is true as well of churches as of individuals, for the

former are but aggregates of the latter. If an *individual* may be vain, or proud, or overbearing, or obstinate, or selfish; so a church may betray these defects of character also:—vain of its gifts; proud of its position; caring for its own things, not for the things of others.

3. It may not be easy to trace to their true cause the unfriendly attitude and suspicious bearing which Christian churches may assume towards one another. Perhaps, in most cases, there may be a combination of causes at work, all contributing to the same result. It would far exceed the limits of this paper to enter fully into this subject, and we shall pass it with a very few words.

Among causes operating in the way supposed, may not a secret jealousy of the independence of the churches be one? This jealousy is a right thing in its own place, but it may sometimes be unreasonable and unjust, and work for evil rather than for good to the churches. Here is the case:—no church has a right to interfere with the internal concerns of another church. This is universally admitted—but sometimes it is thought to be infringed, when no such thing as infringement is intended or dreamt of; and thus, even the proffer of friendly aid, or the expression of sympathising interest, may be resented. Sensitive pride is ready to construe such acts and overtures, on the part of a sister church, as an assumption, if not of superiority, at least of greater strength, or of better circumstances. The acceptance of offered kindness might be thought a confession of the need of it, and it is declined accordingly! So weak, and uncharitable, and unreasonable is poor human nature, whether in its individual or its social manifestations! Allowance should be made on both sides for the imperfections of brethren, and peculiarities of temperament. As Bengel said, in reference to another subject, we should eat with thankfulness such bread as is given us, and not be disturbed nor disgusted, though we find in it now and then a *grit of the millstone*. We shall never have churches entirely free of “the grit of the millstone,” but there may be pleasant and profitable fellowship with them notwithstanding.

But, be the immediate causes what they may, there can be no doubt that Christian churches stand in a wrong attitude to one another, when they evince no disposition to mutual acts of kindness, or when expressions of regard or sympathy are responded to with suspicion, accepted with ceremonious coldness, or declined altogether.

So far as jealousy of interference with a church's independent rights may have to do with such unbrotherly discourtesies, it is surely a very unnecessary and a very blind zeal which so displays itself. There is a very palpable difference between the visit of a friend, and the entrance of a sheriff's officer with a warrant in his hand. The morbid fear some entertain of the invasion of the prerogatives of the church argues little for the confiding love which should animate all the members of Christ's body. Why should any one think so ill of his brethren as to regard them as engaged in plots against the rights and liberties of their own friends and associates? Instead of this

jealousy and suspicion, let there be everywhere cultivated and displayed, a brotherly, loving, confiding, noble spirit. Let there be no rivalry between neighbouring churches but the rivalry of true-hearted followers of Christ, striving who shall most honour Him, in meekness, benevolence, self-denial, and self-sacrifice;—the rivalry of the vine and the olive, each striving to bear the richest fruit. Thus shall they provoke one another to love and to good works.

4. But how shall this beautiful spirit be made to prevail in the churches, and exorcise the unlovely one, of which we have been speaking?—and speaking, let it be observed, *hypothetically*, for we bring no charges, and adduce no facts.—How, then, shall the right spirit be made to prevail, and take the place of the wrong spirit, should that, unhappily, anywhere be found? We answer—assuredly not by any force or pressure from without; not by any mechanical screws or levers, applied for the purpose of bringing the churches into closer contact. No; the change must be effected from within—from the operation of principles and feelings sweetly attracting, as by a law of nature, the societies that are in heart and in character *one*—one in interest and affection, one in object and aim. In being thus mutually drawn together, they are obeying a law of grace; and the spiritual affinity of sister churches is such that, unless forcibly prevented, they cannot choose but seek each other's welfare, honour, peace, and prosperity. Whatever they do, then, in obeying this heavenly impulse, they must do as of their own free and affectionate choice. They must do it in obedience to the law of love, not as influenced by considerations of expediency or interest. And, after all, this is but the same principle of love enjoined upon brethren of their own church, extended to brethren of a sister church. Christ never meant that the love of His disciples should be a contracted, narrow affection, limited by the bounds of their own fellowships; and what we are now recommending is nothing more than the plain Scripture doctrine of Christian love. The precepts of inspiration on this subject are of universal application; and the great hindrance to the exercise of this hallowed affection is the pitiful jealousy of minds that think more of the churches as separate communities, having each its own roll of membership and local interests, than of those same churches as all one in Christ Jesus—as having one Lord, one faith, one baptism. The churches are many, but the church is one; the members are many, but the body is one; and why should there be a schism in the body?

It is unfortunate when a Christian man, upon becoming a member of some particular church, forgets, or acts as if he forgot, that he is still a member of the great family of God; and that, related to all his brethren in Christ, of every place, his connexion with his own congregation does not segregate him from all other congregations. True, he stands in a peculiar and new relation to that individual church, but that relationship is as compatible with the duties he owes to other churches and other brethren, as the family relationship of fathers, mothers, sons, and daughters, is compatible with the duties of

the members of the family to the State. The relative duties of family connexion, and the relative duties of fellow-citizens, do not in the least jar. The dutiful son may be the high-minded patriot; the affectionate father may be the public-spirited citizen; the loving brother may be the noble philanthropist. Just so, the intelligent and warm-hearted member of a church—be he in office, or in the private ranks of the brethren—may be as conspicuous for a zealous concern for the good of sister churches, yea, for the prosperity of all the churches, and as prompt, when occasion calls, to do service for them, as to further the interests of his own society. Were this spirit but to prevail in the churches, would it not be a common blessing to them all, and injurious to none? The communion of saints is not, and cannot be, opposed to the more limited fellowship of the brethren of one congregation; and the heart that beats warmest for the prosperity of the church which is the home of its affections, may be expanded in generous sympathy for the good of the entire sisterhood of churches.

To look at the same subject from another point of view:—the bond which unites the members of a church to one another is their love to their common Lord. They are one body in Him; they believe His truth; they obey His commandments; they own the obligation to love one another with a pure heart fervently. But these principles reach farther than to the membership of one church. That church does not comprise *all* who love the Lord Jesus Christ, and bear His image, and breathe His spirit. They have brethren *beyond* their own little enclosure, and these brethren claim the privilege of loving them, and being loved in return. It is not optional whether we shall love the brotherhood, in the more extended sense of the term; it is imperative. We speak not of chosen friendships and intimate associates, who must always be a select few; we speak of the Christian relationship of believers, whether members of the same church or not; and as well might a section or a clique in a church deny the claims of the rest of the membership to a share in their fellowship, sympathy and affection, as the entire body of one church deny the right of other Christian societies—framed on the same model, professing the same doctrines, and obeying the same Lord—to share their Christian charity, and to reap its fruits.

5. It would be easy to descant on the impolicy, as well as the unnaturalness of division; and yet such is the predominance of that pride and passion, whence divisions spring, that everything precious and sacred has been known to be sacrificed to it. A profound observer* has said, "The sheer stubbornness of the will, or that energy of pride, which is seen to be the firmest principle of human nature, is the one which, least of all, and last of all, is open to the influence of considerations of personal welfare. Nor are instances rare, wherein, with a clear and distinct choice, personal welfare—self-interest entire—has been held in contempt, and has been for ever thrown away, for the

* Mr. Isaac Taylor.

saving of pride, and for the preservation of a shallow purpose." This has been sometimes painfully illustrated in the history of Christian communities. Their foolish and thoughtless disregard to their own interest reminds us that they are termed *sheep*, a flock that can neither feed nor defend itself. "And of all sheep," says one,* "that are fed on the earth, Christ's sheep are the most simple (the children of this generation are wiser); always losing themselves; never finding themselves; always found by some one else; getting perpetually into sloughs and snows, and bramble thickets, like to die there, but for their Shepherd, who is for ever finding them, and bearing them back, with torn fleece, and eyes full of tears."

It is sometimes easier to point out an evil than to suggest a remedy; and a very weak brother may detect flaws of organisation, and errors of working, which ten wise men may not be able to rectify.

Proceeding on the admission that our churches are not yet perfect, but without assuming that matters are worse now than they generally are, it may not be without use to look at the subject in a practical light. Even were imperfections that may adhere to our system of church government much greater than I believe them to be, it would be both ungenerous and unwarranted to regard them as past cure. Supposing, then, that the want of united feeling and of harmonious action, to which we have adverted, may be, *somewhere or other*, found among our churches, can anything be done towards the removal of such evils? A brief answer to this query will now be submitted to this assembly; and if the author of this paper fail in supplying any hint that may be of practical utility, he will at least have the opportunity of expressing his *hopefulness* that the churches will yet surmount any difficulties that impede their progress towards that high position which, he believes, Congregationalism is destined to reach.

A large view of the subject would require him, first, to treat of the cure of evils supposed, or known to exist, and, second, to consider preventives of their recurrence. Only a few words can be offered on each of these heads. First, it deserves consideration whether churches that are conscious of having cherished unkind feelings, or of having been guilty of unkind acts, towards some sister church, should not, as a first step towards a better state of things, make a full and candid acknowledgment of the offence, and seek forgiveness, and the restoration of confidence. Nothing good can be expected, so long as some secret grudge remains—some wrong unrectified—some offence unconfessed. And, oh, how honourable, and Christian and subduing would be such an act of a church, convinced of its past errors, and bringing forth fruit meet for repentance, by acknowledging the wrong, and hastening to confirm their love to those whom they had offended;—eager to redeem past neglects by double assiduity, cordiality, and generous confidence!

This is all the more necessary to be attended to as a matter of

conscience, because they who may be sufferers from the misconduct of brethren cannot seek redress from any constituted authority. There may be much endured in the shape of grievance or neglect, that cannot be shaped into a formal charge of wrong; so that even were there a tribunal before which ecclesiastical causes could be tried, many a grievous but nameless course of unbrotherly dealing could never be carried thither. The duties "of imperfect obligation," as they have been called, such as kindness, sympathy, succour, liberality, cannot be enforced by statute, nor may the breach of them be tried by a jury. If Christian principle fail to enforce them, nothing else will; and when this is wanting, it is vain to seek a substitute.

Second, when alienation between churches unhappily does take place, it often happens that this originates in acts and deeds of certain individual members of the church, and not in proceedings of the body at large. These originators have influence with their brethren to get their personal quarrel or misunderstanding made an affair in which the church is implicated. The great bulk of the members may know little or nothing about the merits of the dispute, and are only drawn into it by a private matter being improperly adopted by the church, and made a question of its own.

When a question arises between churches—be it an alleged omission of some relative duty, or supposed violation of rights, there is no acknowledged authority to which the parties may appeal—no jurisdiction to which they are bound to submit. Our County Associations and Congregational Unions cannot take up such questions; they are vested with no judicial functions, and it is best that the very semblance of their usurping any such powers should be avoided. Were neighbouring churches to interfere without invitation, and without the concurrence of parties at variance, their decision would be regarded as nothing more than the expression of their opinion, or the tender of their advice, but without power to bind their brethren. But when parties *agree* to refer their disputes to delegates chosen and appointed *pro re nata*, then, and only then, are they bound to abide by the decision. This sort of amicable arbitration might often be resorted to with advantage, and, among Christians, there should be no quarrels that might not be so made up. The simple and intelligible rule, then, is, that decisions are only advisory when made without consent of parties; binding and final, when with their consent.

Perhaps our danger lies, not in officious meddling, and uncalled-for interference with the affairs of neighbouring churches. We are more prone to fall into an evil that lies in the opposite direction—that of silent alienation—allowing grounds of dissatisfaction to remain unexplained—taking no pains to clear up alleged matters of complaint, but secretly indulging a grudge, or a dislike, manifested only by a cessation of intercourse. This evil may be found in both parties, and then, as the unbrotherly feeling is reciprocal, there will be neither the offer of kind offices on the one hand, nor the rejection of them on the other, but a state of cold unapproachable aversion. How unseemly this is, and how inimical to the best interests of these

mutually offended brethren, it requires no words to show. And, perhaps, after all, it is a mere trifle that divides them; but a trifle which—seen through the mist of prejudice in which their evil hearts have involved them—is magnified to gigantic proportions.

If the inquiry be put, "In what cases should churches consider interference with the proceedings of a sister church called for?"—it might be difficult to give answer in the shape of a rule; or, at least, it must be a rule admitting of exceptions. This, at any rate, may be safely said,—that as our churches are not united or recognised on a principle of entire conformity in everything, but upon great and fundamental principles of doctrine, discipline, and practice, no deviation from mere usages or minor observances can warrant foreign meddling. There must be some dereliction of duty, or error in doctrine, or flagrant abuse or neglect of discipline, before the churches are called upon to interfere. Acknowledged diversities of order of worship and ceremonial offer no legitimate ground for the interference of sister churches. It must be something more serious, and touching the very foundations of their fellowship. It is needless to add, that, in cases calling for church action, the first step is, of course, a *request for information* as to the truth of alleged charges.

When it happens that a church has adopted opinions and pursues practices not approved by sister churches, that circumstance may involve the forfeiture of confidence, and may warrant a suspension of fellowship. But, surely, every principle of charity, and even of equity, would dictate that some means should be used to bring back the erring church. If the withdrawal of confidence and the cessation of fellowship be warranted, surely friendly measures to convince of error, and to win back to truth and duty, are not merely warranted, but necessitated. No principle of our Congregationalism or Independency should be held as militating against such brotherly interference.

A church that has fallen into deadly error should be dealt with faithfully and promptly. If it cannot be reclaimed, it must be disowned. To continue in fellowship after conviction of the sin, would be to become partakers of that sin. Without going into supposable cases, it may be sufficient to say that, while there may sometimes be difficulty in regard to the right mode of procedure, and doubt whether certain erroneous views and practices may not be borne with, this much is certain, that whatever evil committed by a *member* of a church would warrant his exclusion from its fellowship, a similar evil, committed by a church or churches, would equally involve the forfeiture of the right of it, or them, to the confidence and fellowship of other churches. The exercise of discipline in a church against an offending member presents little difficulty; but the analogous discipline to be exercised upon churches that have fallen into error is but imperfectly understood, and there is reason to fear, is sometimes mismanaged, or neglected altogether.

This is a subject which deserves the best consideration of the wisest and most experienced of our brethren. We cannot here enter farther into the point, and leave it with one remark; namely this,—that in mat-

ters involving no denial of essential doctrines of Divine revelation, and no departure from principles and practices laid down there, no interference ought to take place. In other words, if the matter be such as requires the exercise of *Christian forbearance*, then the part of wisdom is to exercise that forbearance, and to allow the enjoyment of Christian liberty. And be it remembered that, within the limits where the law of forbearance applies, both parties alike are required to forbear, and to be forborne with. There are many things in regard to which we are entitled to think differently and to act differently, without subjecting ourselves to a brother's rebuke or a brother's frown. Two things are indispensable to the maintenance of harmony among Christian brethren, and between Christian churches,—common sense, and Christian charity. If every one would observe the simple rule of allowing to others the same latitude of thought, and the same free scope for action, he claims for himself, there would rarely be any danger of collision. The cement of Christian charity is strong enough to bind together in loving union brethren of differing judgments on many minor points: but without that cement, a single question, or the most trifling matter, will be sufficient to dissolve their union, and drive them far as the poles asunder.

Of all men, Congregationalists ought to be the most fearless in the assertion of the right of private judgment in religion: and, of all men, they ought to be the most rigid in maintaining that the holy Scriptures are the sole and sufficient standard of religious faith and duty. This very principle of ours binds us the more firmly to the Word of God and to each other, as agreed upon the main points of its teaching. It is only in matters of mere arrangement and expediency, in filling up the outline of the inspired directory, that Christians equally conscientious may safely differ. Bound by no rigid rules in the minutiae of our form and order of worship—times and seasons of assembling, and so on—no one has a right to claim that others should conform to his usages, as no one can be compelled to adopt the usages of others. We are called unto liberty: but in the exercise of that liberty we are not to hinder and hurt, but to help one another. Let us admit that there may be deviation from established modes, both of language and action, without the commission of damnable error; and let us at the same time understand that change is not necessarily improvement; and that the old paths may be forsaken without getting into a surer or shorter road to the heights of perfection before us.

“A little generous prudence,” says Milton, “a little forbearance of one another, and some grain of charity, might win all Christians to join and unite in one general and brotherly search after truth.” At any rate, we would say, let not sister churches violate the law of kindness in their *treatment* of each other, nor the law of charity in their *judgments* of one another. If they are all under law to Christ, and all bound to honour Him, let them not hesitate to act as if they believed this. Were it possible to build up one church by pulling down another, and to gain a character for truth and godliness

by dealing in accusations of falsehood and wickedness, then there might be some show of reason for acting such a part. But none, except those who are lost to all sense of honour, can do so; and therefore those who treat their Christian brethren with calumny and invective, only give occasion to adversaries to speak reproachfully.

We cannot forbear adding here, that every unbrotherly feeling in churches savours of *littleness* as well as of *malignty*. There is meanness as well as mischief in the sower of discord among brethren; and there is no doubt that such a one is doing Satan's work, while he seems to be promoting only his own ends. Such an offender should not be spared. Neither rank in society, nor standing in the church, should screen him from the penalty of his misdeeds. Nor should he be allowed to redeem his character by liberal offerings to the church treasury, or by zeal for the externals of religion. The troublers of the Christian camp and the violaters of relative duty may cry "CORBAN," but they should be dealt with as their iniquity deserves. If men's persons are held in admiration because of their advantages of wealth, gifts, or influence, a grave error is committed; for this implies the neglect or undervaluing of brethren of low degree, in whom there is often much nobleness of character. In the church of God there is a blessed equality of rank, which exalts the lowly, and abases the high, but it gives to neither the right to behave himself unseemly. There is more true dignity in an act of graceful concession, than in the most successful maintenance of supposed rights; and when disputes arise, Christian magnanimity ever carries the day. It wins, while it subdues an opponent, whereas pertinacious hostility at best only beats down and silences him.

If any one asks how these Christian lessons are to be learned, we would say, there is no way of learning to swim but by going into the water, and there is no way of learning the ethics of social Christianity like practising them. Let Christian churches but set themselves to emulate the highest examples exhibited in Scripture of fervent charity and every grace of the Spirit, and they will themselves become examples worthy of imitation.

We cherish the idea of growth and improvement; and there can be no doubt that the churches, without deviating from their usual path, —without organic change—and without adopting a single "new measure,"—might advance more swiftly along their course—might work more energetically their tried machinery, and might take wider views of duty, and attend more systematically to branches of it sometimes neglected. It is humbly suggested for consideration, whether kindly and painstaking attention to the interests of the whole sisterhood of churches may not be among the things we are in danger of letting slip? We acknowledge their claims in theory, but in practice this acknowledgment may remain a dead letter.

Let the religious establishments around us have faith in the State: let us have faith in God, and fervent charity among ourselves. We have no endowments to rejoice in or be fettered by; let us maintain our principles, and demean ourselves worthily, as believing them to

be sound and enduring. We covet not the smiles of a Court, nor do we live on the breath of popular applause; but if truth be with us, all will be well.

It has been well said, that "when we are right, we are always more right than we suppose; which amounts to saying, that when we believe a thing true, we never believe it sufficiently—we never sufficiently rely upon it."* This, we think, admits of striking application to our Congregationalism. We believe that we are right in our adherence to the principle; but we scarcely venture to act it out in all its length and breadth, and seem as if we either doubted of its truth, or suspected its value. Its value is its *truth*; and in the confidence of this we ought to exhibit more zeal and more unity in the advocacy of our principles. For if we are wanting in zeal, we need not wonder if other communities ascribe our lukewarmness to our having detected the emptiness of our system; and if we exhibit no unity in our maintenance and practical exhibition of them, we proclaim our own weakness, and invite people to despise us. With love, unity, and zeal, we may easily make head-way, notwithstanding all the difficulties we have to contend with, in the face of a powerful Establishment and an irreligious world; but without these Divine virtues, we need not persevere in the vain contest.

Let it never be supposed that when a single church, or a cluster of churches, be they large or small—long established or recently formed—may have sunk into lethargy, an effectual remedy will be found in some change in their organic form. It *may* be that improved organisation, where *that* is palpably defective, might enable some of our churches to work better; but it is a great mistake to suppose that the inefficiency or deadness of any church is to be traced, in any great degree, to defects in that quarter. The simple fact, that other churches are found to be healthy and flourishing, under the same conditions of polity and management, sufficiently proves that the cause of weakness must be sought elsewhere.

The very terms we employ in describing the case referred to, show that what is needed is not improved form and ceremonial, but the infusion of a new life. The remedy for a church in a state of spiritual torpor, is a revival of vital religion. To expect recovery by means of mere external changes, would be like the attempt to restore to health and soundness a consumptive patient by clothing that patient in a new dress, and decking him with gaudy ornaments; or, when the "dry-rot" has been detected in a building, to attempt to cure the mischief by paint and varnish. And as foolish and vain would it be to seek the restoration of a church unsound at the core, by external appliances. Nothing but disappointment would ensue from treating any unhealthiness that may be found in any of our churches, after this empirical fashion. Our church order *has* been so long tried, and has borne such excellent fruit, and *has* so many living proofs of its adaptation to promote the highest ends

for which the church was instituted, that, where instances of failure occur, or where want of spiritual life is felt and complained of, the call made upon us is not to change our form of church government, but to return to our first love.

We demur to the maxim that churches, like kingdoms, have their infancy and maturity, and after that, as an unavoidable consequence, their period of decline and of ultimate extinction. Whether the analogy between the successive stages of the human frame from the cradle to decrepitude, and the history of the body politic, holds good, of necessity, there is no ground whatever to extend the analogy to the churches of Christ, which have another kind of life and another destiny. And, certainly, *our* churches have not reached even their maturity. They are but in the infancy of their being, and, we believe, have a career before them of honour and influence, as far surpassing anything yet achieved by them, as the deeds of some renowned hero, or philanthropist, in the noon-day of his fame, surpass the small feats of his school-boy days.

Let us rise to our work, then, with a fresh impulse, and let it be done lovingly, unitedly, hopefully, each church vying with its sisters in the blessed strife of charity, and all going forward, shoulder to shoulder, in the great and consecrated work of the world's regeneration.

These few hints may, it is hoped, help us on a step or two in thinking in the right direction; and, so far as they are approved, may encourage us to hope for improvement, both in the spirit and practice of our social Christianity. And, praying that the blessing of the Great Head of the Church may be with us and with our brethren, teaching us to devise the right course, and strengthening us to pursue it, these remarks are left to the kind and candid attention of the Assembly.

At the conclusion of the Address, it was moved by Henry Bateman, Esq.; seconded by Rice Hopkins, Esq. :—

“ That the cordial thanks of this Assembly are hereby presented to the Rev. W. Swan, for his valuable paper ‘ On the Mutual Relation of Churches,’ and that he be requested to place it at the disposal of the Committee, for publication with the Minutes of the Sessions; and that this Assembly would employ the present opportunity of urging upon County and other Associations, and upon our Pastors and Churches generally, the importance of extending our denomination in large towns, by collecting congregations, and building suitable places of worship.”

THE STATE OF VOLUNTARY PROTESTANT CHURCHES ON THE CONTINENT.

The Rev. E. T. Prust, of Northampton, having been requested by the Committee to prepare a brief Memoir on this subject, proceeded to read the document :—

It has been thought that a brief Paper on *Continental Evangelisation* may advantageously introduce the subject to the attention of this meeting. I may be allowed to express the pleasure I feel in finding

this matter now at length before us. Last year, circumstances, which could not be controlled, prevented the due consideration of it. Let us hope that this Conference will entertain it, in a manner suited to remove the impression which has existed, that we are but little alive to the importance and claims of the Continental cause. Having passed nearly two months last year in France, with the especial object of becoming more accurately acquainted with the state of religion—and the same period, during the past summer, in France and Northern Italy—I am able to speak, in some measure, at least, from personal observation, as to the condition and the needs of these interesting countries.

To *France*, attaches all the interest which near neighbourhood awakens. Its cliffs are visible from the southern coast of our own island, and a short sail of two hours now brings us to its shores. Its widely extended territory, too, of more than two hundred thousand square miles—its large population of nearly thirty-six millions—its chequered and eventful history, from the time of its conquest by Caesar, before the Christian era—and the prominent place it has ever occupied in the political affairs of Europe—all conspire to fix upon it the attention of thoughtful minds. In its *religious aspect* it may awaken deeper interest still. Whilst yet a Roman province, the light of the Gospel dawned upon it; and Christianity won there some of its earliest triumphs, and was illustrated by the testimony of some of its first martyrs. The record preserved by Eusebius, of the suffering Christians of Lyons and Vienne, in the persecution of Marcus Aurelius, is among the most precious fragments of the history of the primitive churches. The name of Irenæus, too, the disciple of Polycarp, and bishop of Lyons, is still honourable in ecclesiastical annals, whilst his extant writings afford a testimony from France, in the second century, to almost every book of the New Testament canon. And though afterwards the age of corrupted Christianity set in, and its history, like that of the rest of Western Europe, for more than ten centuries, became that of Papal superstition and Papal cruelty, at the time of the Reformation in the sixteenth century a glorious light arose upon it, and the early history of French Protestantism was full of promise and of hope. France was the native land of Calvin, and his doctrines were so extensively received in it, that there seemed every probability that the Reformation would find there one of the principal spheres of its influence. Its adherents were supposed, at one time, to have been nearly a sixth—some say, a fourth—of the entire population, and the *elite* of it. The largest provinces, and such cities as Bourges, Orleans, Lyons, Rouen, Bordeaux, Toulouse, Montpellier, La Rochelle, were full of Protestants: and among them were found many of the chief nobles of the land. Their numerical and political strength, indeed, at this time became, perhaps, the means of the subsequent decline of their cause. When oppressed, they were emboldened to stand resolutely on the defensive. Then arose the religious wars, in which men's minds became mutually embittered

and imbruted; and when, after the siege and capture of La Rochelle, Richelieu succeeded in crushing the political influence of the Huguenots, they were regarded, through the times of persecution which followed, less as suffering religionists, than as a vanquished party in the State, whose once formidable power had been put down. The broken remnant were afterwards pursued with every species of cruel indignity. It is absolutely necessary, in estimating the present condition of French Protestantism, to remember the Dragoonades of Louis XIV., bands of debased and ruthless soldiery being quartered on the Protestants of a town or village, to consume their property, and harass them with all kinds of oppression, if they remained steadfast in the faith of their fathers—the banishment of the pastors—the closing of the churches, and prohibiting of worship—the consignment to the galleys of thousands, whose only crime was their religious faith (all opposition having long since ceased)—and the sanguinary executions which took place on the old charge of sedition, or some other equally groundless and malicious, till the chief leaders of the Protestant cause had shed their blood on the scaffold. We may well weep for our humanity as we read these recitals, which the publication in this country of M. de Félice's "*History of the Protestants of France*," a work which combines the exciting interest of a novel with the sad truthfulness of reality, will make more familiar to English Christians. In the view of the two centuries and a half of dismal oppression through which Protestantism passed in France, we may wonder, not that it became depressed, but that it survived at all. It need not surprise us that the number of Protestants is now greatly diminished. They are generally estimated at about a million and a half. They are not equally diffused over the land, but are found in groups, like the bundles of nerves which are the distinct centres of nervous influence in the human body, in different parts of the country. They are in greatest strength in the central west, the ancient Poitou, now divided into the three departments of Vienne, Deux Sevres, and La Vendée, with the two adjoining departments of Charente and Charente Inférieure—in the south, towards Nismes and Marseilles—in the north-east, the territory of Alsacé, acquired from Germany by Louis XIV., where the Protestants of the Lutheran confession abound, and where the good Oberlin laboured—and in the valleys bordering on Savoy in the south-east, the scene of the self-denying services of the devoted Felix Neff. There are considerable numbers, too, of what are called "*Protestants disséminés*," scattered over most parts of the land. Of all these, the great majority adhere to the *Reformed Church of France*, established during the persecutions, with a Presbyterian organisation of consistories and synods, though the latter now do not meet. When the persecutions were terminated by the Edict of Toleration, in the time of Louis XVI., just before the Revolution, the Reformed church was quite unconnected with the State; and we shall, probably, most of us think, that it had been well if it had so continued. After the storms of the Revolution, how-

ever, which had swept away the ecclesiastical property of the Catholic church, Napoleon, when he placed the priesthood of Rome on the footing of State endowment, took also the Reformed church into the pay of the Government. This was, doubtless, accepted at the time as a boon, and it is by the majority still considered as an advantage. The evils resulting from it, however, are sufficiently manifest. The salary being secured to the ministry, independently of its zeal, or even its orthodoxy, not only does that languor extensively prevail, to which such a state of things is likely to give rise, but the majority of the pastors have come to hold lax and Rationalistic views. It is far from an uncommon thing to find an Evangelical and a Rationalist minister occupying the same pulpit, on different parts of the same day. Every thing is subjected, too, to Governmental control, the settlement of every pastor requiring the sanction of the Minister of Worship. The exercise of church discipline, moreover, is surrounded by almost insuperable obstacles. All this is by very many acknowledged and lamented, and the connexion with the State is, by large numbers, not held as a principle, but viewed as an accident of their position, on which great evils are attendant, but which is, on the whole, advantageous in the existing condition of France,—the *status* thus acquired, and security afforded, being judged of high value, and the people being so unaccustomed to contribute to the support of their pastors, as to involve any alteration in this respect in the utmost practical difficulty. Without here discussing the point, or saying what obviously suggests itself on the matter, it may be stated, that whilst, as the result of the order of things just described, religious indifference and worldliness extensively prevail among those nominally adhering to the Reformed church—multitudes of whom are seldom found in the temple, except at Easter and Whitsuntide, or on the occasion of a marriage or baptism in the family—there are, on the other hand, large numbers of faithful men in connexion with it, both in the ministry, and in the private walks of the Christian profession, who are labouring in the cause of Christ with much devotedness, and some cheering success. By these, the Central Society of Evangelisation, now in its eighth year, is principally supported; a Society quite independent of State control, and thoroughly evangelical in its basis. Its income is about £2,000.

The Free Churches are numerically far less powerful, but they enjoy much greater liberty of action, and some of them are in a condition of great religious prosperity. Under this designation may be classed some churches which are not connected with any general organisation, as *the Evangelical Church at Lyons*, which originated in the temporary secession from the Reformed church of M. Adolphe Monod; the *Union of Evangelical Churches*, formed in 1818, when M. Frederic Monod, with many others, withdrew from the National church; and *those sustained by the Evangelical Societies of France and Geneva*. The Evangelical Society of France is now in its twenty-first year. It employs many zealous missionaries and evangelists, a goodly band of colporteurs, and a considerable staff of

schoolmasters and schoolmistresses, who pursue the work of religious and general instruction. Its income for the last year was 160,000 francs, or about £6,400. The Evangelical Society of Geneva is in its twenty-third year. Its income is about £5,200. It is properly mentioned in connexion with France, as that country is the chief sphere of its missionary operations. There are also *Wesleyan congregations*, with, I believe, about 6,000 hearers, scattered through eight departments, and *Baptist churches* in three departments. The French and Foreign Bible Society, the Religious Tract Society of Paris, and the Sunday School Union, have the united support, as in this country, of the various evangelical communities. The last-mentioned Society has been formed within the last few years, and is giving an impulse to the work of Sunday-school instruction, which has till lately been too much neglected in France. Mr. J. P. Cook, son of one of the Wesleyan ministers, is the secretary of the Society, and editor of its interesting little periodical, "*Le Magasin des Ecoles du Dimanche*." Mr. Cook is an intelligent and energetic young man, heart and soul devoted to the advancement of the Sunday-school cause. There is a Young Men's Christian Association at Paris, with reading-room and library; a useful rallying point for the serious youth of that gay capital.

In the tour which I made in France last year, I traversed the western side of the country, from the Channel to the Pyrenees, visiting the principal towns, and many of the remote villages, and enjoying much pleasing intercourse with ministers and private Christians. At *Amiens*, I found a small but apparently devout congregation, to whom a worthy pastor, a native of Switzerland, ministered. The number of Protestants, however, in this large city, would seem to be very inconsiderable. The same remark applies to *Tours*, which, before the revocation of the edict of Nantes, was one of the chief centres of their influence. A small congregation met for worship in the afternoon, who were addressed with much fidelity by their pastor, lately settled among them. A still smaller number gathered in the evening, when a sermon was read, the pastor not being present. This was originally a station of the Evangelical Society, but is now connected with the National church. The same place of worship is used in the morning by the English residents, who enjoy the services of a very devoted clergyman of the Church of England, who is held in the highest estimation by all parties. The French and English Protestants live together, on terms of the most perfect brotherhood, the English clergyman often preaching in their own language to the French congregation. At *St. Sauvant*, a small and poor village in the department of Vienne, it was refreshing to find a large "Temple," with a good congregation, and flourishing Sunday school, of about three hundred children, with both senior and infant classes, and a band of pious and energetic teachers, both male and female; the former being also, many of them, village evangelists, who, when the service and school close at the temple, go out, as does also the pastor, M. Verrue, to address the Word of Life to small

rustic audiences in the hamlets around; the minister and his fellow-labourers meet also again in the evening, to converse upon the Sunday-school lesson for the following week. The whole presented an aspect of spiritual life and power which it was delightful to behold, in a part of the country which has long been in a state of lamentable deadness.* In the three departments of the Poitou, there are more than forty thousand Protestants. The temples of the Reformed church are often conspicuous objects in the villages, and are centres to which from one to two thousand worshippers, more or less, frequently resort. The ordinary congregations are, however, for the most part, small and fragmentary. The ministers, several of whom I visited at their own homes, and by whom I was received with the greatest kindness and cordiality, live in great isolation, and appeared to me generally discouraged, neither expecting nor attempting great things. Yet, among the large numbers who are nominally Protestants, there is a fine sphere for exertion, and reason, I am convinced, to hope for large success. It would be a great advantage if Christian influence from this country could be brought to bear on this interesting district. By many it would doubtless be repelled; but in many quarters, if not officiously obtruded, it would be, if I mistake not, affectionately welcomed. What gives this region a peculiar claim on our sympathy is, that it was one specially ravaged by persecution, and where the Dragoonades early commenced, and were continued with pitiless ferocity. At length the spirits of men were crushed. The Protestants who did not leave the country were driven into corners, and discouragement gave place to deadness. That which was once a garden, is now comparatively a desert. To bring it into effective cultivation and productiveness again, would be a glorious result of labour, patience, and prayer. At *Bordeaux* is one of the Free churches, of which M. La Harpe is pastor. To my regret, he was from home at the time of my visit. The temple of the Reformed church was large and beautiful. It was occupied by the Sunday school in the afternoon, when I attended it, one of the ministers addressing and catechising the children on the collective system, which has so generally prevailed in France. There is an Evangelical Society at *Bordeaux*, which operates on the surrounding region, and which employs several colporteurs, one of whom I found earnestly pursuing his vocation, in the sale of Bibles and Testaments, in a crowded steam packet on the Garonne.

At *Toulouse*, an interesting evening was passed with those excellent men, the Messrs. Courtois, bankers, who have so long devoted themselves to the advancement of religion in their own neighbourhood, and in France at large. They were the originators as they are among the chief supporters of the "Toulouse Society of Religious Books," to which Protestant France is so deeply indebted. This is

* A normal school for male and female teachers has since been established at St. Sauvant, which it may be hoped will become a blessing to the neighbourhood.

another of the societies claiming our sympathy. It will, I think, be pleasing to the meeting to know, that M. Giraud, who was with us last year, has translated into French, with necessary modifications, "*The Earnest Ministry*" of our friend, Mr. James. I have lately received a letter from Messrs. Courtois, saying that they were about to print a large edition of it; and from the Religious Tract Society in London, stating that the committee would furnish funds for an extensive distribution of it among the ministers and students of France. At *Pau*, I worshipped with another of the Free churches, also raised by the Evangelical Society, but now self-sustained. The number of members is small, but much increase may be hoped for. They enjoy the ministry of a devoted pastor, M. Buscarlet, who was confined to his room, however, by illness, during the few days I passed at *Pau*, and whom, therefore, I could not see. I was greatly interested by my visit to *Bagnères de Bigorre*, where M. Frossard, formerly pastor at Nîmes, is now stationed, as agent of the Central Society. He is a man of considerable attainments, and eminently suited for his mission, in a place of such general resort. The municipal council of the town have allowed him the use of a commodious room in the large bath establishment, as a place of Protestant worship. It may, perhaps, contain about two hundred and fifty persons. This was well filled on the Sunday, by a congregation consisting in part of Protestant visitors, and in part of natives of the town, who either were or had been Catholics. On the Saturday and Monday afternoon, services were held for explaining and defending the principles of Protestantism. Without any direct reference to Popery, its errors were ably refuted, and the evangelical doctrine stated and vindicated. The place was on these occasions more than two-thirds full. On the Tuesday evening, a similar service was held at *Cauterets*, about thirty miles distant, in the heart of the Pyrenees; the congregation consisted almost exclusively of Catholics. I was deeply impressed with the value and importance of this Pyrenean mission. On my return, I spent a Sunday at the once celebrated *La Rochelle*, around which so much of historic interest lingers, and where the dyke, raised by Richelieu, to prevent the entrance of English succours at the time of the siege, may yet be seen at low water, across the mouth of the harbour. The Protestants are still numerous there. The temple is large, and the morning congregation was considerable. A Unitarian and Evangelical pastor here divide, however, the labour between them. With the latter, M. Delmas, I had much pleasant intercourse. A social meeting, for prayer and exposition, was held in his own house in the evening.

During the past summer, I have visited the other—the eastern—side of France. At *Sens* and *Auxerre* (*Yonne*) I saw two important stations of the French Evangelical Society. The former is at present in a state of much depression. The missionary, M. Trivier, is a very worthy and intelligent man, formerly a Catholic priest. It appears, however, difficult to awaken the attention of the people, who, though not much attached to their priests, are absorbed in mere

material interests. I learnt afterwards, at Paris, that a change of agency is about to be tried there. There is an excellent chapel, with school-house, and house for the colporteur. The station at Auxerre was commenced by the Society at the instance of two excellent English ladies, the Misses Vines, who, passing through the town on their way from the south, were detained there for six weeks by the illness of one of them. They became deeply interested for the place, and at length had the satisfaction of seeing a chapel opened, and a missionary sent. These ladies have made Auxerre their home, for the express purpose of watching over the cause which their Christian sympathies called into existence. In addition to a commodious chapel, they have a good school-house, with effective day and Sunday schools, and an active colporteur. At Lyons, I visited the Evangelical church, and M. Fisch, the senior pastor. The chapel is commodious, with double galleries, holding, perhaps, eight hundred or nine hundred persons, with rooms over it for the Sunday school. The congregation was large on the Lord's day, and good on the Thursday evening. Several out-stations are connected with it, both in Lyons and the neighbourhood. There is, however, only one church, consisting of more than four hundred and fifty members, and having three associated pastors. They sustain a Christian infirmary also, which has been found very useful. They raise about £600 a year for their operations—a sum quite inadequate, however, to sustain their many evangelising efforts. They are obliged, therefore, to look for help from other sources, to the amount of £1,500 or £1,600. Their quarterly reports are full of interesting instances of the success with which God has crowned their exertions. In the evening of the Sunday I preached to a small but interesting congregation of English workmen and others, in an upper room on the Quay. The American Consul was also present. The service is generally conducted by M. Cohen, a Jewish missionary, stationed at Lyons. At Chalons-sur-Saone I saw M. Gonin, one of the missionaries of the Evangelical Society of Geneva. He has a good chapel, with minister's house adjoining. He called together a company of the members of his little flock, to meet me on a Tuesday evening at his house. Having lately returned from Savoy, he took the opportunity of giving a very interesting account of the lately established mission at Aix les Bains. I was sorry not to have time to visit Branges and Sornay, near Chalons, where there is much prosperity. At the latter, a congregation of 200 or 300 can be assembled on a week-day evening. At Marseilles, I found a spacious temple of the National church, which is well filled, and where much good is in progress. Three excellent pastors preside over it—M. Horace, and M. Jean, Monod; and M. Bezières. There appears to be no other Protestant French congregation. Rationalism having found no entrance into the Reformed church at Marseilles, no other denomination has established itself there. Yet, one sanctuary ought to be a very inadequate provision for twenty thousand Protestants, the estimated number, I believe, in the city—not to speak of the sphere for

evangelising effort among the large population of 103,000 souls. The Evangelical Society has some earnest colporteurs, however, at work, whose labours have been eminently followed by the Divine blessing. In the departments of the Drôme and the Gard, a great religious awakening has occurred within the last twelve months, but the results did not fall under my observation. The important stations of the Evangelical Society, also, in the departments of Sarthe, Orne, and Haute Vienne, I was unable to see. Last year I had not heard of them, and this year they were remote from my route. They have, however, been lately visited by the Hon. and Rev. Baptist Noel, whose report will soon be published by the Evangelical Continental Society. Many of these stations have been exposed to vexatious opposition from the local authorities. In some instances, chapels have been closed, and schools dispersed. Advantage has been taken of the decree prohibiting the meeting of more than twenty persons without authorisation, to put down the worship in some of the places where most impression has been produced. Many legal processes have occurred, and some are not yet decided. Our brethren, however, are men of the right spirit, peaceable and submissive, but earnest and determined. They will stand for their Christian liberty, and should any general measures of repression be adopted, they will carry their appeal to the Emperor himself: if that fails, they will, I believe, cheerfully suffer for the cause in which they have long energetically laboured.

From France, I passed into Italy. I was especially anxious to see something of the state of religion in Piedmont, and among the Vaudois churches. I need say nothing of the interest attaching to them from their past eventful history. At *Nice* I found M. Malan, late Professor at the Vaudois college in the valleys, commencing his labours as Protestant pastor of a small but rising congregation. He preaches in French in the morning, and in Italian in the afternoon. At present, the worship is held in a large and commodious room; but it is felt to be very desirable to give to the Protestant cause, in a station so important as Nice, an aspect of stability and permanence. It is, therefore, in contemplation to erect a church suited to the demands of the place, as soon as the requisite funds can be secured. At *Genoa*, M. Geymonat, another Vaudois minister, is labouring with great devotedness and great success. So many throng for admission to the place in which the service is conducted, that he is obliged to repeat his sermon to a second congregation. He was sometime since stationed at Florence, but was sent out of the country, guarded by gendarmes, and chained to a felon! He has found, however, another sphere, certainly of no less importance, and his labours appear to be producing the happiest results. I was very sorry not to see such a man; but, on sending to his house, word was brought me that he was then at Geneva. One large Catholic family in the neighbourhood of Genoa (the Cereghini) has come over, of late, to evangelical truth, and all the several branches of it are now labouring diligently in the cause of Christ, in the face of all difficulties.

and all obloquy. From the beautiful Genoa I crossed the Apennines to *Turin*, the capital. Here I worshipped again with the Vaudois congregation. The present chapel was well attended at the French service in the morning, but thronged at the Italian service in the afternoon. Every thing bespoke life and progress, and indicated that the new and handsome church, which was building for the Vaudois, and which was to be opened this month, would be speedily filled with worshippers. What a sign of the times is that church, standing, as it does, in one of the principal thoroughfares of Turin, where the very name of Vaudois was so long cast out as evil! At present, they are chiefly of the poorer classes; but, there is reason to hope, others will soon join them, as they gain a more stable position. One of our countrymen, Major-general Beckwith, who has done so much for the Vaudois in the valleys, now resides among them at Turin, and by purse and influence promotes their cause. There are three pastors at Turin; M. Bert, with whom I conversed, told me that they were all overdone with work, having so much upon their hands. M. Meille, one of the other ministers, is also editor of the *Buono Novello*, a religious paper, which has, I believe, a good circulation, and exerts a very salutary influence. In Savoy, another paper, of similar character, but in French, called "*Le Glaneur de Savoie*," is edited by an energetic young man, lately brought over from Popery, and led, it is believed, to an experimental knowledge of Christ by reading the New Testament during an illness, and, as I understood, in an hospital. The paper is suited to attract general readers, by the discussions it introduces of matters of common interest, whilst the great points of evangelical truth are also brought forward in a striking and impressive manner. A mission has been opened at Aix les Bains, and, I believe, at Chambéry. The present condition, indeed, of the Sardinian States is very hopeful. Full religious toleration is established, and if no political reaction take place, an extensive diffusion of Christian truth may be looked for. Colportage is not at present allowed, but all who love the Gospel may diffuse it by their private individual efforts. There appears to be a most friendly feeling also towards England—a favourable indication—the priest party, of course, excepted. The English alone pay nothing for the *visa* of their passports, and the marked civility of the custom-house officials is a pretty clear evidence of the temper of the Government. What, then, if English influence can be brought to bear in favour of the Vaudois, and in support of their labours? Nor is it less important that such influence should be exerted upon the Vaudois themselves. They have among them some very able pastors, and are decidedly an Evangelical, as well as a Free church. If, now that their own liberties have been secured, they can be awakened to a full sense of their position and responsibilities, they may become the mission church of Italy. No other agency seems so suited for the work. They will need, however, I apprehend, a little wholesome stimulation, as well as effective pecuniary support, to enable them to avail themselves of openings as they arise. Our friends at Geneva have a small Society,

the sphere of whose operations is in Italy. I spent a most interesting evening there, on my return, at the house of Colonel Tronchin, so well known as a devoted friend of the work of evangelisation, and in company with Francesco and Rosa Madiai. A report was given by Colonel Tronchin of what was doing for Italy by their Society. Letters were also read, describing the persecutions still going forward in Tuscany. Prayer was then offered in English by Mr. Chapman, the kind friend of the Madiai, and in French by Colonel Tronchin himself. The Madiai charged us to convey to their Christian friends in England their thanks for the interest which had been taken in their case, and their entreaty that we would not forget their brethren yet in bonds, and the cause of Christ in their suffering country.

It is now submitted to the present Conference, whether the work of Continental Evangelisation should not be taken up by our churches more vigorously and systematically. It demands to be made a regular branch of our Christian effort. Our brethren in the Establishment are doing much for it, and the Scottish Christians are, very many of them, deeply interested in the cause. We have much already on our hands, but not so much as to be unable to do something additional in this direction. "*The Evangelical Continental Society*" is a fitting medium of communication with the Evangelical Societies of France, Belgium, and Geneva. This Society has never obtained the hold which it deserves upon our Christian sympathies; and but for the perseverance of a few earnest men, and the exertions of its active secretary, would long since have become extinct. A nucleus of subscribers to it might easily be formed in most of our congregations, and occasional collections be made for it. The descendants of the persecuted Protestants of France look to us for aid in a work for which their own resources are quite insufficient—the spread of evangelical truth, among the thirty-five millions of their countrymen. In Belgium, a fine field of labour is presented; and, at present, there is full liberty to occupy it. Piedmont is open to our efforts; as Italy in general once was, when little was done to improve the golden opportunity. May that error not be repeated! Now, except in the Sardinian States, Italy is not open. Whatever is done there, must be done, chiefly at least, by individuals on their own responsibility, and at their own personal risk. Honour be to those—be they devoted men, or be they courageous and noble-minded women—who in loyalty to Christian law, and all laws to the contrary notwithstanding, dare to circulate the Word of God, which so many in Italy are longing to possess, and to answer to every inquirer who proposes it, the question "What must I do to be saved?" It is humiliating to find British newspapers discussing such a matter on the low ground of a timid prudence, and, above all, stigmatising such simple-minded labours as fanatical. But what we can collectively accomplish, let us zealously attempt. The question is forced upon us, and is now laid before the Congregational Union, whether, without relaxing in any of our present enterprises, we cannot do

much more than we have done hitherto, for the advancement of spiritual Christianity in these influential countries of continental Europe ?

A resolution was then submitted and carried ; being moved by Rev. John Shedlock, M.A., of Boulogne, and seconded by Rev. John Kelly, of Liverpool :—

“ That this Assembly presents its best thanks to the Rev. E. T. Prust, for his deeply interesting paper now read, and requests him to place it at the disposal of the Committee for publication ; and would cheerfully acknowledge the claims which the Voluntary Protestant churches of the Continent have on the sympathy, prayers, and pecuniary assistance of English Christians generally, and of those of the Congregational order especially.”

THE CONGREGATIONAL PASTOR'S INSURANCE AID SOCIETY.

This important subject was introduced by Edward Swaine, Esq., of London ; and the Rev. George Smith, Secretary of the Union : and the following constitution of the proposed Society was unanimously adopted by the Assembly :—

“ That the Committee of the Union having, after repeated and careful consideration, prepared a plan for the formation of a Society to aid our pastors in making provision by assurance on their lives for their widows and children ; and many persons, before whom the subject has been placed, having expressed opinions favourable to the object, it be an instruction to the Committee to secure the formation of such an Institution, on the outline of the following plan, to be conducted independently of the Union, and on the responsibility of the Committee which may be appointed by its subscribers.

“ 1. *Name*.—The Congregational Pastor's Insurance Aid Society.”

“ 2. *Object*.—To assist accredited pastors of the Independent denomination, in England and Wales, in effecting an insurance for the benefit of their widows and children, by aiding them to pay the annual premiums requisite for this purpose.

“ 3. The insurances effected through the medium of this Society shall, as a general practice, be made with the Protestant Union, as, in ordinary cases, most economical and advantageous ; but the Committee shall be at liberty to aid in securing policies in such other offices as, in their judgment, shall, in point of respectability and the prospective advantages offered, justify such a course. The assistance, in such cases, however, never to exceed what the rules of the Society would have allowed for an insurance in the Protestant Union.

“ 4. *Members*.—Subscribers of £1. or upwards, per annum. Donors of £10, or upwards, at one time. One executor for every £50 legacy ; and ministers, whose congregations contribute £3 annually.

“ 5. Till a capital of £5,000 be realised, all legacies, life subscriptions, and all donations above £20, shall be invested in the public funds, in the name of four Trustees ; and not more than two-thirds of the annual income be expended in effecting insurances on behalf of ministers. When £5,000 has been funded, the whole income may be appropriated ; the exceptions regarding legacies and life subscriptions continuing in force till rescinded by a vote of the majority at a general meeting.

“ 6. *Direction*.—The Society shall be under the direction of a Treasurer, Secretary, and Committee, consisting of fifteen members, to be annually elected ; of whom one-third shall be ministers. The Treasurer, Secretary, and Trustees, shall be chosen by, and be, *ex officio*, members of the Committee.

“ 7. An annual meeting of the members shall be held, when a Report shall be presented of the proceedings, position, and prospects of the Society ; vacancies in the Committee filled up, and other requisite business transacted ; such meeting to be convened by advertisement, or otherwise, as the Committee shall determine.

" 8. The persons to be assisted by this Society shall be ordained ministers of the Independent denomination, who shall be at the time, and shall have been, for not less than six months preceding the application, pastors of some churches connected with one or other of our county or district associations, or held in honourable estimation by the neighbouring churches of the same order; it being understood that while a minister can only in the first instance become eligible for beneficiary membership as a pastor, his subsequent change of position, in this respect, will not necessarily involve a loss of his privileges.

" 9. No minister shall be eligible as a beneficiary member, whose income, from all sources, shall exceed £200 per annum: and no more than half the annual premium shall be paid, should his income exceed £150; unless, in either case, under circumstances so peculiar as, in the opinion of the Committee specially summoned on the occasion, to justify a departure from this general rule.

" 10. The application of ministers for assistance from this Society shall be renewed every twelve months, and the Committee shall be at liberty to reduce or withdraw their aid, should altered circumstances appear to render it proper.

" 11. That no assistance be given to secure an annuity of less than £25, or more than £50 per annum.

" 12. That grants from this institution shall be paid directly to the Protestant Union on behalf of the minister concerned, who shall hold the policy, and the receipts be preserved among the papers of the Society. As to assurances in other offices, the Committee shall adopt such provision, for satisfaction and security, as the case shall seem to admit or require.

" 13. That on the occurrence of the death of any minister before the requisite amount of premium has been paid to the Protestant Union, it shall be in the power of the Committee to continue such payments, so as to put the widow at once into the receipt of her full annuity, agreeably to Rule 22 of the Protestant Union.

" 14. That in the Reports made by this Society, the names of the recipients shall not be given, but the case be described simply by its number. The books containing other particulars to be open for the inspection of any member of the Society applying at the Office during the usual business hours.

" 15. N.B.—It is proposed, in the first instance, to invite generous contributions for five years, so as to give the Society an efficient commencement, and in the hope it may, by that time, have secured a safe and permanent standing.

" 16. No alterations in the rules of the Society shall be made, except at a general meeting; nor then, unless written notice shall have been given of the proposed alteration at the preceding general meeting; a majority of two-thirds of the members present being always requisite to render such alteration valid."

The Session for the day was then closed, by the benediction being pronounced by the Chairman; and the members and delegates adjourned to the School, to partake of the hospitalities of their Manchester hosts; J. Sidebottom, Esq., presiding on the occasion.

WEDNESDAY EVENING.—The Sermon to the Union was preached at Cavendish-street Chapel, by the Rev. Thomas Adkins, of Southampton. The devotional parts of the service were conducted by the Rev. John Reynolds, of Halstead, the Rev. R. P. Appleford, of Liverpool, and the Rev. R. Ashton.

At the same time, a public meeting was held in behalf of the English Congregational Chapel-Building Society, at Grosvenor-street Chapel; Mr. Alderman Kershaw, M.P., in the chair. The meeting was addressed by Rev. Messrs. Corbin, Frazer, M.A., George Smith, Newman Hall, B.A., and Dr. Vaughan.

THIRD SESSION.

The President took his seat at the usual time, and the devotional services having been concluded, the following resolution on

THE JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY,

was moved by the Rev. Dr. Campbell, and seconded by William Wilson, Esq., of Torquay:—

“That this Assembly, believing in the Divine authority and sufficiency of the sacred Scriptures as a revelation from God, and recognising the obligation of mankind to promote their circulation and to study their contents, would embrace the opportunity, now appropriately furnished, of congratulating the Committee of the British and Foreign Bible Society, in this its year of Jubilee, on its successful endeavours to diffuse the Word of Life in all lands and in all languages, and on the wonderful openings now presented for its further distribution, especially among the millions of the inhabitants of China; and would earnestly hope that the zeal and prayerful liberality of all denominations of Christians may enable the Society adequately to avail itself of its present facilities for greatly extended usefulness, and that the blessing of God may increasingly rest on its valuable labours.”

PERSECUTIONS IN TUSCANY.

A resolution on this affecting subject was moved by Rev. John Kelly, of Liverpool; and seconded by Rev. G. W. Conder, of Leeds:—

“That this Assembly, firmly attached as it is to the great principles of civil and religious liberty, views, with the deepest regret and indignation, their repeated infraction in Tuscany and other Roman Catholic States of Europe; and, while cheerfully according the right of free opinion and speech to all persons in this land, would solemnly protest against any invasion of this sacred privilege in other countries, and would ask, respectfully but firmly, of the British Government that it would continue to protest against the infraction of that liberty of our countrymen, when resident in Continental countries, which is so unrestrictedly enjoyed by all foreigners while sojourning in Great Britain.”

LONDON MISSIONARY SOCIETY'S OPERATIONS IN CHINA.

The attention of the Assembly was called to the political and moral revolution in China, by Rev. Henry Reynolds, B.A., of Leeds, Rev. J. B. Brown, B.A., of London, and the Rev. R. G. Milne, M.A., of Tintwistle, who severally moved and supported the following resolution:—

“That this Assembly, having regard to the peculiar openings now presented for the diffusion of Christian truth in the vast regions of China, is called upon to congratulate the Directors and supporters of the London Missionary Society, on the distinguished honour put upon that institution in its having been the means of translating the Holy Scriptures into the Chinese language, and in having assisted in carrying a revised edition of the New Testament through the press, at the time when barriers to its circulation have been unexpectedly removed; and, feeling the importance of following the written Word with the living voice of the preacher, this Assembly rejoices in the avowed intention of the Society to send out additional missionaries to preach the Gospel in China.”

MEETINGS IN NEWCASTLE, &c., IN 1854.

The Rev. George Smith, and Edward Baines, Esq., of Leeds, moved and seconded the following resolution on this subject :—

“Providential circumstances having led the Committee of the Congregational Union reluctantly to give up the intention of holding the present Autumnal Meeting of the Union in Newcastle and the neighbouring towns, a request be presented from this Assembly to the pastors and churches of Newcastle, Shields, and Sunderland, to make arrangements for receiving the Union in October, 1854.”

YOUNG MEN.

A deeply interesting essay on this theme was read by Rev. Henry Allon, of Islington.

At the conclusion of the reading of the essay, it was moved by S. Morley, Esq., and seconded by J. Perry, Esq., of Chelmsford :—

“That the best thanks of this Assembly be offered to the Rev. Henry Allon, for his valuable paper on ‘Young Men,’ in relation to our denomination, with a request that he will place it at the disposal of the Committee for circulation, under the impression that its practical suggestions are well adapted to promote the religious welfare of that important class of the community to which this paper refers.”

The essay being published in a separate form, for general circulation, is not printed among the Minutes of the Session.

THE RELIGIOUS STATE OF THE CHURCHES.

Rev. John Corbin, of London, having prepared a paper on this important topic, at the request of the Committee, now read it to the Assembly.

ON THE INCREASE OF PIETY AND ZEAL IN OUR CHURCHES.

The Committee of the Congregational Union, in making arrangements for the meetings which are now drawing to a close, judged that one paper, at least, might very properly be devoted to an effort to awaken, in the minds of those present, a renewed sense of personal responsibility which should stimulate them to increased exertion in the cause of God. When I took the liberty of suggesting the subject to the Committee, nothing was farther from my thoughts than that the preparation of such a paper would be entrusted to me. Many there are in our midst to whom, I am sure, it might have been committed with much more propriety, and who, having undertaken it, would have done greater justice to the subject. Being, however, unwilling to embarrass the arrangements of the Committee, and knowing that the time for completing them, then already short, would be shortened still more by refusals to comply with their request, I ventured, though against the dictates of my judgment, to undertake the work assigned me. While I regret that a theme so important should have fallen into hands so little able to make the best of it, I do, at the same time, cherish the hope that *the importance of the theme* will command for the paper an attention which the writer could not expect on his own account.

In the strict sense of the word, this paper is not intended for dis-

cussion. Respecting the present comparative religious state of our churches, there is a difference of opinion. Viewing the subject from different points, and being more or less influenced by local circumstances, our brethren come to different conclusions respecting it. If the subject be introduced for discussion, facts of one character are brought forth to weaken the force of others of a different complexion; the trustworthiness of statistics is called in question; suggestions are made with a view to invalidate the authority of evidence on which statements are made; and lengthened conversations on the subject sometimes lead to no other result than that one-half of the assembly looks at the other as composed of alarmists and croakers; while they, in their turn, regret that their brethren should deceive themselves with bright appearances which exist only in their own sunny souls, and with hopes which they think are never likely to ripen into realities. Precious time is thus often lost in disputing; and what might have been potent influence is wasted in discussion about the extent or degree of an evil, while nothing, or next to nothing, whatever is done to lessen the evil itself, or to check its progress.

In laying a basis for the few remarks that follow, I desire to assume nothing that is debateable, as I am much mistaken if we are not all agreed in the admission of certain things, which, if true, demand a higher style of spiritual life than that which ordinarily obtains amongst us, and more decision, earnestness, labour, self-denial and prayer, than that for which our churches generally are noted.

I suppose we shall agree in admitting that, as a body of ministers, we do not exemplify that lofty style of piety, that yearning compassion for souls, that undying zeal, and those incessant labours which are required of us; that our churches are not as distinct from the world, nor as much like heaven—not as happy and united within, nor as active and aggressive without—as they ought to be; that not only is the world not yet converted to God, but that the increase of conversions does not keep pace with the increase of population; and that, supposing the church should never make greater inroads on the kingdom of the wicked one than it is now making, the world never will be converted. I am afraid that the evidence of these things is too apparent to be questioned or doubted, even by the most hopeful; and however much some may suppose that the evil is understated, yet, as here represented, it is surely bad enough to demand inquiry, and to warrant appeal.

And shall we, dear brethren, be satisfied to let things remain in this state? Was it for this that the Son of God came down to suffer and to die? Was it for this that the Holy Spirit was given to the church, and remains in the church as the distinguishing blessing of the latter days? Was it for this that God converted us,—made some of us ministers, some deacons, and all of us Christians? Whatever may be the causes of the evils we deplore, is it not worth our while to inquire whether some of the guilt does not lie at our

own door; and whether we cannot, and ought not, to do something more than we have done, or are doing, for the improvement of what is good in our churches, and for the correction of what is bad in the world.

The spirit of enterprise and earnestness of determination and zeal is observable in every other department of human action.—Commercial men tire not in their race, nor slack their hand in the business of this life. The men of science are men of effort and progress; ever eager to widen the boundaries of their kingdom, and always ready to make every fresh discovery a stepping-stone and a starting-point for something beyond. Statesmen and politicians turn night into day, rob themselves of rest, abandon the pursuit of gain, and deny themselves the pleasures of home and family for the defence of their principles and the success of their party. The lovers of pleasure strain their invention to the utmost to gratify their own thirst for excitement, and to pander to the tastes of others. The men who delight in war, seize every discovery in science, and every fact in history, that can be turned to account; hold their camps, survey their fleets, and go through any labour, toil, or danger, if so be they may augment their power for the work of destruction. The abettors of the Papacy are untiring in their efforts to bring the population of this country again into subjection to Papal authority, and, indeed, to make the dominion of the Man of Sin to cover the whole earth. Scepticism renews its youth, shifts its ground, changes its weapons and modes of warfare, but still goes on and works hard, and works incessantly, to hinder the Gospel and lead deluded men from God; while the disciples of every new delusion, though it be as baseless and absurd as the pretensions of Mormonism, are earnest in their advocacy and active in their efforts.

And shall we, the children and servants of the living God, be the only class in the community who do not catch the impulse of the age, nor reflect the spirit of the times? While others wake, shall we sleep? While others move on, shall we stand still? While others work, shall we fold our hands? While others practise self-denial, shall we consult our ease and seek repose in the lap of sloth? While others are observant, and intrusive, and ingenious,—ready to adopt every suggestion and discovery that may add to their power,—shall we be contented with stereotyped plans and old modes of action, as though we were sworn never to alter anything, though everything alters around us? Then, if so, we are not the men to meet the wants of the world—not the men to do God's work in this age—not the men to go forth and do battle with the darkness, error, and sin of the nineteenth century; not worthy of the ancestry whose name we have assumed, and much less worthy of the great principles we profess, and the glorious cause we have espoused. We ought to have been the men who should have given impulse and power to others; but since we have but very partially done that, let us now be willing to go to others and get impulse from their spirit, power from their life, and action from their example. Better light our lamp from their torch

than remain in darkness. Better be awakened by their trumpet, than slumber on at the risk of our lives and the peril of our cause. If we cannot provoke one another to love and good works, let us allow the worldly to provoke us by their activities, and even the wicked by their zeal. Anything and anyhow rather than we should waste existence in a state of guilty insensibility, or be stiffened up into a cold and icy formality, which, for all practical purposes, is as bad as paralysis or death. *

The want of the denomination is not a new Gospel; for, if that which we have received from the lips of Christ and the pens of Apostles will not suffice, we have no hope in anything else. Nor is it new organisations; for we have machinery enough to do a hundred-fold the work that is done, if it were but more vigorously employed. Nor is it more liberty, for we have that to our heart's content, so that we can go and labour where we like, and when we like, and as we like, without being answerable to any but our conscience and our God. Our great want is more heart in our work—more life in our religion—more of heaven's own fire in our souls—more faith in what we preach and profess—more of the Spirit of God—more of the mind of Christ—more of the fervour of prophets—of the zeal of apostles—of the self-devotion of martyrs—more of the compassion for a dying world that would force us to seek out and to save the lost—more of the power of Divine love, that would constrain us to live not for ourselves but for Christ—and more of that vivid realisation of the claims which our God has upon us that would lead us in truthful consecration to offer up ourselves as a living sacrifice to Him. With all this, as it might be had, and as the Scriptures require us to have it, we should live, and preach, and pray, and labour in such a manner as would soon waken up the world to a consciousness of some new power in its midst.

An important step will be gained, when as ministers and people we rouse ourselves to a juster sense of *personal responsibility* in the matter. One of the dangers of the day is that, when religious duties are concerned, we lose our individuality, by merging it in the church to which we belong—and the individuality of the church, by merging it in the denomination. The consequence of this is a diluted sense of responsibility; and we leave to the church what as individual Christians we ought to do ourselves; and churches leave to societies what they, in their own localities, ought themselves to undertake. How easy is it for a man to give his annual subscriptions to some dozen institutions of the day, and forget that God requires him to work as well as to give—to give the influence which he gains from his station, education, talents or leisure, as well as a portion of his wealth—and to speak himself to his fellow-men for God and about their souls, as well as to send others and pay them for doing so. Organisations are very well in their place. Societies we must have, and, having them, ought to support them. But we need to be guarded against the supposition that when we have paid our contribution to a society, we have done our work and discharged our

obligations as Christians. The words of God's law are not addressed to men in masses, but to every separate man in his own individual responsibility: "*Thou shalt love the Lord thy God with all thine heart;*" "*Thou shalt love thy neighbour as thyself.*" And so the doctrine of the Gospel is,—"*every man shall bear his own burden,*" and "*every one of us shall give account of himself to God.*" Oh, that we were all alive to this solemn truth! Then we should act in concert with others, where concert would better secure the great end, without ever supposing that that could absolve us from the responsibility of personal action in other cases which organisations do not touch. Where we can do it, let us rejoice to work with others; but where others cannot, or will not, unite with us, let us work alone. God's work must be done. He commands us, as individual Christians, to do our share of it; and terrible will be our confusion if we should be found "*wicked and slothful servants,*"—wicked because slothful—when in our own separate individuality He shall summon us to His throne with the command, "*Give an account of thy stewardship.*"

We need also to be cautioned against *trusting to our principles* rather than to our practices; to our creed rather than to our self-denial and self-devotion. I hope I shall not be misunderstood, when I express a fear that our supposed orthodoxy has in some cases stood in the way of our usefulness and advancement. It has done this in two ways:—1. By inducing notions of Divine Sovereignty which have been allowed to deaden the sense of personal responsibility. 2. By leading some to suppose that, because we have truth on our side, we can afford to leave it in a great measure to its own native energy and expansive power. While such persons have been priding themselves in the soundness of their faith, others, of a more questionable orthodoxy, have followed a sounder practice. They have laboured more for the souls of their fellow-men, and, as a consequence, they have made more rapid progress and have reaped a larger harvest. Never may the day dawn in which our churches shall think lightly of the doctrines and principles of Divine truth. Never may we be chargeable with modes of thought, expression, or action, that would rob God of the glory due to His name. Never may we cease to feel that "*neither is he that planteth anything, nor he that watereth,*" but that "*God,*" who "*giveth the increase,*" is "*all in all.*" Never may we cease to pray for the help of the Holy Spirit, as essential to our efficiency, and for the blessing of that Spirit, as essential to our success. But while we remember that the power to give life resides only in God, may we remember also that the power to plough and plant, and sow and water, resides in us; and that God's order is to require seed to be sown and trees to be planted before He gives the grain to the one or the fruit to the other. While we cry, "*Breathe, O Spirit, upon the slain,*" may we not disregard the voice that commands us, "*Prophecy to the slain, that they may live.*" And while, with our heart, we join in the prayer, "*Awake, awake, O arm of the Lord,*" may we remember there is a duty not less binding on us conveyed in the responsive command, "*Awake, awake, put on thy strength, O Zion.*"

Not enough do we consider the weighty truth, that sins of a *negative* character assume in the eye of God a guilt equal to those of a positive nature. The servant who had one talent was condemned, *because he did not use that*. "Depart, ye cursed," will be pronounced on persons, not because they will be chargeable with any positive violation of the Decalogue, but because they neglect certain acts of piety: "Ye did it not to these my brethren—ye did it not to me;" "To him that knoweth to do good and doeth it not, to him it is sin." It is happily the case that, as a body, our churches tolerate no acts of open immorality. There is nothing boastful in the assertion—for God knows we have enough to humble us; but what I believe to be the simple truth requires the statement, that, for purity of communion, our churches will bear comparison with any churches in the land. And yet, though crime stains not our history, and vice finds no shelter beneath our altars, we may be verily guilty in the sight of God, and we are so, if we "know to do good and do it not." If the non-improvement of a talent, and the neglect of an opportunity to do good, be registered against us as a sin, who would like to see—who would dare to look at—the catalogue that has already found registry in the book of God? We cannot now prevent the past; we cannot recall the time that has been wasted; we cannot bring back some opportunities that are gone, alas, for ever! but this we can do,—here, before we part, in the presence of each other, and in the fear of God, we can resolve to do our utmost—God being our helper—to prevent additions to that dark catalogue in future, by avoiding the sin of neglecting to do the good we can.

The want of earnest effort on the part of Christians *puts a weapon into the hand of the sceptic*, and confirms him in his scepticism. His view of our obligation prompts him to affirm, "If I believed what you say you do, I'd go round the world to proclaim it." From what he sees of the discrepancy between our professions and our practices, he hesitates not to say, "You either do not believe what you profess, or else you are chargeable with the most inhuman cruelty in seeing men rushing on to eternal death, and making no effort to stop and save them." There is, no doubt, bitterness in his spirit and malevolence in his design, when he charges Christians with "dining with the reprobates, and cracking jokes with the damned," without trying to alarm them at the prospect of their danger and urging them to escape. But who will say that such taunts are altogether groundless, and that such sneers are altogether unmerited? Whatever may be the motive of the sceptic in taunting us with our inconsistencies, we shall do well to learn a lesson from the taunt. The charge of inconsistency, while it is meant as a reproach to its lukewarm professor, does involuntary homage to the Christian cause itself. The charge is often founded upon a just appreciation of what Christians ought to be, and of what they ought to do. Let us not be above being taught by an enemy. While we question the accuracy of some of his so-called facts, and demur to the soundness of the conclusions which he draws from them, even assuming them to be true; and condemn

entirely the spirit that animates him, at the same time let us gather from his very reproaches an impulse to increased devotedness, lest, by our heartlessness, we shall confirm him in his unbelief, and drive observant men to join his ranks, when we ought to be drawing them to join our own. We are alarmed at the activities of the infidel; but it may be well for us to ask, whether, after all, we have not far more to fear from the apathy to be found in our own churches? The citadel would have little to fear from without, if every one within was wide awake and always at his post. Only let us be true to our cause and true to ourselves, and then we have nothing to fear, "though a host should encamp against us." It is our own infidelity that is the source of much of our weakness, and of our enemy's strength. Our indolence invites him to action. Our heartlessness makes it easy work for him to remain a sceptic, and would make it so much the harder for him to become a Christian. Oh, it is fearful to think how we, who have been set for the defence of the Gospel, may thus have betrayed it; and how many a man, at this moment, may be so much the farther from hope and nearer to destruction, from having come under the blighting influence of our apparent insincerity.

The consequences of our neglect never stay with ourselves. "The sinner dieth not alone in his iniquity;" the slothful Christian suffers not alone in his indolence. A private Christian, who sleeps away his life in slumbrous ease, does much to chill the breast and paralyse the arm of others. To say that such a man is a cipher, is only telling half the truth. Not only does he not do good; he does harm. Not only does he not help on the cause of Christ; he does hinder it. Not only does he do nothing to people heaven; he does much, though he thinks it not, to swell the number of the lost. And if this be the case with an indolent Christian, who moves only in a private circle, how much more dreadful must be the consequences which result from the neglects of an indolent minister! Of all the curses that can befall any congregation and neighbourhood, I know not of any worse than that of a heartless, faithless, indolent minister, who will let his people slumber on without attempting to wake them, and see men on every hand "drawn unto death and ready to be slain," and yet "forbear to deliver them," or even to attempt it. Not only does such a minister not do the work of God himself, but, by the occupancy of the pulpit, he keeps others away, who, but for him, might come and so preach and labour as that souls may be saved and saints fitted for heaven. He neither sounds the alarm himself, nor does he allow another to do it. Instead of holding out the cup of life, and with all his might inviting and persuading the thirsty to come and drink, he virtually stands between them and the fountain, and keeps them away from that which is essential to their salvation. If such a man could ensure the immortality of his hearers and neighbours till after his own death, so that they might have an opportunity of being warned and entreated by some one with more heart and power who might succeed him, the case would not be so bad; but it is not so. While he dreams away his pastoral life in inactivity, death does its work, and unsaved men

go where Gospel and grace can never reach them. I do not know, my brethren, how you feel on this subject; but to me it appears that the most dreadful doom of hell would be for a minister to witness the sufferings and hear the wailings of men who had been sent thither by his guilty indolence and neglect. The loss of his own soul, terrible as that must be in itself, would be aggravated tenfold by the reproaches of others who were lost through his sin. How would such a faithless watchman writhe under the constant recollection of the words, "They shall die in their iniquity, but their blood will I require at the watchman's hand." May God in mercy save our people from such a judgment, and us from such a doom.

The style and tone of this address are unusual on these occasions. For having adopted them, I throw myself on the forbearance of my brethren. I could not, with a good conscience before God, speak on the subject in any different strain, if I spoke at all. We are not yet, as Christians and as ministers, what we ought to be; we have not yet done the work which God has given us to do. I say nothing about whether or not we are as good as our forefathers—whether or not we are doing as much good as they did—whether or not our churches are in a better or a worse state than they were—or whether or not they are, on the whole, in as good a state as some of the churches planted by the Apostles. The question for us is not—are we as holy and consistent as they were, but are we as holy and consistent as they ought to have been? Not are we doing as much for souls and for Christ as they did; but are we doing as much as we are required and commanded to do by the word of God? Tried by this test, we are certainly wanting. And when, oh when is that which is wanting to be numbered, if not now? And how is it to be supplied, if not by the contemplation of such truths as those which have now been uttered?

However much there may be to humble us in our present state, there is nothing to induce despondency. Our cause is good, if we will but do it justice; our weapons are mighty, if we will but use them; our God is true, if we will but trust Him; our resources are exhaustless, if we will but draw from them; our promises ensure us the victory, if we will but believe them; and our prospects are glorious, if we will but be faithful; and, being faithful, will continue so even unto death. With such a cause, and such a leader, and such an issue—with so much need for our exertion, and such guarantees of success, if we put it forth—with ungodly men hastening on into eternity, and the grave closing upon them by thousands every day that we live—with our own labour-day of life fast hastening to its close—with the example of our great Pattern urging us to "work while it is day, for the night cometh when no man can work"—and with the authoritative voice of our God commanding us, "Whatsoever thine hand findeth to do, do it with thy might."—oh, who among us is there who will not go back to his sphere of labour with the purpose in his heart—while the prayer of conscious weakness trembles on his lips—that he will live for God and labour for God with all his might, the

little time he may yet be allowed to do so; and that he will do everything he can to stimulate and encourage others to do the same.

Though I said at the outset that this paper is not, in the strict sense of the word, meant for discussion, I hope that brethren will not, on that account, abstain from uttering their thoughts on the subject which it has brought before the ministry. If God move any to speak whose hearts are in sympathy with the object sought, let them speak—speak to the conscience—and seek, by solemn truths and weighty words, to move us all. You cannot do us a greater kindness than to tell us the truth. It may give us pain; it may lead to self-reproach and self-condemnation; but, if it should, it will only go to prove that we needed it. Rather let us judge ourselves than be judged by others, and run the risk of being condemned with the wicked. What is wrong may now be mended; what is dormant may now be roused; what is dying may now be revived. Brethren, help—oh, help to mend, help to rouse, help to revive, that we may depart from these meetings with a solemnity upon our spirits that will not let us trifle, and with a sense of responsibility that will not let us slumber.

Moved by Rev. Dr. Vaughan, of Manchester; seconded by Rev. J. F. Stenner, of Dartmouth:—

“That without expressing any opinion on the present religious state of our Churches, as compared with their condition at any other time, and without attempting to determine the precise extent or degree of evils that may need correction, this Meeting nevertheless records its conviction that the great want of the denomination is a revived state of earnest piety, and a deeper sense of personal responsibility, which should lead to more direct and persevering efforts for the salvation of souls and the extension of the Kingdom of Christ; and that the cordial thanks of the Assembly be presented to the Rev. J. Corbin, for his instructive paper on this important subject, with their earnest request that he would allow it to be printed among the Minutes of the Session.”

The Assembly again adjourned to the School-room for refreshment; after which, business proceeded.

SUNDAY-SCHOOL JUBILEE.

A resolution on this topic was submitted by Rev. B. Parsons, of Ebley, seconded by Rev. W. Roaf, of Wigan, and carried unanimously:—

“That this Assembly feels it a duty thankfully to acknowledge the Divine goodness towards the Sunday-school Union, in enabling it to continue its valuable labours on behalf of Sunday-school education during the period of fifty years, and would express towards its Committee and supporters the most sincere satisfaction, that the institution concludes its Jubilee with the prospect of greatly extended operations through future years, and would call on all the members and friends of the Congregational Union, throughout the United Kingdom, to direct their attention unceasingly to the religious education of the young on the Sabbath, and to render such aid to the Sunday-school Union as its important claims demand.”

THANKS TO THE MANCHESTER FRIENDS.

It was moved by Rev. R. Ashton; seconded by Rev. Dr. Campbell:—

"That the sincere and cordial thanks of this Assembly be presented to the friends at Manchester, for the very kind and hospitable reception given to the Union on the present occasion; to the Rev. A. E. Pearce and his colleagues, for the admirable arrangements they have made for the accommodation of the brethren; and to those friends of the Redeemer, of other Christian communions, who have so generously entertained the ministers and delegates at their houses."

The sympathies and congratulations of the Assembly were then expressed towards the Rev. Richard Fletcher of Manchester, and the Rev. J. L. Poore of Salford, who, having relinquished their respective charges at the request of the Committee of the Colonial Missionary Society, were about to proceed to Victoria, in Australia, as agents of that important institution.

Thos. Barnes, Esq., M.P., Dr. Vaughan, and Revs. John Kelly and Thomas James took part in this interesting conversation.

After expressing, in the most cordial and rapturous manner, its thanks to the Chairman of the Union, and the Rev. John Alexander having acknowledged the thanks of the brethren, and pronounced the benediction, the Assembly was dissolved.

THURSDAY EVENING.—The Rev. Richard Fletcher and Rev. J. L. Poore were publicly designated to their missionary labours in Victoria, in Grosvenor-street Chapel. The Chairman of the Union read the Scriptures and offered prayer; the Rev. Dr. Raffles gave the introductory address; the Rev. Thos. James stated the object of the projected mission; the Rev. Messrs. Fletcher and Poore severally addressed the assembly; the Rev. Dr. Halley offered the dedicatory prayer; the Rev. Thos. Binney delivered a charge to the brethren; and the Rev. James Parsons addressed the people.

THE CONGREGATIONAL BOARD OF EDUCATION

held its usual Meeting on the following morning, when Thomas Barnes, Esq., M.P., presided, and the Revs. James Parsons, George Smith, Dr. Massie, J. Corbin, H. Reynolds, B.A., G. B. Johnson, J. Kelly, Dr. Halley, F. Heming, and Edward Baines, Esq., addressed the meeting.

CHURCHES AND PASTORS.

Contributions received from November, 1852, to November, 1858.

		£	s.	d.			£	s.	d.
Andover	Rev. F. W. Heathcote	0	10	0	London—				
Ashington-under-Lyne ...	Rev. W. Thomas	1	0	0	Southwark, Union St.	Rev. J. Waddington	2	2	0
Barnford	Rev. J. Bruce	0	10	0	Tabernacle	Rev. Dr. Campbell	2	2	0
Beaconsfield	Rev. J. Harsant	0	10	0	Tonbridge Chapel ...	per Dr. W. Stroud	2	2	0
Bideford	per J. Rooker, Esq.	1	0	0	Weigh-House	Rev. T. Binney	5	0	0
Birkenhead	Rev. James Mann	1	0	0	Maidenhead	Rev. R. Fairbrother	1	1	0
Birmingham	Rev. J. A. James	3	3	0	Malton	James Dunlop, Esq.	0	10	0
Blackburn	Rev. A. Frazer, A.M.	2	0	0	Manchester (2 years)	Rev. R. Fletcher	4	4	0
Bradford, Yorkshire ...	Rev. W. Scott	1	0	0	"	Rev. Dr. Halley	2	2	0
"	Rev. J. Stephens	0	5	0	"	Rev. J. Raven	1	0	0
Bridlington	Rev. Dr. Ryan	0	5	0	"	Rev. A. E. Pearce	1	1	0
Burnley	Rev. D. D. Evans	1	2	2	"	Rev. J. Griffin	1	1	0
"	Rev. J. Stroyan	1	7	10	"	Rev. T. G. Lee	0	10	0
Bury	Rev. W. Roseman	0	5	0	"	Rev. D. E. Ford	1	0	0
Chatham	Rev. P. Thomson, M.A.	2	0	0	"	Rev. R. Jones	0	5	0
Cheltenham	Rev. Dr. Brown	1	1	0	Marsden	Rev. H. Purkessgill	0	5	0
Cheshunt (2 years) ..	Rev. T. Hill	1	0	0	Marsh Gibbon	Rev. R. Ann	0	10	0
Chinley	Rev. E. Glossop	1	0	0	Murley	Rev. J. Reeve	1	1	0
Clitheroe	Rev. H. Cock	0	10	6	Newark	Rev. J. Hallett	2	0	0
Colchester	Rev. T. W. Davids	2	2	0	Newcastle-on-Tyne ..	Rev. A. Reid	0	10	0
Cottingham	Rev. T. Hicks	0	10	0	"	Rev. R. A. Redford, M.A.	0	10	0
Coventry	Rev. J. Sibree	0	10	0	North Shields	Rev. A. Jack, M.A.	3	3	0
Deddington	Rev. O. Parker	0	10	0	Nottingham	Rev. S. McAll	2	2	0
Derby	Rev. J. Gawthorne	2	0	0	"	Rev. J. Wild	0	10	0
"	Rev. R. C. Pritchett	0	10	0	Oaken Gates	Rev. J. Burrell	0	10	0
Deversbury	Rev. E. H. Weeks	1	0	0	Oldham	Rev. R. M. Davies	1	0	0
Ealing	Rev. G. J. Adeney	0	10	0	Penhos, Wales	Rev. D. Thomas	0	10	0
East Bergholt	Rev. W. Newton	0	10	0	Poole	Rev. F. R. Under, A.M.	2	0	0
Enfield	Rev. G. Wilkinson	0	10	0	Preston	Rev. R. Slate	0	5	0
Farnham	Rev. J. Ferne	1	0	0	Ramsgate	Rev. H. J. Revis	0	10	0
Folkstone (2 years) ..	Rev. J. McN Boyd	1	0	0	Repton and Barrow ..	Rev. H. Ault	0	10	0
Gomersall	Rev. A. McMillan	1	1	0	Richmond	Rev. Evan Davies	0	10	0
Halstead	Rev. B. Johnson	0	10	0	Rochdale	Rev. H. W. Parkinson	1	0	0
"	Rev. J. Reynolds, and				Romsey	Rev. T. Fison, B.A.	1	0	0
"	Rev. J. Waite, B.A.	2	0	0	Ross	Rev. W. F. Burk	0	10	0
Henley (2 years)	Rev. J. Rowland	1	0	0	Ryde	Rev. Dr. Ferguson	0	10	0
Hertford	Rev. J. Bowhay	1	0	0	Sheffield	per J. W. Pye-Smith, Esq.	2	2	0
Hockliffe	Rev. J. Sligh	0	5	0	Shrewsbury	Rev. E. Hill	0	10	0
Honiton	Rev. J. Hoxley	0	10	0	" (2 years)	Rev. W. Thorp	1	0	0
Hull	Rev. T. Stratton	1	0	0	Skipton	Rev. R. Gibbs	1	0	0
"	Rev. J. Sibree	0	10	0	St Helen's	Rev. J. Edmunds	1	1	0
Hyde	Rev. R. Calvert	0	10	0	Stretton-under-Posse	Rev. J. Harrison	0	6	0
"	Do, previously omitted.	1	0	0	Sunderland	Rev. E. Bewlay	1	1	0
Leeds	Rev. W. Guest	1	5	0	"	Rev. R. W. McAll	1	1	0
Leek	Rev. R. Goshawk	1	0	0	Sutton Valence, pre om	Rev. James Hamer	1	10	0
Leicester	per J. Cripps, Esq.	1	0	0	Taunton 2 years	Rev. H. Quick	1	1	0
Lincoln	Rev. C. Bateman	1	0	0	Tavistock	Rev. E. Straker	0	10	0
"	Rev. C. Scott, B.L.	1	0	0	Tenbury 2 years	Rev. W. W. Fletcher	0	10	0
Liverpool	Rev. Dr. Raffles	2	0	0	Tintwistle	Rev. R. G. Milne, M.A.	1	1	0
"	Rev. John Kelly	2	0	0	Trowbridge	Rev. T. Mann	0	10	0
"	Rev. R. Spence, M.A.	0	10	0	Upper Mill	Rev. S. Dyson	1	1	0
"	Rev. J. Tunstall	0	10	6	Uppingham	Rev. John Green	2	2	0
London—				Uttrover	Rev. J. Cooke	0	10	0	
Barbican (2 years) ..	per Mr. Peachey	2	2	0	Uxbridge	per Mr. Hetherington	1	1	0
Bow, Harley-St.	Rev. S. Davis	1	0	0	Wakefield	late Rev. J. D. Lorraine	1	0	0
Brixton	Rev. J. Hall	2	0	0	Wem 2 years	Rev. J. Pattison	2	0	0
Camden Town 2 yrs. ..	Rev. J. C. Harrison	4	4	0	West Bromwich 2 yrs.	Rev. W. H. Byer	2	0	0
Clapham	Rev. James Hill	2	0	0	Whitstable	Rev. D. Harrison	0	10	0
Dalston (2 years)	Rev. C. Dukes, A.M.	1	1	0	Wigan	Rev. W. Marshall	1	0	0
Hackney	Rev. W. Kirkus, B.L.	2	0	0	Wingrave	Rev. T. Anton	0	10	0
Holmerton	Rev. John Davies	2	2	0	Woolwich	Rev. E. Griffith	0	7	6
Holywell Mount	Rev. E. Mannering	2	2	0	Woolbridge	Rev. John Ross	0	10	0
Islington, Union of				"	Rev. F. B. Brown	0	15	0	
Chapel (3 yrs.)	Rev. H. Allen	6	0	0	Worcester 2 years ..	Rev. Dr. Redford	1	0	0
Lambeth, York Road ..	Rev. T. Davies	2	0	0	Yarmouth	Rev. J. S. Russell, A.M.	1	0	0
Litchhouse	Rev. J. E. Richards	0	10	0	York	Rev. James Parsons	2	2	0
Poplar	Rev. G. Smith	1	0	0					

PERSONAL MEMBERS.

	£	s.	d.		£	s.	d.
Adey, Rev. John	0	5	0	Denham, Mr. Thomas, Huddersfield	0	10	0
Allen, R. C., Esq.	0	5	0	Dickinson, Rev. J.	0	5	0
Allott, Rev. W. (2 yrs.) Bedford	0	10	0	Dilworth, Mr. J.	1	0	0
Appleford, Rev. W. P., Liverpool	0	5	0	Drover, Rev. J. E.	0	5	0
Ashton, Rev. R.	0	10	0	Duff, Rev. C.	0	5	0
Ashby, Rev. J. E., B.A. London	0	5	0	Dunlop, James, Esq., Malton	0	10	0
Ashby, Rev. J.	0	5	0				
Aspinall, Rev. R.	0	5	0	Eastman, Rev. S.	0	5	0
				Erick, Rev. J. M.A.	0	5	0
Bakewell, Rev. J.	0	5	0	England, Rev. S. S.	0	5	0
Balgarnie, Rev. R.	0	5	0				
Barnes, T. Esq. M.P. } Bolton	1	0	6	Farrer, Rev. W. B.L.	0	10	0
(2 years)				Fisher, Malachi, Esq.	0	5	0
Barratt, Rev. W. G.	0	5	0	Fletcher, Rev. R.	0	5	0
Bartholomew, Mr. J.	0	10	0	Fletcher, Mr. W. H.	0	5	0
Barton, Rev. A.	0	5	0	Foranuth, Rev. R. E.	0	5	0
Batchelor, Rev. H.	0	10	0	Forth, Mr. Robert	0	5	0
Baxter, Mr. John	0	5	0	Franking Mr.	0	10	0
Bean, Rev. H.	0	5	0	Froggatt Rev. W.	0	5	0
Bean, Rev. W.	0	5	0	Frost, Rev. John	0	10	0
Beidow, Rev. B.	0	5	0				
Bennett, Rev. Dr.	0	10	0	Galsworthy Rev. T.	0	15	0
Betts, Rev. R. W.	0	5	0	Gasquone, Mr. James	0	10	0
Bewglas, Rev. Dr.	0	5	0	Gates, Rev. W. J.	0	5	0
Birch, Rev. H.	0	5	0	Gatley, Rev. E.	0	5	0
Bishop, Rev. A.	0	5	0	Glanville, Rev. J.	0	5	0
Blandford, Rev. T.	0	5	0	Glanville, Rev. J.	0	5	0
Bodington, Rev. J.	0	5	0	Glass, Rev. J. F.	0	5	0
Brown, Rev. J. B., B.A., Clapham	0	5	0	Godwin, Rev. J. H.	0	10	0
Brown, Rev. James	0	5	0	Good Rev. Alexander, Hackney	0	10	0
Brown, Mr. Joseph	0	5	0	Griffith, Rev. W.	0	5	0
Brown, Rev. J.	0	5	0	Griffiths, Rev. W. H. } Chard	0	10	0
Bretley, Rev. Isaac, Mixenden	0	5	0	(2 years)			
Bromfield, Rev. E.	0	5	0				
Bromley, Rev. H.	0	5	0	Hamannd, Rev. J.	0	5	0
Brown, Mr. Jaber	0	5	0	Hampson, Rev. P. A.	0	5	0
Browne, Rev. T. H.	0	5	0	Harris, Rev. J.	0	5	0
Bubler, Rev. G. B.	0	5	0	Hartland, Rev. E. J.	0	5	0
Bull, Rev. T. P.	0	10	0	Hayerott, J. L.	0	5	0
Bull, Rev. Josiah, M.A. Newport Pagnell	0	10	0	Hayden, Rev. John	0	5	0
Hunter, Rev. J.	0	5	0	Hayes, Mr. W.	0	5	0
Burder, Rev. J. A.M.	0	5	0	Hayward, Rev. F. 2 } Rochford	0	10	0
Butever, Mr. R.	0	5	0	Years			
Butcher, Mr. T.	0	5	0	Howett, Dr.	0	5	0
Butler, Mr. W.	0	5	0	Hickman, Rev. E. B.	0	5	0
Byrnes, Rev. L. H., B.A. Kingston	0	5	0	Hill, Rev. J.	0	5	0
				Hill, Rev. J. S. 4 years	1	0	0
Campbell, Rev. W. } Islington	0	10	0	Hillier, Dr. J.	0	5	0
(2 years)				Hinde, Rev. George	0	5	0
Careley, Mr. Joseph	0	5	0	Hine, Rev. T. C.	0	5	0
Carnson, Rev. D. (2 yrs.) Manchester	0	10	0	Hodgson, Rev. J.	0	5	0
Caston, Rev. M.	0	10	0	Hopkins, Rev. J. 2 yrs.	0	10	0
Chamberlain, Rev. R.	0	5	0	Hopwood, Rev. M.	0	5	0
Charlton, Rev. J. A. M.	0	5	0	Her-craft, Rev. D.	0	5	0
Clark, George, Esq.	0	10	0	Hughes, Mr. E.	0	5	0
Clarkson, Rev. S.	0	5	0	Hutchinson, Mr. M.	0	5	0
Clunie, Rev. Dr.	0	5	0				
Conger, Rev. G. W.	0	5	0	James, Rev. T.	0	5	0
Cook, John, Esq.	0	5	0	James, Rev. T.	0	5	0
Cooper, Rev. J. H.	0	5	0	Jaffrey, Rev. E.	0	5	0
Corney, Rev. George	0	5	0	Johnes, Rev. E. 2 yrs.	0	10	0
Cox, Rev. F. W.	0	5	0	Johnson, Rev. A.	0	5	0
Cresswell, Rev. H.	0	5	0	Jones, Mr. J. O.	0	5	0
Crossfield, W., Esq. } Liverpool	0	10	0	Jones, Rev. P.	0	15	0
(2 years)				Jukes, Rev. J. G.	0	5	0
Cruz, Mr. George	0	5	0				
Cuthbertson, Rev. R.	0	10	0	Kay, Rev. John	0	5	0
				Kelly, Rev. J.	0	5	0
Davies, Rev. S. A.	0	5	0	Kennedy, Rev. T.	0	5	0
Davies, Rev. D.	0	5	0	King, Mr. Alfred	0	5	0
Davies, Rev. W. P.	0	5	0	Knight, Rev. B. H. (2 yrs.)	0	10	0
Davies, Rev. E. (2 yrs.)	0	10	0	Knell, Rev. S.	0	5	0
Dean, Mr. Isaac	0	5	0	Knight, Rev. J. S.	0	5	0

BENJAMIN HANBURY, ESQ., TREASURER, in Account with the CONGREGATIONAL UNION OF Gt. ENGLAND AND WALES.

Gt.

		£ s. d.	
1852-53. To Cash received:—		1852-53. By Cash paid:—	
Annual Subscriptions	232 12 6	Expenses at Annual and Autumnal Meetings, Deputation to Scotland, &c..	43 14 9
Donations	42 4 1	Preliminary Expenses of the English Congregational Chapel-Building Society ..	39 2 0
Committee of London Chapel-Building Society, for Rent and Attendance	15 0 0	Rent and Attendance	50 0 0
Treasurer of "Witness" Fund, in payment of Advertising, Postages, &c. ...	13 16 6	Salaries: Secretaries	252 10 0
Board of British Missions, ditto, ditto ..	37 10 5	Proportion of Clerk's Salary	22 10 0
		Printing, Stationery, &c.	28 16 2
		Advertising (eighteen months)	39 10 0
		Ditto, on account of British Missions ..	37 10 5
		Postages	15 6 8
		Insurance	5 8 0
		Coals, Candles, and other Incidentals ..	18 5 2
Balance due to Treasurer, repaid from Profits of Hymn Book	211 9 8		
	£532 13 2		£552 13 2

CASH ACCOUNT.

Examined and found correct,

J. T. READ.

PART II.

STATISTICAL AND GENERAL INFORMATION.

GENERAL VIEW OF CONGREGATIONAL UNIONS AND ASSOCIATIONS.

ENGLAND.

1 Bedfordshire Union, formed ..	1797	22 London Congregational Board.	1727
2 Berks & Oxfordshire Association	1837	23 ——— Independent Board ..	1848
3 Bristol and Gloucester Union..	1811	24 Middlesex—West	1847
4 Bucks Association	1818	25 Monmouth Association (Engl.)	1835
5 Cambridgeshire Union	1833	26 Norfolk Association.....	1814
6 Cheshire Home Mission	1806	27 Northamptonshire Association .	1812
7 Cornwall Association	1831	Northumberland, <i>vide</i> Durham.	1822
8 Cumberland Association	1831	28 Nottinghamshire Association ..	1829
9 Derbyshire Union	1825	29 Shropshire Association	1796
10 Devon Association	1785	30 Somerset Association.....	1796
11 Dorset Association	1795	31 Staffordshire Union.....	1793
12 Durham and Northumberland	1822	32 Suffolk Union	1847
13 Essex Congregational Union ..	1798	33 Surrey Mission Society	1797
14 Hampshire Association	1797	34 Sussex Union	1849
15 Herefordshire Association	1848	35 Warwickshire Association	1795
16 Herts West. and South Bucks.		36 Wilt and E. Somerset Association	1796
17 Hertfordshire Union	1810	37 Worcestershire Association....	1831
18 Kent Association.....	1792	38 York, West Riding Association.	1819
19 Lancashire Union	1806	39 ——— East Riding Association .	1838
20 Leicestershire Association	1835	40 ——— North Riding Association	1838
21 Lincolnshire Association.....	1844		

The Bedford, Cambridge, Herts. and Surrey Associations include Baptist churches.

The modern dates of some indicate rather the time of re-organisation than that of original formation.

There are numerous District Associations throughout the country, formed for ministerial fellowship only.

WALES.

I. NORTH.

- 1 Anglesea Association.
- 2 Carnarvonshire Association.
- 3 Denbighshire Association.
- 4 Flintshire Association.
- 5 Merionethshire Association.
- 6 Montgomeryshire Association.

II. SOUTH.

- 7 Breconshire Association.
- 8 Cardiganshire Association.
- 9 Carmarthenshire Association.
- 10 Glamorganshire Association.
- 11 Monmouthshire (Welsh) Association.
- 12 Pembrokeshire Association.
- 13 Radnorshire Association.

SCOTLAND.

Congregational Union of Scotland formed, 1819.

- | | |
|-----------------------------------|--|
| 1 Aberdeen and Banff Association. | 6 Perth, Forfar, and Kincardine Association. |
| 2 Caithness Association. | |
| 3 Eastern Association. | 7 Western Association. |
| 4 Fifeshire Association. | 8 Southern Counties Association. |
| 5 Morayshire Association. | 9 Northern Isles Association. |

COLONIES.

- 1 Congregational Union of Canada, East and West.
- 2 Congregational Union of Nova Scotia and New Brunswick.
- 3 Congregational Union of New South Wales.
- 4 Congregational Union of South Australia.
- 5 Congregational Union of Victoria.

THE BOARD OF CONGREGATIONAL MINISTERS

RESIDENT IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.

Formed 1727.

This Board was constituted in London, September 25, 1727, a few months subsequently to the formation of the "General Body of the Three Denominations." It originally comprised all the Independent Ministers in and around the metropolis to the extent of ten miles. Dr. Watts, Dr. Ridgely, Dr. Guyse, and Rev. Messrs. Asty, Bradbury, Hurriion, Neal, Lowman, and Jennings, formed, with others, its first Board. The object of the Association was to promote fraternal intercourse, and to confer generally on the state of religion, and on the affairs of the Denomination. The regular meetings were, at first, only half-yearly; occasionally monthly, and even weekly. The latter meetings were usually for devotional purposes. The great questions of the day, as they bore on the interests of religion and humanity, were discussed, and, in some cases, vigorous action was taken.

The following ministers have been, successively, secretaries to the Board:—Revs. John Evans, William Charlton, J. Brewer, W. Porter, Dr. Mayo, J. Kello, Mark Wilks, Thomas Harper, Arthur Tidman, W. Stern Palmer, George Rose, John Robinson, with the present secretary, Robert Ashton. For a full account of the history of the Board, *vide* "Year Book, 1849."

RULES OF THE CONGREGATIONAL BOARD.

I. The Congregational Board is a union of ministers of the Congregational denomination, residing in and about the cities of London and Westminster; and is formed to promote fraternal intercourse and to take cognisance of all public questions affecting the interests of that denomination, and of religion in general.

II. Any minister, wishing to be admitted to this Board, shall be recommended, in writing, at a monthly meeting, by, at least, five of its members, who shall attest, on their personal knowledge, that his moral character is unimpeachable, and that he does sustain, or has sustained, the pastoral office in some of our churches; or that he is an assistant to a pastor in or about the metropolis; or that he is or has been officially connected with some of the religious or collegiate institutions established within its bounds; such recommendation shall also be sustained by the personal testimony of a majority of those by whom he is nominated.

III. The Minute Secretary shall transmit the name of every candidate so nominated, by a circular notice to each member of the Board, within twenty-one days after such proposal has been made; and the election shall take place, by ballot, at the next monthly meeting of the Board, when, if approved by, at least, three-fourths of the members, actually voting, he shall be declared duly elected; and no member shall be excluded but by, at least, three-fourths of the members, actually voting, by ballot, at a meeting specially convened for the purpose of considering such exclusion.

IV. Every member shall pay the sum of twenty shillings on admission, and also contribute his proportion of the yearly expenditure of the Board.

V. Any member who shall absent himself from three successive *monthly* meetings of the Board shall be subject to the fine of one shilling, except he shall intimate to

the Secretary that he is, through age or infirmity, unable to attend. Any member failing to pay his dues within two years shall be considered, after proper notice, to have relinquished his connexion with the Board.

VI. A Committee, consisting of nine members, including the Secretaries, shall be chosen annually, who shall have charge of cases, finance, and the general business of the Board, and who shall present a report of proceedings at the annual meeting.

VII. All chapel cases submitted to the notice of the Board, and intended to be introduced to the metropolitan churches, shall be examined by the Committee; and if found in accordance with the following regulations shall be recommended by the Board, and signed in its behalf by the Chairman and Secretaries.

1. That every case be recommended by the County or District Association in which the chapel is situated, or, where no Association exists, by five accredited brethren of the denomination in the locality.
2. That efforts shall have been previously made for the liquidation of the debt by the church and congregation, aided also by churches in the vicinity and county.
3. That every chapel shall have been put in trust, and the deeds enrolled; and that the deeds, or an attested copy of the same, be submitted to the inspection of the Committee, with the case.
4. That provisions be made in every deed, that the powers of the Trustees be restricted to the building; that the doctrines preached in said chapel be such as are usually held by the Independents or Congregationalists; and that the election of the Pastor and Deacons of the church be vested in the members who are in actual fellowship, both male and female, and whether subscribers or not.
5. That any case that has been signed and recommended by a member of the Board, previous to its examination by the Committee, except as a member of the County or District Association attesting the case, shall be subject to rejection by the Board.
6. That all parties, obtaining the sanction of the Board to their cases, be required to furnish the Board, through its Secretary, at the close of their London canvass, with a statement of the gross amounts collected and expended in the metropolis, and of the net proceeds carried to the account of their respective chapels.

VIII. The ordinary business of the Board shall be transacted at meetings to be holden on the Tuesday after the second Lord's day in the months commencing with September and ending with April, at four or five o'clock precisely. Fifteen members shall constitute a Board.

IX. The Minute Secretary shall convene a special meeting of the Board, on the requisition of, at least, five of its members.

X. The annual meeting of the Board shall be holden on the Tuesday after the second Lord's day in the month of April, when the report of the proceedings for the year shall be presented, and the Committee, Secretaries, Chairman, and Deputy-Chairman, shall be elected.

XI. The Session of the Board in September shall commence with a devotional service and an address by the Chairman; and every other meeting of the Board shall be opened with prayer by the Chairman, or some member whom he may appoint.

OFFICERS OF THE BOARD FOR 1853-54.

PROFESSOR J. H. GODWIN, *Chairman.*REV. GEORGE ROGERS, *Deputy-Chairman.*HULL TERRELL, ESQ., *Honorary Solicitor.*REV. ROBERT ASHTON, *General Secretary.*REV. GEO. WILKINS, *Secretary of Finance.*

COMMITTEE.

Rev. Evan Davies,
Samuel Davis,
Charles Gilbert,Rev. A. Good,
I. V. Mummery, F.R.A.S.
J. E. Richards,

Rev. W. Tyler.

The Chairman, Deputy-Chairman, and Secretaries, *ex officio.*

MEMBERS OF THE BOARD.

Name.	Date of Admission.	Chapel.	Residence.
Adey, John	1840	Horseleydown	19, Surrey-square, Old Kent-road
Adeney, G. J.	1843	Ealing	Ealing, Middlesex
Allon, Henry	1844	Islington	10, St. Mary's-road, Canonbury
Ashby, J. E., B.A., F.R.S.A.	1852	Wardour-street	12, Mornington-road, Regent's-park
Ashton, Robert	1839		Putney, Surrey
Aveling, Thomas	1839	Kingsland	6, Nelson-terrace, Stoke Newington
Baker, W. R.	1843		Norwood, Surrey
Bean, William	1839		Tulse-hill, Surrey
Bennet, James, D.D.	1829	Falcon-square	49, Gibson-square, Islington
Bergue, S. B.	1848		Upper Clapton
Binney, Thomas	1829	Weigh-house	Saville-row, Walworth
Birch, G. R.	1843	Finchley	Highgate, Middlesex
Bodington, John	1817	Horseleydown	2, Thanet-place, Bermondsey
Bramall, J.	1852		5, Park-pl., Liverpool-rd., Islington
Bromley, Henry	1853		21, Benyon-terrace, Buckingham-road, De Beauvoir Town
Brown, James	1839	Bethnal Green	Gibraltar-place, Bethnal-green-road
Brown, J. B., B.A.	1846	Clapham-road	3, Albert-road, Regent's-park
Bunter, John	1835		Tulse-hill, Surrey
Burnet, John	1830	Camberwell	Grove-lane-hill, Camberwell
Bürder, H. F., D.D.	1811		20, Woburn-square
Byrnes, L. H., B.A.	1852	Kingston	Kingston, Surrey
Campbell, John, D.D.	1811	Tabernacle	Tabernacle-house, Finsbury
Campbell, William	1841		4, Wellington-street, Islington
Campbell, W., M.A.	1851		Sydenham, Kent
Carlile, James, D.D.	1811	Woolwich	Woolwich, Kent
Charlton, J. M., M.A.	1846	Totteridge	Totteridge, Herts
Clayton, George	1805	Walworth	14, Penton-row, Walworth
Collyer, W. B., D.D.	1801	Peckham	Rye-lane, Peckham
Davie, J. C.	1850	Aldermanbury	Aldermanbury
Davies, John	1848	Albany	25, Amptill-square, Hampstead-rd.
Davies, Evan	1842	Richmond	Sidmouth-lodge, Richmond
Davies, S. A.	1829		5, South-terr., Rye-lane, Peckham
Davies, David	1841	Guildford-st., Boro'	25, Oxford-terrace, Clapham-road
Davies, John	1834	Homerton	Upper Clapton
Davies, Thomas	1849	York-road	11, Southampton-place, Camberwell
Davies, W. Pollard	1852	Putney	Putney, Surrey
Davies, Geo. P., B.A.	1850	Wandsworth	South Fields, Wandsworth
Davis, Samuel	1843	Bow	33, Tredegar-square, Mile-end
Dobson, J. P.	1826		22, Doughty-street, Gray's-inn-road
Dukes, Clement, M.A.	1839	Dalston	1, Oxford-ter., Middleton-rd., Dalston

Name.	Date of Admission.	Chapel.	Residence.
Eastman, S.	1852	Latimer, Bow	3, Tredegar-square, Bow-road
Edwards, W. Spencer ..	1850	City-road	36, Gloucester-road, Regent's-park
Eldridge, Samuel	1843	Brixton	6, Grosvenor Villas, East Brixton
Emblem, J.	1817		147, Church-street, Bethnal-green
England, S. S.	1817		
Gallaway, J. C., M.A. ..	1818	Bishopsgate-street ..	Oxford-ter., Middleton-road, Dalston
Gamble, H. J.	1817	Clapton	Upper Clapton
Gilbert, Charles	1831		28, Park-place-west, Liverpool-road
Godwin, J. H.	1839		17, Belsize-road, St. John's-wood
Gogerly, Geo.	1852		5, Charlotte-row, Walworth
Good, A.	1818		3, Park-field-terrace, Hackney
Hall, John	1845	Brixton	Bosmere-lodge, Upper Tulse-hill
Harris, John, D.D.	1843		New College, St. John's-wood
Harrison, J. C.	1842	Camden Town	24, Queen's-road, Regent's-park
Henderson, E., D.D.	1826		East Sheen, Surrey
Hill, James	1841	Clapham	Clapham, Surrey
Hollis, B. S.	1846	Islington	3, Sutton Villas, Camden-road, Hol- loway
Hebdtich, Samuel.	1853	Woolwich	Wood-street, Woolwich, Kent
Hoppus, J., D.D., F.R.S.	1829		39, Camden-street, Camden-town
Hunt, John	1833		14, Brixton-rise, Surrey
James, Thomas	1817		29, St. Mary's-road, Canonbury
Jefferson, J.	1831	Stoke Newington.	Stoke Newington, Middlesex
Jenla, Matt.	1811	Winchmore Hill ..	Winchmore-hill, Edmonton
Jukes, J. G.	1853		2, Albion-road, Dalston
Kennedy, John, M.A.	1817	Stepney	1, Stepney-green
Kennerley, Thomas ..	1839	Mitcham	Mitcham, Surrey
Kent, Benjamin	1813	Norwood	Norwood, Surrey
Kirkus, W., B.L.	1852	Hackney	11, Pembury-road, Lower Clapton
Leask, William	1848	Kennington.	12, Isabel-place, North Brixton
Le Blond, S. J.	1852	Chiswick	Chiswick, Middlesex
Leifchild, John, D.D.	1813	Craven	6, Camden-street, Camden-town
Lister, J. B.	1852	New Cross	Congregational School, Lewisham
Littler, Robert	1815		26, Gloucester-road, Regent's-park
Lockyer, John	1847	Ponder's-end	Ponder's-end, Middlesex
Lucy, William	1817	Greenwich	Union-place, Blackheath-road
Machray, R., M.A.	1817		Walthamstow, Essex
Mannering, Edward ..	1835	Holywell Mount ..	27, Kingsland-crescent
Martin, Samuel.	1813	Westminster	2, Myddelton Villas, Camden-road, Holloway
Martin, David	1849	Long Acre	13, Seymour-place, Euston-square
Massey, J. W., D.D., LL.D.	1818		Upper Clapton
Mather, Joseph.	1813		13, Park-place, St. James's-street
Morison, J., D.D., LL.D.	1815	Brompton	27, Montpelier-q., Brompton, Mdx.
Morris, Caleb	1828		21, Mecklenburg-square
Morris, A. J.	1846	Holloway	Tufnel-park, Holloway
Mummery, I. V., F.R.A.S.	1817		Warren-cottage, Albion-sq., Dalston
Neller, Frederic.	1819		23, Brookshy-street, Liverpool-road, Islington
Nunn, John	1852	Haverstock Hill ..	3, Grafton Villas, Kentish-town
Owen, William	1813		10, Gibson-square, Islington
Palmer, J. P.	1852		5, Clapham Park-terrace, Clapham
Phillip, Robert	1826	Maberly	Maberly-cot., Richmond-rd., Dalston
Prout, Ebenezer, F.G.S.	1848		18, St. Mark's-cresc., Regent's-park
Pulling, John	1834	Deptford	4, Elizabeth-terrace, New-cross
Richard, Henry	1835		10, Surrey-square, Old Kent-road
Richards, J. E.	1826	Limehouse	15, Warkworth-terrace, Commercial- road-east
Richardson, J. W.	1843	Tottenham-ct.-rd.,	7, Tonbridge-place, New-road

Name.	Date of Admission.	Chapel.	Residence.
Roberts, W., B.A.	1852	Notting-hill.....	2, Denbigh-road, Notting-hill
Robinson, John,	1830	Uxbridge.....	8, Red Lion-square, Holborn
Rogers, George.....	1837	Albany-road, Canb.	4, Frederick pl., Commercial-road, Peckham
Rogers, John.....	1850	Bedford New Town	12, Amptill-sqr., Hampstead-road
Roe, George.....	1826	Bermondsey	97, Grange-road, Bermondsey
Saunders, Richard ..	1853	Latimer, Bow-road,	156, Leadenhall-street
Seavill, T.	1850	Somers Town	29, Burton-crescent
Sherman, James	1844	Surrey	Parsonage-house, Blackfriars-road
Smith, George	1842	Poplar	Trinity Parsonage, E. Ind.-rd, Poplar.
Smith, Philip, B.A.	1844	Mill Hill	Mill Hill, Hendon
Smith, S. J., B.A.	1849	Enfield.....	Enfield, Middlesex
Smith, G. Larkworthy,	1850	Sion, Whitechapel.	3, Arnold's-terrace, Bow-road
Smith, James	1850	New Court	Victoria-grove, Kensington N. Town
Spong, J.	1846	Southgate-road ..	Mortimer-road, Kingsland
Stewart, Alexander ..	1825	.....	Palmer-House, Holloway
Stoughton, John	1844	Kensington	19, Phillimore-place, Kensington
Stowell, W. H., D.D. ..	1850	Cheshunt	Cheshunt College, Herts
Stratten, James	1819	Paddington	65, Hamilton-ter., St. John's Wood
Thomas, David	1845	Stockwell.....	Stockwell, Surrey
Thomas, F. F.	1852	Tooting	Tooting, Surrey
Tidman, Arthur, D. D. ..	1828	.....	27, Finsbury-square
Timpson, Thomas	1826	.....	Lewisham, Kent
Townley, Henry	1828	.....	3, Highbury-place, Islington
Townley, C. G., LL.D. ..	1841	.....	12, Besborough-gardens, Pimlico
Tyler, William	1847	Mill End N. Town,	23, Holloway-place, Holloway
Unwin, W. J., M.A.	1840	.....	Homerton College
Vardy, C. F., M.A.	1845	.....	29, Amptill-sq., Hampstead-road
Vautin, James	1818	.....	Summit-place, Clapton Common
Verrall, George.....	1841	Bromley	Bromley, Kent
Vincy, Josiah	1844	Bethnal-green....	Upper Clapton
Watson, John	1848	.....	Theological Academy, Hackney
Wilkins, George	1844	Portland Town ..	13, Henstridge Villas, St. John's Wood
Williams, Charles	1840	.....	1, College-crescent, St. John's Wood
Williams, J. De Kewer, ..	1847	Edmonton	Tottenham, Middlesex
Woodman, E. Flood..	1844	Bethnal-green....	33, Hart-street, Bloomsbury
Wright, George	1849	Cheshunt.....	Cheshunt, Herts
Yonge, W. C.	1841	Brentford	Butts, Brentford

SUMMARY.

Ministers with Pastoral Charges only.....	75
Pastors with Tutorships and other extra-official engagements.....	11
Tutors and Officers of Institutions, without Pastoral Charges.....	25
Ministers retired, or without pastoral or official duties.....	21

Total number of Members..... 132

THE INDEPENDENT BOARD.

1853—1854.

Chairman—Rev. A. REED, D.D. | *Deputy Chairman*—Rev. B. WOODYARD.
Secretary—Rev. THOMAS MURCUTT.

Bayfield, T., 14, Cadogan-st., Chelsea. | Corbishley, Ebenezer, Chigwell-row.
 Batteau, T. C., 21, Henry-street, Bedford-square, Commercial-road-east. | Gittens, T. W., 9, Albert-street, Camden Town.

Hunt, R. T., 5, Clifton-place, Camberwell New-road.
 Isaac, R. B., St. Peter's-square, Hammersmith.
 Latham, C., Romford, Essex.
 McCrea, J. B., 6, Princes-terrace, St. John's Wood.
 Morison, Joseph, Jun., South Ockenden, Essex.

Muscutt, Thomas, 7, Trinity-street, Lower Rotherhithe.
 Ransom, Samuel, Well-street, Hackney.
 Reed, A., D.D., Hackney.
 Woodhouse, William, Ribbleton House, Hackney.
 Woodyard, Benjamin, Brooksby-wall, Homerton.

CONGREGATIONAL MINISTERS

RESIDENT IN AND ABOUT LONDON, WHOSE ADDRESSES ARE NOT GIVEN IN THE PRECEDING LISTS.

Bakewell, J., 28, Clarendon-road, Notting-hill.
 Barker, T. B., Jewin-crescent.
 Barrow, J. H., 8, Brownlow-rd., Dalston.
 Bayley, R. S., 7, Canton-place, East India Road.
 Blackburn, J., 17, Holford-square, Pentonville.
 Cooper, Basil H., B.A., 8, Belitha-terrace, Barnsbury.
 Cooper, J. R., Devon Cottage, Brouley, Middlesex.
 Corbin, John, 4, Marquis Villas, Marquis-road, Lower-road, Islington.
 Cornwall, E., Highgate.
 Cowper, B. H., 6, Trinity-terrace, East India Road, Poplar.
 Davies, J., Eccleston-road, Pimlico.
 Dean, James, Upper Clapton.
 Eastman, T., B.A., Stepney.
 Farrer, W., B.L., 35, Belize-road, St. John's Wood.
 France, Joseph, M.A., Ham, Surrey.
 Gül, Richard, 11, Cambridge-row, Hackney.
 Glanville, John, Cambridge-heath, Hackney-road.
 Grey, J. B., 54, Torriano-terrace, Kentish Town.
 Harrison, H., 26, Albert-square, Commercial-road-east.
 Herschell, R. H., John-st., Edgware-rd.
 Hewlett, J. G., Ph. D., Tredegar-square, Mile-end.
 Hewlings, George, Elysium-row, Fulham.
 Hill, John, Globe-ter., Stratford, Essex.
 Hitchen, Thos., Pratt-st., Camden Town.
 Hooper, Henry, 20, Clarence-road, Kentish Town.

Horton, T. G., 1, Frederick-place, Gray's Inn-road.
 Howell, C. R., 1, Vincent-square, Westminster.
 Jennings, Nat., M.A., 9, Avenue-road, St. John's Wood.
 Kent, Philip, Bible Society, Earl-street, Lessey, T., Compton-road, Canonbury.
 Lynch, T. S., Albert-st., Camden Town.
 Nimmo, D., 8, Belgrave-terrace, Park-road, New Peckham.
 Pattison, J. T., 72, Lower John-street, White Horse-lane, Stepney.
 Pigg, J. G., B.A., 8, Oxford-terrace, Old Kent-road.
 Seaborn, H. S., Sutherland-sq., Walworth.
 Simpson, Robert, 1, Mayfield-terrace, Dalston.
 Stallybrass, E., Upper Clapton.
 Stallybrass, T. E., B.A., Globe-terrace, Stratford.
 Steintz, J. J., 43, Wilson-street, Stepney.
 Talbot, J. B., New Broad-street.
 Tasker, E., 3, Manor-rd., South Hackney.
 Temple, T. J. R., 11, Beaumont-square, Mile End.
 Thomson, George, Hackney.
 Thoreby, T. E., Mecklenburgh-square.
 Vaughan, J., De Beauvoir-grove, Kingsland.
 Verdon, J. K. de, Collier's-rents, Borough.
 Waddington, J., 9, Surrey-square, Old Kent-road.
 Walker, Frederick, 16, Thirza-place, Old Kent-road.
 Williams, T. G., Northampton-terrace, Hackney-road.
 Woodward, B. B., B.A., St. John's Wood.

COUNTY AND DISTRICT ASSOCIATIONS,

IN ALPHABETICAL ORDER.

BEDFORDSHIRE UNION OF INDEPENDENT AND BAPTIST CHURCHES.

Treasurer, John Foster, Esq., Biggleswade; Secretary, Rev. William Alliott, Bedford.

Congregational Churches and Pastors.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bedford, Bunyan Meeting	John Jukes	Luton	Robert Robinson
Howard Chapel, William Alliott		Maulden	W. C. Robinson
Cotton End	John Frost	Potton	Vacant
Dunstable	Supplied	Roxton	Vacant
Harrold	G. B. Phillips	Shillington	J. H. Irwin
Hockliffe	J. Sleight	Turvey	R. Cecil
	Woburn		James Andrews

BERKSHIRE AND OXFORDSHIRE ASSOCIATION.

Treasurer, Michael Underhill, Esq., Oxford; Secretary, Rev. William Harris, Wallingford.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abingdon, Berks	Stephen Lepine	Reading, Berks—	
Aston Tirrold, ditto	Henry Pawling	Castle-street	Spedding Curwen
Beaconsfield, Bucks	John Harsant	Trinity Chapel	S. W. Kilpin
Benson, Oxon	Vacant	Slough and Chalvey	William Knight
Bracknell	James Ellis	Stamford	Vacant
Burnham, Bucks	James Edmunds	Stoken Church, Oxon	Charles Hyatt
Chinnor, Oxon	Joseph Mason	Summer Town, ditto	Henry Baker
Farringdon, Berks	Richard Soper	Thame, ditto	John Elrick, A.M.
Henley, Oxon	James Rowland	Thatcham	Ebenezer White
Highworth, Wilts	Thomas Gilbert	Uxbridge, Middlesex	John Glendenning
Hungerford, Berks	Geo. Wallis	Wallingford, Berks	William Harris
Maidenhead, ditto	Wm. Fairbrother	*Wargrave	T. Adams
Marlow, Bucks	Thomas Styles	Whentley & Gt. Hazeley, Oxon	Vacant
Newbury, Berks	Henry March	Windsor, Berks	J. A. Miller
Oxford	J. Collier	Witney, Oxon	Henry Perfect
Pangbourn, Berks	William Woolley	Woburn, Bucks	Samuel Weston
Peppard, Oxon	Isaac Caterer	Woolhampton, Berks	Vacant
Phasant's Hill and Skirmit, Oxon	G. W. E. Brown	Wycombe, Bucks—	
Reading, Berks—		Crendon-lane	Henry Winzar
Broad-street	William Legge, B.A.	Trinity Chapel	John Hayden

* Not in the Association.

BRISTOL AND GLOUCESTER CONGREGATIONAL UNION.

Treasurer, W. H. Paine, Esq., M.D., Stroud; Secretary, Rev. Thos. Haynes, Cheltenham.

BRISTOL DISTRICT.

Secretary, Rev. George Wood, B.A., Cumberland Road, Bristol.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Ashton	S. Brown	Clevedon	R. G. Soper, B.A.
Bristol—		*Clifton, Hope Chapel	S. Luke
Anvill-street	J. Tayler	Clutton	G. Nettlehip
Bridge-street	H. I. Roper	Frampton Cotterel	R. P. Thatcher
Brunswick-square	J. T. Beighton	Hanham and Upton	J. Page
Castle-green	J. Jack	Kingswood-on-the-hill	J. Glanville
Highbury Chapel	D. Thomas, B.A.	Nailsea	W. White
Kingsland Chapel	J. A. Pratt	*Pill	J. Sage
Lodge-street	J. S. Pearsall	Portishead	Vacant
*Newfoundland-street	Vacant	*Rangeworthy	Vacant
Tabernacle	Supplied	Thornbury	T. Gallsworthy
Wycliffe	Vacant	Weston-super-Mare	R. C. Pritchett
Zion Chapel	G. Wood, B.A.	Wrighton	W. Dennis

Stations connected with Highbury Chapel, Durdham Down; with Clevedon, Kenn, Walton, and Clapton.

* Not in the Association.

† The BRISTOL ITINERANT SOCIETY is connected exclusively with the Congregational churches of the city. It was established in the year 1811. Its object is the preaching of the Gospel, and the support of Sabbath schools in the villages adjacent to the city. It consists of a committee of management, and of acting members: the committee is composed of the ministers and deacons of the Congregational churches, and an equal number of the acting members; the management of the Society being principally left with the latter.

The acting members must all be members in full communion with Congregational churches: before becoming members, they must have laboured for some time as probationers, and be elected by three-fourths of the members. The members may be arranged in the following classes:—the "*regular preachers*," consisting of those who, after labouring for some time in connexion with the Society, have passed a satisfactory examination before the Committee—upon these devolve the duty of administering the ordinances of the Lord's Supper and Baptism: "*occasional preachers*," "*preachers still on probation*," and "*superintendents*." The preachers visit all the stations in rotation, some being engaged every Sabbath, while others only once in every two, three, or four Sabbaths. The superintendents, unless also occasional preachers, go always to the same station; their duties are, to superintend the school, attend to the business affairs of the chapel; visit the sick; and examine candidates for church membership; in some instances, they are deacons of the village churches, when there are no suitable resident members.

The Society has now twenty stations, from three to twelve miles distant from the city: in each, the Gospel is preached every Sabbath, and occasionally on week days. In seventeen of these villages churches have been formed, containing, at the present time, 326 members. The Society has sixteen Sabbath schools, in which more than 1,100 children receive instruction, and, at four of the stations, there are good Congregational day schools. The Society has been the means of erecting seventeen chapels, at a cost of upwards of £5,000: several of these will accommodate from two to three hundred persons, the average attendance exceeds 3,000 persons. In most of these villages, but for the Society, the Gospel would not be preached.

The Society has five carriages, each capable of carrying six persons, they start from the centre of the city early on the Sabbath morning, going in different directions, dropping, at or near the villages where the Society labours, the preachers and superintendents who may be going there; those going to the more distant station taking on the carriage. In the evening they meet at the same places, and return. Not less than 20,000 miles are thus annually travelled by the agents of the Society.

An efficient system of tract distribution is in operation at most of the stations.

The expense of conducting the Society is about £250, about half of which is raised at the stations. The members all labour gratuitously. Much of the success of the Society may, under the blessing of God, be attributed to two causes—

1. The sending superintendents to the stations, who become acquainted with the people and gain influence over them; if only the preachers went, from the infrequency of their visits, they could know little of the people.

2. Permitting the agents to take an active part in the management of the Society.

Names of the Stations.—Bathport, Brinsington, Eartheott, Felton, Hinton, Knowl, Langford, Mangotsfield, Marshfield, Nibley, Oldland Common, Pensford, Pucklechurch, Providence, Upton, Westerleigh, Warmley, Wick, Whiteshill, Woodard, Whitechurch.

CHELTENHAM DISTRICT.

Secretary, Rev. J. Rawlinson, Cheltenham.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Chedworth and Colesbourne.. } G. C. Cunningham		Cirencester	J. Stratford
Cheltenham—		Fairford	J. Reynolds
Cheltenham Chapel	J. Rawlinson	*Lechlade	Vacant
Highbury Chapel, A. M. Brown, LL.D.		*Langford, near Lechlade....	H. Larter
Tewkesbury-road.....	J. S. Hill	Moreton-in-Marsh.....	E. Minton
		Northleach	Vacant
		Tewkesbury.....	H. Welsford

GLOUCESTER DISTRICT.

Secretary, Rev. Benjamin Jenkyn, Little Dean.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Adsett	Cyrus Hudson	*Hewell-field	T. Rees
Blakeney	T. Young	Little Dean and Pope's-hill..	B. Jenkyn
Coleford.....	T. Thomas	Longney	Vacant
Frampton-on-Severn	W. Lewis	Micheldean.....	J. Lander
Gloucester—St. Mary-sq.....	T. Roberts	Newnham	W. Rhead
Southgate-street	J. Hyatt	Newent	Vacant
Ruar-Dean			Vacant

STROUD DISTRICT.

Secretary, Rev. W. Wheeler, Stroud.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Chalford	T. Whitta	Ruscombe	E. Jones
Ebley	B. Parsons	Stonehouse	T. Maund
Nailsworth	J. Liefchild, M.A.	Stroud—	
*Upper Forest Green	Supplied	Bedford-street.....	W. Wheeler
Painswick.....	Vacant	Old Chapel.....	D. J. Evans
Pitchcombe, near Stroud	A. Gillman	Tetbury	R. Collins
Rodborough	S. Thodey		

WOTTON-UNDER-EDGE DISTRICT.

Secretary, Major Biddle, Wotton.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Berkeley	J. Slatterie	Hawkesbury Upton	Supplied
*Bevington	J. Palmer	Kingswood.....	W. C. Woon
Cam	{ C. Thomas	Newport, near Dursley	Vacant
	{ A. Gazard	Nibley	R. I. Osborne
*Quarry Chapel	Supplied	Sherstone	D. B. Sherry
*Cambridge	Supplied	Uley	H. Jones
*Charfield	Supplied	Wickwar	Vacant
Didmarton.....	Supplied	Wotton-under-Edge—	
Dursley	E. L. Shadrach	Old Town	D. Thomas
Falsfield	W. Dove	Tabernacle.....	J. T. Feaston

Ministers connected with the Association, but without pastoral charges.

Burder, John, A.M.	Bristol	Haynes, Thomas	Cheltenham
Edwards, James	do.	Horlick, John	Ruar-Dean
May, R. E.	Bristol		

BUCKINGHAMSHIRE (NORTH) ASSOCIATION.

Treasurer, Mr. Chapman; Secretary, Rev. John Ashby, Stony Stratford. The Association meets half yearly.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Addersbury, Oxon.....	J. Crickett	Newport Pagnell, Bucks {	Thos. P. Ball
Aylesbury	W. J. Gates		J. Ball, M.A.
*Banbury, Oxon.....	Joseph Parker	*Olney	
*Bicester, Oxon.....	W. Ferguson	Paulers Pury, Norths..	Jas. Buckingham
Brackley, Norths.....	Thomas Roberts	Potters Pury, ditto	James Slyo
Brill	James Howell	Stoke Goldington ..	J. T. Bartram, sen.
Buckingham Union Chapel ..	S. Bellamy	Stony Stratford	John Ashby
Charlton, Norths	Supplied	Towcester, Norths	S. Causby
Deddington ..	Obad Parker	Wingrave.....	Thomas Aston
Great Horwood and Waddon..	W. Selbie	Winslow	J. B. Attenborough
Marsh Gibbon	Robt. Ann	Wendover	J. T. Bartram

CAMBRIDGESHIRE SOUTH UNION OF INDEPENDENT AND BAPTIST CHURCHES.

Treasurer, Mr. S. Clear, Shepreth, Royston; Secretary, Rev. G. B. Bubier, Cambridge. Annual Meeting, first week in June.

Independent Churches and Pastors.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashwell, Herts.....	J. B. Millson	Linton	Geo. Jas. Hall, M.A.
*Burwell	Vacant	*March.....	J. Young
Balsham	J. Smith	Mellourn	A. C. Wright
Harrington	J. Grant	*Newmarket	Vacant
Bassingbourn	C. S. Carey	Royston New Meeting ..	R. E. Forsaith
Cambridge.....	G. B. Bubier	Royston, John-st., Herts..	W. G. Barrett
*Chatteris	Vacant	Sawston.....	R. Davis
Duxford	Vacant	Shelford, Little	W. Burgess
*Ely	R. Squibb	*Soham	A. T. Shelley
Eversden	W. Joseph	Therfield, Herts	F. J. Bennett
*Fordham	Vacant	*Whittlesea	Vacant
Foulmire	G. H. Hobbs	*Wisbeach	{ William Holmes
Fulbourn.....	W. M. Austey		Henry Trigg
Guilden Morden	J. Stockbridge		

Home Mission Stations supported by the Union--Balsham and West Wrattling, Caxton, Fulbourn, with Teversham and Wilbraham.

CHESHIRE CONGREGATIONAL HOME MISSIONARY SOCIETY.

Treasurer, James Rhodes, Esq., Tintwistle; Secretary, Rev. S. Bowen, Macclesfield. Annual Meeting, last Thursday in April.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Altringham	H. Christopherson	Dukinfield	C. Farnsworth
*Birkenhead	James Mann	Gatley	Charles Lowndes
Bucklow Hill,	Supplies	Hatherlow	Wm. Urwick, B.A.
Chester—		Hazeln Grove	J. Yeates
Common Hall-street	Vacant	Hyde	Vacant
Queen-street.....	Richard Knill	*Hyde.....	R. Calvert
Congleton.....	J. Moore	Knutsford and Mobberly ..	J. Turner
Crewe and Haslington	Vacant	*Liscard.....	J. Cranbrook

<i>Church.</i>	<i>Pastor.</i>
Macclesfield—	
Roe-street.....	G. B. Kidd
Townley-street	S. Bowen
Malpas	W. Williams
Middlewich	J. Robinson
Mottram and Hollingworth	A. Bell
Moulton	C. H. Parrett
Nantwich.....	E. J. Sadler
Northwich.....	D. G. Watt, A.M.
Over and Minshull	J. Marshall
Parkgate	Wm. Daniell
Purtington	T. C. Sevier
Runcorn, Bethesda	Vacant

<i>Church.</i>	<i>Pastor.</i>
*Sale	Edward Morris
Sandbach and Wheelock ..	Win. Rhodes
*Staleybridge	J. C. McMichael
Stockport—	
Hanover Chapel	N. K. Pugsley
Orchard-street	A. Clarke
Tabernacle	Vacant
*Wycliffe Chapel.....	J. Thornton
Sutton	Supplies
Tattenhall	J. Morris
Tintwistle	R. G. Milne, A.M.
Wilmslow	Samuel Ellis

Resident in the county, but without pastoral charge.

Over.....Timothy East.

There are nearly twenty Out-stations connected with the churches.

CORNWALL ASSOCIATION.

Treasurer, J. Paddon, Esq., Truro; Secretary, R. Cope, LL.D., Penryn. Annual Meeting on Easter Tuesday.

<i>Church.</i>	<i>Pastor.</i>
*Bodmin.....	Wm. Hill
Coverack, Porthelaw, and } Helford.....	R. Fairclough
Falmouth	T. Wildbore
Fowey	J. Quiller
Grampound	Vacant.
Launceston.....	J. Horsey
*Liskeard	W. Morshead, A.M.
Looe	J. Keightly
*Lostwithiel	Vacant
Meragissey	John Robertson

<i>Church.</i>	<i>Pastor.</i>
Penryn, with Mylor Bridge ..	Dr. Cope
*Penzance	J. Kernahan
Portscatha	W. James
St. Agnes.....	R. Whetter
*St. Austell	H. Cross
St. Columb and St. Issey	G. Oke
*St. Ives	E. S. Hart, M.A.
St. Mawes	J. Gant
Tregoney	T. B. Hart
Truro	R. Panks
Wadebridge	Vacant

Resident, without pastoral charge.

St. Austell.....James Cope.

CUMBERLAND ASSOCIATION.

Treasurer, Mr. Joseph Brown, Cockermouth; Secretary, Rev. W. Brewis, Penrith. Its meetings are held half-yearly, in rotation, at the various towns where churches are planted.

<i>Church.</i>	<i>Pastor.</i>
Alston Moor	Jonathan Harper
Aspatria	James Black
*Blennerhasset	James Samson
*Bootle	T. L. Lessell
Brampton	John Smith
Carlisle	Thomas Hind
*Carlisle Second Church	Vacant
*Workington	H. H. Harris

<i>Church.</i>	<i>Pastor.</i>
Cockermouth	Portas H. Davison
*Keswick.....	Vacant
Maryport	"
*Parkhead.....	Joseph Redmayne
Penrith	W. Brewis
Whitehaven.....	Vacant
Wigton	George Young

OUT-STATIONS:—With *Alston Moor*—Garrigill, and Lovelady Shield; *Aspatria*—Allonby, Beckfast, Hayton, Ongterside, and Plumbland; *Brampton*—Castle Carrock, Milton, Newtown; *Cockermouth*—Brigham; *Penrith*—Temple Sowerby, Kirkbythorse, and Newbiggin; *Wigton*—Waverbridge.

Resident in the county, but without pastoral charge.

Stanwix, near Carlisle.....John Whitridge.

DERBYSHIRE CONGREGATIONAL UNION.

Treasurer, Mr. William Sparkes; Secretary, Rev. T. Atkin, Derby. Annual Meeting on the Tuesday and Wednesday after the third Sabbath in April.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alfreton	Vacant	Dronfield	J. M. Calvert
Ashbourn	H. Hollis	Fritchley and Hedge	Vacant
Bakewell	Vacant	Glossop	T. Atkin
Belper	J. Whewell	Green Bank	Supplied
Bolsover	Supplied	Heanor	E. Leighton
Brassington	J. Barton	Ilkeston	G. Houghton
Buxton	Supplied	Longston	Supplied
Charlesworth	Vacant	Marple Bridge	T. G. Potter
Chesterfield, Soresby } Street	R. W. Selbie, B.A.	Matlock Bath	W. Tiler
" Silk Mill		Matlock Green	Vacant
Chinley	E. Glossop	Melbourne	J. W. Lethbridge
Curbar	Supplied	Middletown	G. Boden
Derby—		New Mills	S. Simon
Victoria-street	{ J. Gawtherne R. A. Tarlton	Repton and Barrow	Horatio Ault
London-road		Riddings and Selston	T. Colledge
		Tideswell	J. K. Walker
		Wirksworth	J. Brown
			Supplied

DEVON NORTH ASSOCIATION.

Secretary, Rev. James Buckpitt, Torrington. Spring Meeting on the Monday and Tuesday in Easter Week; Autumnal Meeting in October.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Appledore	Vacant	Hartland	Abiathar Heel
Barnstaple	W. Slater	Ilfracombe	John Averill
Bideford	J. Whiting	*Lapford	Edward Corke
Braunton	S. C. Kent	Lynton and Lynmouth	J. Maunsell
Chumleigh	Vacant	North Tawton	Vacant
Combmartin	Supplied	South Molton	Thomas Giles
		Torrington	J. Buckpitt.

* MISSIONARY STATIONS.

Bickington, Goodleigh } and Muddiford	W. Jollyman	Halford, Hall, and Samp- } ford Courtney	Thos. Sharp

OUT-STATIONS:—With *Bideford*—Northam; *Braunton*—Chivenor, Knoll, and West Down; *Chumleigh*—Chawley, Hayes; *Combmartin*—Berry-narbor; *Hartland*—Pitt, Rose Down, and South Hole; *Ilfracombe*—Hele; *Lapford*—Bow, Hollacombe, Looseston, Mowchard Bishop, Zeal Monachorum; *South Molton*—Alswear, Byshe Mill, North Molton; *Torrington*—Tadlipport.

There are also eleven Preaching Rooms regularly supplied by the Pastors and Churches of the Association.

Resident in the county, but without pastoral charges.

Appledore	Jerome Clapp
Ilfracombe	J. Brace and H. Besley

DEVON (SOUTH) CONGREGATIONAL UNION.

Treasurer, William Wilson, Esq., Torquay; Secretaries, Rev. John Pyer, Devonport, and Thomas Collett, Dawlish. The Annual Meeting is held in April.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashburton	N. Parkyn	Buckfastleigh	
Beeralston	W. Whillans	Cawsand, Cornwall	G. Moase
Brizham	M. Hill	Chudleigh	J. Allen

• Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Dartmouth	J. F. Stenner	Paignton	T. Slatyer
Dawlish	T. Collett	Plymouth—	
Devonport—		Norley Chapel	Eliczer Jones
Princes-street	Vacant	Batter-street	J. Barfitt
Mount-street	Vacant	*How-street	Vacant
Morrice Town	J. Pyer	Union Chapel	Vacant
Dittisham	Supplied	Shaldon	Vacant
*Ford	W. Miles	Stonehouse	Martin Slater
Ivy Bridge and Ugborough ..	Students	Stoke Fleming	Supplied
Kingsbridge	G. H. Hobbs	Tavistock	Edwin Straker
Kingsteignton	Students	Teignmouth	W. Martin
*Loddiswell	J. Hill	Torpoint, Cornwall	Vacant
*Morley	Supplied	Torquay, Abbey-road	N. Hurry
Newton Abbot	J. Chater	*Torquay, Carey-street	J. Orange
Okehampton	W. Jackson	Totness	T. R. Hoskins
	*Wildcombe		Supplied.

Home Missionary Churches connected with the South Devon Congregational Union (additional to the *Central Home Missionary Churches*) exist at Galmpton, Tuckenhay, and Stoke Fleming.

Members of the Association, but without pastoral charges.

R. Allitt, LL.D., Theological and Resi- dent Tutor, Western College Plymouth.....	S. Newth, M.A., Classical Tutor, Wes- tern College J. E. Trevor.
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DEVON (EAST) ASSOCIATION.

Treasurer, Mr. Evans, Ottery; Secretary, *pro tem.*, Rev. Henry Madgin, Tiverton.
The Annual Meetings are held in rotation, on the first Wednesday in June.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Axminster	James Reed	Budleigh	William M. Tetley
Beer and Seaton	Thomas Burgess	Colyton	John E. Isaacs
Collumpton	A. D. Salmon	Plymtree	Vacant
*Creditor	*Thomas M. Davies	Point-in-View	James Mercer
Exeter—		Sandford	Henry Pope
Castle-street	David Hewitt	Sidbury	Charles Howell
Grosvenor Chapel ..	Nicholas Hellings	Sidmouth	James Lucas
Exmouth	Richard Clapson	Tiverton	Henry Madgin
Honiton	John Hoxley	Topsham	Richard Fletcher
Ottery, St. Mary	John Bounsall	Witheridge	Wm. O'Neill

An agent is sustained by the Association at Newton Poppleford.

DORSET ASSOCIATION.

Treasurer, Malachi Fisher, Esq., Blandford; Secretaries, Rev. E. R. Conder, M.A., Poole, and Rev. J. K. Stallybrass, Bridport.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abbotsbury, nr. Weymouth, Sum. Knell		Cripplestytle	Sam. Williams
Beaminster	Alfred Bishop	*Corfe Castle	George Hubbard
*Bere Regis	Vacant	Dorchester	J. W. Sampson
*Blandford	Vacant	*Handley	Vacant
Bridport	J. K. Stallybrass	Isle of Portland	C. Cannon
Broad Winsor	James Cheney	Lyme Regis	
Cerne Abbas	J. Trowbridge	Maiden Newton and Sydling	Vacant
Charmouth	Frederick Smith	Morecomb Lake	Jas. Hargreaves

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Poole.....	Eustace R. Conder, M.A.	Upway..	
Shaftesbury.....	Thomas Evans	Wareham... U. Brodribb Randall, M.A.	
Sherborne.....	Vacant	Waytown.....	Vacant
Spetisbury and Sturminster-	J. Brooks	Weymouth--	
Marshall.....		Hope Chapel.....	William Smith
Stalbridge.....	A. Bisenti	Nicholas-st. Chapel, Jno. Thos. Smith	
Swanage.....	Vacant	West Lulworth....	Adolphus Erlebach
Verwood.....	J. Argyle	Wimborne.....	Vacant

N.B. Most of the above churches have Village Stations connected with them.

Spetisbury and Sturminster form together one Station of the Home Missionary Society, but are not independent churches, the former being united with the church at Blandford, and the latter with that of Poole.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

Treasurer, Rev. A. Jack, A.M., North Shields; Secretary, Rev. A. Reid, Newcastle.
Annual Meeting in Easter Week.

COUNTY OF DURHAM.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Barnard Castle, with Co-	J. Hardman	Ryton.....	Vacant
therstone.....		Seaham Harbour.....	Vacant
Bishop Auckland.....	James Smith	South Shields.....	D. W. Rowe
Chester-le-street.....	Charles Pedley	Staindrop, with Gainsford....	R. Jones
Darlington.....	Matt. Galt	Stockton-on-Tees.....	Thos. Davidson
Durham.....	S. Goodall	Sunderland --	
Easington-lane.....	J. Fegg	Bethel Chapel, with }	Edward Bewlay
Felling.....	James Wood	East Bolden....	
Hartlepool.....	Alfred Howson	Elmeyer Chapel, with }	R. W. McAll
Keld (Yorkshire)....	James Wilkinson	Hylton Ferry....	
Monkwearmouth.....	S. Watkinson	Winlaton and Barlow.....	Vacant
Richmond (Yorkshire),	Thos. R. Reikie		

COUNTY OF NORTHUMBERLAND.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alnwick.....	R. Greener	Newcastle-on-Tyne--	
Amble.....	W. Knox	St. James's Chapel, R.A. Redford, M.A.	
Berwick-on-Tweed.....	J. Morison	Tutthill Stairs Chapel....	Alex. Reid
Haydon Bridge.....	G. W. Swann	North Shields --	
Hexham.....	Vacant	St. Andrew's Chapel, }	A. Jack, A.M.
Horsley-on-Tyne.....	John Raine	with Cullercoats	
Howdon.....	William Stead	Bethel Chapel and }	M. Henderson
Morpeth.....	William Ayre	Walker Iron Works }	
Newcastle-on-Tyne--		Rothbury.....	David Moir
West Clayton-st. Chapel....	Vacant		
	Resident, but without pastoral charges.		
Hexham.....	Joseph Walker and John Ward.		

ESSEX CONGREGATIONAL UNION;

Or, Home Missionary Society.

Treasurers, Messrs. Wells and Perry, Chelmsford; Secretary, the Rev. Robert Burls, of Maldon.

Established for the Spread of the Gospel in the county, 1798.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abbots Roothing.....	H. Stacey	Barlow, Little.....	Thos. Morell
*Abridge.....	Vacant	Barking.....	George Corney

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Battles Bridge	G. Bornes	Maplestead, Little ..	Joseph Watkinson
Billericay	B. H. Kluht	Mark's Gate	J. Mulley
Bocking	Thomas Craig	Mersey, West	Mr. J. B. Harvey
Braintree	J. Carter	Newport	S. Haywood
Brentwood	J. Hall	*Ockenden, South....	J. Morison, Jun.
*Brightlingsea	D. Appleby	Ongar	Isaac Jennings
*Canewdon	Vacant	*Orsett	Various
Castle Hedingham	Samuel Steer	*Plaistow	J. Curwen
Chelmsford, London-road ..	R. Bowman	Ridgwell	S. F. Bridge
" Baddow-lane	Vacant	*Romford	C. Latham
Chishill	James Mirams	*Roydon	W. C. Frith
Chigwell-row	E. Corbushley	Rochford	T. Hayward
Clavering	David Flower	*Southminster	Charles Winter
Coggeshall	John Kay	*Southend	J. Wager
Colchester, Octagon	T. W. Davids	*Stambourn	J. Spurgeon
" Helen's-lane	J. Herrick	Stanford Rivers	Vacant
" Headgate Chapel, J. Cameron		Stanstead	David Davies
Dedham	J. Trew	Stebbing	C. Duff
Dunmow .. R. Frost and H. Gambridge		*Steeple Bumpstead	W. A. Popley
Epping	Vacant	Stock	Mr. Goderich
Felstead	J. J. Mark	*Stratford	T. E. Stallybrass, B.A.
Finchingfield T. B. Sainsbury, B.A.		*Takeley	T. Taylor
*Fordham	J. F. James	Terling	Vacant
*Forest Gate	Various	Thafield	J. C. Rook
*Gray's Thurrock	Vacant	Tiptree	Charles Riggs
Great Totham	J. Kinns	*Tollesbury	W. J. Spurgeon
Halstead, John Reynolds & J. Waite, B.A.		*Toppesfield	Various
" New Chapel	B. Johnson	Upminster	Thomas Joseph
Harwich	T. Hill	*Waltham, Little	J. Hicks
Hatfield Heath	Cornelius Berry	Walthamstow	
Henham	George Orme	Walden, Saffron	Frederick Pollard
High Easter	Vacant	*Wakering, Great	J. W. Phair
*Ilford	Various	Weathersfield	J. H. Cadoux
*Ingatestone	G. Moore	*Wickford	Vacant
*Kelvedon	W. A. Courtney	Witham	Vacant
*Laver Breton	William Merchant	Wivenhoe	S. Hubbard
*Leytonstone	Wm. Deering	*Woodford	J. M. Obery, M.A.
*Manningtree	M. Hopwood	*Woodham Ferris	J. Bailey
Maldon	Robert Burls	*Writtle	J. Bogle Law

Members of the Association, but without pastoral charges.

Chelmsford

Rev. Joseph Morison, Stebbing; Rev. John Dorrington.

Colchester

Rev. F. R. Moore.*

There are, on an average, two Out-stations connected with nearly every church.

GLOUCESTER—See BRISTOL AND GLOUCESTER.

HAMPSHIRE ASSOCIATION.

Treasurer, William Seymour, Esq., Odiham; Secretary, Rev. Edward Giles, Newport, Isle of Wight.

NORTHERN DISTRICT.

Secretary, Rev. F. M. Holmes.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alton	F. M. Holmes	Basingstoke	Vacant
Andover	F. W. Heathcote	*Basingstoke	W. Bone

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Cron dall and Horsden Common, H. Kiddle		Odiham.....	J. G. Hughes
Hurstbourne Tarrant and } Upton .		†Overton.....	G. Bulmer
Whitechurch		Tadley and Silchester.....	G. Jennings
		Geo. Stevens	

OUT-STATIONS:—With *Allon*—Holyborne, Selbourne, Shortheath; *Andover*—Abbott's Ann, Charlton, Clatford, Waterloo Foundry; *Basingstoke*—Basing, Worting, Oakley; *Odiham*—Greywell, Hook, Long Sutton, South Wamborough, Upton Grey; *Overton*—Chalkdale, Dean, Litchfield, Lynch, Polhampton, Waltham, White Lane.

EASTERN DISTRICT.

Secretary, Rev. A. Ewing, A.M.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Emsworth.....	E. Jeffrey	Portsmouth Borough....	
Fareham	J. Varty	Portsmouth—	
Gosport—		*Bethel Chapel.....	J. Mitchell
Old Meeting.....	F. W. Meadows	Buckland	A. Jones
New Meeting	A. Ewing, A.M.	Portsea	T. Cousins
Havant.....	Vacant	Landport	J. Haslett
Petersfield	William Isaac	Rowland's Castle.....	Vacant
		Titchfield and Catfield.....	Vacant

OUT-STATIONS:—Connected with *Portsea* and *Gosport*—Mile End, Milton, Cosham, Rowland's Castle, Botley, Warsash, Burlesdon Bridge, Waterloo, and Horton Heath; *Emsworth*—Priestead, West Thorney; *Havant*—Bedhampton, Hayling Island; *Petersfield*—Ramsden, Rogate; *Rowland's Castle*—Charlton and Forest Side.

Resident, without pastoral charges.

Emsworth.....	David Evans	Havant.....	W. Scamp
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MIDDLE DISTRICT.

Secretary, Rev. William Thorn, Winchester.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alresford.....	J. Kiddle	Southampton—	
Cadnam	Henry Kiddle	Above Bar.....	Thomas Adkins
*Fair Oak	Various	Albion Chapel.....	Vacant
Hythe and Marchwood ..	W. H. Bower	Stockbridge	Richard Ayliffe
Itchen	R. Laishley	Totton	Supplied
Romsey with Brashfield..	T. Fison, B.A.	Winchester.....	William Thorn

OUT-STATIONS:—With *Alresford* Bishop Sutton, Cheriton, Ovington; *Southampton*—Highfield, Hill, Millbrook, Netley, Northam; *Stockbridge*—Lechford, Longstock; *Totton*—Houndsdown, Redbridge, Woodlands.

Resident, without pastoral charge.

Southampton..... John Woodwark.

WESTERN DISTRICT.

Secretary, Rev. D. Lloyd, Lymington.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Burley	T. Jenkins	Lymington	D. Lloyd
Christchurch.....	J. Fletcher	Ringwood	G. Harris
Fordingbridge	M. Williams	*Hope Chapel	Supplies
*Hungerford, nr. For- } dingbridge.....	Thos. Grant	Ripley	F. Baron
		Throop—Bournemouth..	W.W. Fletcher

OUT-STATIONS:—With *Christchurch*—Catherine Hill, Hinton, Pokesdown, Water-ditch; *Fordingbridge*—Aldershot, Cross Road, Frogborn, Godshill, Gorley; *Lymington*—East End, Penigton; *Ripley*—Bransgore, Kingston.

* Not in the Association.

† Sustained in part by the Home Missionary Society.

SOUTHERN DISTRICT.

Secretary, Rev. Thomas Mann, West Cowes.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Brading and Adgstone.....	Supplied	Newport—	
Cowes, East	John Basley	Nodehill Chapel	Wm. Froggatt
„ West.....	T. Mann	Ryde	Dr. Ferguson
Newport—		Shanklin	John Greener
St. James's-street	E. Giles	Ventnor.....	W. Warden, M.A.
OUT-STATIONS:—With Cowes (West)—		Porehfield; Ryde—	Green Lane, Heylands,
		Langbridge, Weeks.	

Total—Churches, 44; Out-stations, 63.

HEREFORDSHIRE ASSOCIATION.

Secretary, Rev. W. F. Buck, Ross.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bromyard.....	J. P. Jones	Leintwardine and Wigmore, Evan Evans	
Hereford	Thomas Nicholas	Pembridge & Broxwood..	W. D. Ingham
*Huntington.....	Thos. Rees	Ross	W. F. Buck
*Kington	Supplied	Ruxton and Langrove	J. Buhner
Ledbury	Vacant	Whitechurch	W. Pinn

N.B.—The following places are supplied with preaching, in connexion with the different churches—Sutton, Ridge-Hill, Bircot Row, Perrystone, Walford, Woonton, Foy, Eardisland, Kingsdon, Birtley, Downton, Kingsland, Breighton, Buckton.

Resident, without pastoral charges.

Hereford	J. J. Waite
Ross.....	W. Byrne

HERTFORDSHIRE UNION OF INDEPENDENT AND BAPTIST CHURCHES.

President, Sir Culling E. Eardley, Bart.; Treasurer, John Hey Puget, Esq., Totteridge; Secretaries, Rev. W. Upton, St. Alban's; Rev. W. A. Hurndall, Bishop's Stortford; Rev. J. H. Bowlby, Hertford. Formed, 1820.

Congregational Churches and Pastors.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alban's (St.)	J. Harris	Hatfield	S. Raban
Baldock	Vacant	Hertford	J. H. Bowhay
Barkway	Job Marchant	Hitchin	W. Griffiths
Barnet.....	C. Beadle	Hoddesdon	J. E. Tunmer
Bedwell Park.....	Supplies	King's Langley.....	Supplies
Bishop's Stortford	W. A. Hurndall	Puckeridge	A. Morrison
Braughin.....	A. Morrison	Redbourn	Wm. Robinson
Buntingford	John Besley	Sandon.....	J. Adams
Bushey	John Vine	Sawbridgeworth	J. Wood
*Bushey Heath	J. Room	Stanstead	Edward Smith
Cheshunt College Chapel ..	Dr. Stowell	Totteridge.....	J. M. Charlton, M.A.
Cheshunt Street.....	Geo. Wright	Walkern	Supplies
Cheshunt—Crossbrook-street...	T. Hill	Ware—	
Cottered.....	Supplies	Old Meeting	Robert Ricards
Hadham, Little.....	R. Holden	New Ditto.....	G. S. Spencer
Harpenden	Geo. T. Johnson	Wheathampstead	W. Wainwright

Chapels connected with the Association, but no churches formed.

Much-Hadham, Horstead, Read.

Without pastoral-charge.

Bishop's Stortford, Thomas Ray.

* Not in the Association.

HERTS (WEST) AND SOUTH BUCKS ASSOCIATION.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Berkhamstead, Great ..	William Hodge	Chesham, Bucks	Wm. J. Bain
Box Lane	Vacant	Hemel Hempstead	J. Price

KENT CONGREGATIONAL ASSOCIATION.

Treasurer, — Brock, Esq., Chatham; Secretary, Rev. H. J. Rook, Faversham.

GREENWICH DISTRICT.

Secretary, Rev. J. Pulling.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bexley Heath	W. R. Noble	Lewisham	Vacant
Bromley	G. Verrall	New Cross	J. T. Lister
Dartford	W. Hodson	St. Mary Cray	R. Hamilton
Deptford	J. Pulling	*Swauscombe	Supplied
Eltham	Vacant	*Sydenham	Vacant
Greenwich—		Welling	Supplied
Maize Hill	E. Davies	Woolwich, Salem Chapel	Dr. Carlile
Road Chapel	W. Lucy	Union Chapel	W. Woodlands
Greenhithe	Vacant	*Ebenezer Chapel	S. Hebditch

CHATHAM DISTRICT.

Secretary, Rev. W. E. Parrett.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Chatham	P. Thomson, M.A.	Queenborough	S. J. Breeze
Gravesend	John Tippetts	Rainham	Supplied
Minster	Various	Sheerness	E. Price
*Milsted	J. Dean	Sittingbourne	J. Moss
Milton, nr. Sittingbourne, W. E. Parrett		Snodland	Various
Northfleet	T. B. Butcher	*Strood	Chas. D. Gawler

There are Village Stations connected with Chatham, Sheerness, and other churches.

MAIDSTONE DISTRICT.

Secretary, Rev. James Hamer.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Lenham	J. Oakshott	Maidstone, Brewer-st., Richard Pingree	
Maidstone—		Staplehurst	William Grigsby
Week-street	Edmund Jinkings	Sutton Valence	J. Hauier

Village Stations—Coxheath and Leeds.

TONBRIDGE WELLS DISTRICT

Secretary, Rev. J. A. Chamberlain.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Cranbrook	Vacant	Tonbridge Wells	W. P. Lyon, B.A.
Iden Green	Vacant	*Tuttie's Village	Supplied
Marden	J. Hedgercock	Westerham ..	}
Painbury	Vacant	Four Elms ..	
Tonbridge	J. Hillier		J. A. Chamberlain.

* Not in the Association.

CANTERBURY DISTRICT.

Secretary, Rev. D. Harrison.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Canterbury	Henry Cresswell	Herne Bay	F. Newman
Deal	Robert H. Craig	Hythe	W. Marsh
Dover—Russell-street	S. Spink	Margate, Cecil-street	F. Beckley
Zion Chapel	Vacant	Ramsgate	H. J. Bevis
Faversham	H. J. Rook	Sandwich	W. Rose
Folkestone	John Mc N. Boyd	Whitstable	D. Harrison
Union Chapel, Uphill	J. Skinner	Wingham .. S. E. Toomer and T. Waller	

In the Association, but without pastoral charge.

J. Knight..... Deal.

VILLAGE CHAPELS:—With *Canterbury*—Littlebourn, and Up-street; *Faversham*—Newnham, and Ospringe; *Sandwich*—Ash, and Woodnesborough; *Wingham*—Preston, and Stourmouth.

LANCASHIRE CONGREGATIONAL UNION.

Treasurer, T. Hunter, Esq., Manchester; General Secretaries, Rev. Thomas Raffles, D.D., LL.D., Liverpool, and Rev. J. Gwyther, Manchester; Secretary to the Executive Committee, Rev. D. T. Carnon. Annual Meeting, Wednesday and Thursday after the first Sabbath in April.

I. LIVERPOOL DISTRICT.

Treasurer, W. Crossfield, Esq., Liverpool; Secretary, Rev. W. P. Appleford, Liverpool.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashton-cum-Macker- field.....	} F. C. Dowthwaite	Liverpool—	
Birkenhead.....		Kirkdale	J. Tunstall
Church Town	James Mann	Newington Chapel ..	Henry Griffiths
Hindley—Bridgecroft	Jas. Lee, B.A.	Toxteth Park	W. P. Appleford
St. Paul's.....	W. Turner	Wavertree	N. Wight
Leigh	Vacant	Newton-le-Willows	Theo. Davies
Liscard, Cheshire	Vacant	*Ormskirk.....	T. S. Harper
Liverpool—	J. Cranbrook	Orrell	Vacant
*Bedford-st. (Welsh)....	Thos. Pierce	Prescott	Vacant
*Brownlow-hill (Welsh),	Robt. Thomas	Rainford	J. Widdows
Crescent, Everton.....	John Kelly	Southport	J. E. Millson
*Gt. Crosshall-st. (Welsh),	Wm. Rees	St. Helen's	J. Edmonds
Gt. George-st., T. Raffles, D.D., LL.D.		Warrington	John Kay
Hanover Chapel	John Dewsnap	Wigan, Hope Chapel.....	W. Marshall
		St. Paul's Chapel	W. Roaf

In the Association, but without pastoral charges—Liverpool, J. Bruce and R. Kirkus; Southport, G. Greatbach.

II. PRESTON DISTRICT.

Treasurer, Edward Dawson, Esq., Aldcliffe Hall; Secretary, Rev. R. Slate, Preston.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Blackpool	John Noall	Kirby Lonsdale	
Caton and Galgate }	Supplies	Kirkham	C. M. Davies
Home Mis. Stations }		Lancaster	Vacant
Elswick	Joseph Armitage	Leyland	Jos. Bliss
Fleetwood and Preesall	Vacant	*Milnethorpe	Richard Jones
Forton	William Major	Poulton-le-Fylde	Various
Garstang	John Spencer	Preston, Cannon-street..	J. Spence, M.A.
Inglewhite	Vacant	Grimshaw-street	R. Slate
*Kendal	David Jones	Ulverstone	James Town, B.A.

Not in the Association.

III. MANCHESTER DISTRICT.

Treasurer, W. Arncliffe, Esq., Manchester; Secretary, J. G. Rogers, B.A., Ashton.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashton-under-Lyne—		Manchester—	
Albion-street.....	J. G. Rogers, B.A.	*Great Jackson-street, Hulme (Welsh).....	Various
Ryecroft	W. Thomas	Grosvenor-street	Vacant
Bacup	Mark Howard	Harpurhey	Vacant
Bamford.....	James Bruce	Hope Chapel	Vacant
Behmont	Various	Knott Mill	Vacant
Bolton—		*Longsight	J. Sutcliffe, F.S.A.
Duke's-alley	W. H. Davison	New Windsor	Thos. G. Lee
*Hope Chapel	J. R. Jones	Oldham-road.....	James Bedell
Little Bolton....	W. L. Brown, M.A.	Park Chapel	Vacant
Mawdsley-street.....	Robert Best	Pardington	Alex. E. Pearce
Bury—		Richmond Chapel	David E. Ford
Bethel	W. R. Thorburn, M.A.	Rusholme-road.....	James Griffin
Castlecroft	William Roseman	Tipping-street	Joseph Spencer
New Road	J. Dickinson	Zion Chapel	James Gwyther
Calderbrook	S. Sugden	Middleton.....	A. Bateson
Denton	Joseph Waddington	Oldham	
Edgeworth Moor.....	Vacant	Greenacres	George G. Waddington
Egerton	Vacant	Hope Chapel.....	R. M. Davies
Halshaw Moor, or Farn- worth	Joseph Dyson	*Providence Chapel....	
Heaton Mersey	Stephen Hager	Queen-street	John Hodgson
Heaton Norris	John Thornton	Park, near Bury.....	John Anyon
Heywood.....	John Harrison	Parsloft	George Shaw
*Hollinwood	George Dunn	Pendlebury	Vacant
Horwich—		Rochdale Bridge	J. Hopkins
Lee Chapel	Vacant	Rochdale	
New Chapel.....	Wm. Wilsden	Milton Hall.....	H. W. Parkinson
Hyde—		Providence Chapel	W. Spencer
Union Chapel	Paulen Culvert	Sale	Edward Morris
Zion Chapel.....	Vacant	Sm. Oldridge	Various
Manchester—		Sp. Oldhead	William Dixon
*Bury New Road.....	J. Munster	Stalybridge	J. C. McMichael
Cannon-street	William Parkes	Stand	Alex. Anderson, B.A.
Cavendish-street	R. Halley, D.D.	Stratford.....	J. Simson
Chapel-street	John Raven	Tochmorden	Vacant
*Cheetham Hill	J. Lockwood, B.A.	West Houghton.....	Various
Gartside-street (Welsh),	Richard Jones	*Wharton	A. Stewart
		Whitworth.....	R. Robinson

PREACHING STATIONS.

Afflatide, and Four Lane Ends, near Bury.....	T. Hampson	Droylsden, near Ashton ..	Thos. Sturges
Clough Foot, near Rochdale,	J. Holroyd	Little Lever	John Barrett
		Tottington, near Bury	Various

IV. BLACKBURN DISTRICT.

Treasurer, Joseph Eccles, Esq., Blackburn; Secretary, Rev. A. Fraser, A.M.
Blackburn.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ascrington	Vacant	Blackburn—	
Barrowford	M. Loyd	Chapel-street	A. Fraser, M.A.
*Belthorn & Pickup Bank,	J. H. Unwin	James-street	Edw. Jukes

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Blackburn—		Colne	Robert Aspinall
Mill-Hill	H. H. Scullard	Darwen—	
Park Road	David Williams	Belgrave-square	G. B. Johnson
Bretherton	Vacant	Lower Chapel	R. P. Clarke
Burnley—		Harwood, Great	W. Moore
Bethesda	John Stroyan	Haslingden	W. Clapham
Salem Chapel	R. D. Wilson	Holken, Yorkshire	Henry Driver
Chorley—		Knowl Green	William Hayhurst
Hollingshead-street	J. Baker	Marden	W. Fordyce
St. George's-street	Samuel Lewin	Martin Top	John Dean
Clitheroe	Horrocks Cock	Toekholes	Charles Bingley
	*Walkerfold		W. Lewis

PREACHING STATIONS.

Chipping and Hesketh Lane, Wiswell and Wymond Houses, &c., supplied by Lay Agents. Evening Service at Lower Darwen by neighbouring Ministers.

Ministers resident, without pastoral charges.

C. Bateman	Manchester	J. Fox	Manchester
*W. Bowen	Bretherton	*R. M. Griffiths	Blackpool
W. Blackburn	Manchester	Robert Halley, M.A.	Manchester
D. T. Carnison	Manchester	*George Hinde	Manchester
J. Clunie, L.L.D.	Manchester	*P. Ramsay	Haslingden
*J. Crossley	Bolton	*R. Roberts	Manchester
S. Davidson, L.L.D.	Manchester	*R. Stephens	Stockport
*E. Edwards	Manchester	R. Vaughan, D.D.	Manchester
	E. D. J. Wilks		Manchester

LEICESTERSHIRE ASSOCIATION.

Treasurer, Mr. Ald. Nunneley, Leicester; Secretaries, Rev. J. Smedmore, Leicester; and Rev. G. R. Miall, Ullleshorp, Secretary also to the Executive Committee. The Association meets in April and October.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashby-de-la-Zouch	Vacant	Leicester—	
Bardon	D. Abell	Band-street	J. Smedmore
Bosworth	Vacant	Gallowtree-gate	G. Legge, L.L.D.
Castle Donington	A. Stone	Loughborough	H. Thomas, A.A.
Enderby	Vacant	Lutterworth	J. Lewis
Earl Shilton	T. Dix	Melton Mowbray	Jos. Twidale
Easton Magna		Narborough	W. Bedford
Hallaton	J. Millis	Newton Burgoland	Vacant
Hinckley	Vacant	Theddingworth	J. Morgan
"	Thomas Johnson	Ullleshorp	G. R. Miall
Kibworth	F. Islip	Wymondham	J. N. Robjohns
	Wigston Magna		T. Mays

Easton Magna, Huncote, Keyworth, and Witham, are Out-stations sustained in part by the Association.

LINCOLNSHIRE ASSOCIATION.

Treasurer, Mr. Ball, jun., Brigg; Secretaries, Rev. J. T. Barker, Louth, and Rev. E. Metcalf, Lincoln.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alford and Welton		*Boston	Isaac Watts
*Barrow	Vacant	Boston	W. H. Holmes
*Barton-on-Humber ..	Evan Lewis, B.A.	*Bourne	Vacant
*Borough Fen		Brigg	Vacant

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Caistor	Vacant	Louth	J. T. Barker
Gainsborough	H. Lee	*Market Deeping	
*Grantham }	Edmund Crisp	*Pinchbeck	J. Bevan
*Gonerby }		*Sleaford	E. Brooks
Horncastle	S. Gladstone	*Spalding	P. Strutt
Kirton	W. Dickinson	*Spilsby	Vacant
Lincoln—		*Stamford	B. O. Bendall
High-street Chapel	Enos Metcalf	Wrawby }	
Newland Chapel	C. Scott, B.L.	Barnethy }	Vacant
*Long Sutton	A. Simpson, D.D.	Cadney }	

OUT-STATIONS:—With *Market Deeping*, *Maxey*, *Towngate*; *Borough Fen*, *Crowland*, *Milking Nook*, *Glenton*.

MIDDLESEX (WEST) ASSOCIATION.

Treasurer, William Walker, Esq., Acton; Secretaries, Rev. J. W. Richardson, and Rev. Joseph Mather.

Formed 1817.

FIRST DISTRICT.

Secretary, Rev. W. Roberts, B.A.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Acton	Supplied	Horbury Chapel, }	W. Roberts, B.A.
Albany Chapel, Regent's-park, J. Davies		Notting-hill }	
Bedford New-town	J. Rogers	*Kentish-town	J. Fleming
Camden-town—		*Mill Hill	P. Smith, B.A.
Ebenezer Chapel	T. W. Gittens	*Paddington Chapel	James Stratten
Park Chapel	J. C. Harrison	Portland-town	Geo. Wilkins
Finchley	George Royds Birch	Somers-town	T. Seavill
*Grafton-street	T. T. Lynch	*Tonbridge Chapel	T. G. Horton
*Haverstock Hill	John Nunn	Tottenham Court-road, J. W. Richardson	
*Highgate	E. Cornwall	Willesden	Various

Resident in the district, without pastoral charges.

Camden-town	Thomas Hitchin	St. John's-wood	Dr. Harris
Notting-hill	John Bakewell	"	John H. Godwin
		St. John's-wood	W. Farrer, B.L.

SECOND DISTRICT.

Secretary, Rev. Joseph Mather.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Buckingham Chapel, Pimlico, C. Brake		New-court	James Smith
Chiswick	S. J. Le Blond	*Orange-street	Vacant
Craven Chapel	John Leitch, D.D.	Robert-street	A. Johnson
*Eccleston Chapel	J. Davies	*Strand-on-the-Green	Supplies
Hammersmith—		Trevor Chapel, }	J. Morison, D.D., LL.D.
Broadway	R. Macbeth	Brompton.. }	
*Ebenezer Chapel	Rich. B. Isaac	Wardour Chapel	J. E. Ashby, B.A.
Kensington	John Stoughton	Westminster	Samuel Martin
		Whitfield Chapel, Long Acre	D. Martin

In the Association, without pastoral charge.

Chiswick

Edward Miller

THIRD DISTRICT.

Secretary, Rev. G. J. Adeney.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Brentford, Albany Chapel.....	E. Morley	Isleworth.....	Vacant
Boston-road	W. C. Yonge	Poyle	Lemon Hall
Ealing	G. J. Adeney	Staines.....	Rippon Porter
Feltham	G. D. Mudie	Stanwell.....	Supplies
Hampton.....	George Newbury	Sunbury.....	Supplies
Hanwell	James Fitt	Twickenham	Vacant
Hayes	Supplied	*Uxbridge.....	J. Glendenning
Hounslow.....	Vacant	*Old Chapel	J. Robinson

Resident in the district, without pastoral charges.

Ealing	J. Moore	Harlington	J. Edlin
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MONMOUTH (ENGLISH) ASSOCIATION.

Secretary, Rev. Henry John Bunn, Abergavenny.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abergavenny	Henry John Bunn	Maeslach	Vacant
*Blaina	Various	Newport—	
*Brynmawr.....	Vacant	Hope Chapel....	John Bartfield, B.A.
Caerleon	Vacant	Tabernacle	Thomas Gillman
Chepstow	Thomas Rees	*Penwain	Vacant
Llanvaches and Nebo... ..	David Thomas	Ponycae.....	Thomas Jeffreys
Llanvapley and Ragland..	David Lewis	Pilgwellly	Various
Monmouth	W. M. Paull	Pontypool	William Lloyd
Usk	Ed. Williams		

In the Association, without pastoral charge.

Thomas Loader..... Monmouth.

NORFOLK ASSOCIATION.

Secretaries, Rev. John Alexander, and Rev. Andrew Reed, B.A., Norwich. The Annual Meeting is held in Norwich, in April. An Autumnal Meeting is held in one of the towns in the county.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bradfield and North Walsham, J. Browne		Lynn	Vacant
Briston and Guestwick .. Robert Drame		Mattishall.....	T. W. Wilson
Burnham Market J. Wadland, B.A.			
Creak and Walsingham		Norwich—	
Denton and Topcroft.....	F. S. Basden	Old Meeting	Andrew Reed, B.A.
Dereham.....	George Y. Jeffreys	Princes'-street	John Alexander
Diss.....	Joseph Field	Trowse and Thorpe ..	Henry Howard
Elmhurst	Vacant	Oulton	R. Roberts
Fakenham	Wm. Legge	Shipdham and Bradenham, J. Matthews	
Gorleston.....	Joseph Pike	Thetford	Martin L. Reed
Harleston	S. Laidler	Watton and Carbrook....	Alfred Griffin
Heacham	Vacant	Wells.....	John Hill, M.A.
Hingham	Geo. Lock	Wortwell	John Holmes
Long Stratton and } .. C. Manthorpe		Wymondham.....	John Anderson
Hempnall.....		Yarmouth	J. S. Russell, M.A.

Resident in the county, without pastoral charge.

Norwich..... James Cooper.

* Not in the Association.

NORTHAMPTONSHIRE ASSOCIATION.

Treasurer, T. Frost, Esq., Northampton; Secretary, Rev. Edmund T. Prust, Northampton.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Ashley and Wilbarston	T. Coleman	Northampton—	
Bedford (Howard Chapel)	Wm. Alliot	Commercial-street	Edmund T. Prust
*Brigstock	Thomas Lord	Old	J. Spence
Buckby, Long	F. Evans	Oundle	A. Newth
*Byfield	Vacant	*Peterborough	A. Murray
Creaton	J. F. Mandeno	Rowell	R. Jessop
*Crick	Vacant	Weedon	Isaac Evans
Daventry	J. Davies	*Weldon	
*Everden	Vacant	Welford	W. Gill
Kettering	Thomas Toller	Wellingborough—	
Kilsby	Vacant	Cheese-lane Chapel	J. F. Poulter
Market Harborough	Henry Toller	Salem Chapel	T. Thomas
*Nassington and King's Cliffe, Geo. Ames		*West End	C. C. Tyte
Northampton—		*Wollaston	V. Herschell
Castle Hill	J. Bennett	*Yarley-Hastings	Wm. Todman
King-street	G. Nicholson, B.A.	Yelvertoft	Thomas James

NORTHUMBERLAND—See DURHAM.

NOTTINGHAMSHIRE ASSOCIATION.

Treasurer, Thomas Herbert, Esq., Park, Nottingham; Secretaries, Rev. S. McAll, and Mr. Arthur Wells, Nottingham.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Grantham and Gonerby	Edmund Crisp	Nottingham—Friar-lane	Edwin Vincent
Hyson Green	T. B. Burton	St. James's-street	John Wild
Keyworth	T. Gough	Ranskill	John Wenson
Laxton	Benjamin Ash	Retford and Sutton-cum-Lound, Vacant	
Mansfield	Vacant	Selston	T. Colledge
Moor Green	F. G. Terry	Sutton-in-Ashfield	Charles Wilson
Newark	J. Hallett	Tuxford	Vacant
Nottingham—Castle-gate, Samuel McAll		Workshop	Vacant

RUTLANDSHIRE INDEPENDENT CHURCHES.

There is no Association in this county.

Ketton	T. Gambridge	Oakham	Thomas Blandford
Uppingham			J. Green.

SHROPSHIRE ASSOCIATION.

Treasurer, Sir J. B. Williams, LL.D., F.S.A., Hall, Wem; Secretary, Rev. J. Pattison, Wem. The Annual Meeting is held at Shrewsbury, at Easter; and an Autumnal Meeting at the principal towns in succession.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bishop's Castle	S. F. Rhimbault	Bridgenorth	S. Clarkson
Bomere Heath & Harmer Hill, G. Rogers		Braceley	W. Fisher

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Clive and Hadnal	D. James	Oswestry (Welsh).....	R. Thomas
Domgay, Montgomeryshire	Vacant	Pant	J. Griffiths
Dorrington and Lyth Hill, J. J. Beynon		Prees and Whixall	S. Minshall
Dovaston, Ruyton, and Wilcot, D. Harries		Preshenlle	Various
Ellesmere	R. W. Evans	Sarney, Montgomeryshire ..	L. Roberts
Frankton	W. Hodges	Shrewsbury—	
Grimpo	Various	Castle Gate	E. Hill
Longden	Various	Ditto (Welsh)	John Thomas
Ludlow	E. Dillon	Swan Hill	W. Thorpe
Market Drayton	D. W. Evans	Wellington	John Maysey
Marton	Vacant	Welslipool, Montgomeryshire...	Vacant
Minsterley and Pontesbury..	Thos. Jones	Wem—	
Newport	W. B. Leach	Chapel-street.....	J. Pattison
Oaken Gates	J. Burrell	Noble-street.....	G. Smith
Ollerton	J. Greig	Whitchurch	C. E. Palmer
Oswestry	J. Matheson, B.A.	Wollarton and Wistanwick ..	D. Davies

In the Association, without pastoral charge.

S. Barber

Bridgnorth.

SOMERSET ASSOCIATION.

Treasurer, Thomas Thompson, Esq., Poundsford Park; Secretary, Rev. Henry Addiscott, Taunton. The Annual Meeting is held on the last Wednesday in May; also an Autumnal Meeting at Paul's Meeting, Taunton.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bishop's Hull.....	J. Poole	Norton	W. Gammon
Bridgewater	P. C. Barker, M.A.	Oakhill	E. Bowden
Broadway.		Othery	A. Oram
Bruton	W. Skinner	Petherton South.....	E. Paltridge
Chard.....	W. H. Griffith, B.A.	Petherton North	John Taylor
Cheriton	Vacant	Shepton Mallet	John Young
Fulwood	J. Taylor	Somerton.....	R. Taylor
Glastonbury.....	G. Morris	Taunton, Paul's Meeting ..	H. Addiscott
Ilminster	Vacant	North-street.....	H. Quick
Kingston	Vacant	Uffculme.....	A. Perkins
Lambrook	G. Taylor	Wellington.....	J. Lecouteur
Langport	J. Moreton	Wells	T. Flower
Martock.....	G. H. Cossino	Wincauton.....	J. E. Drover
Milborne Port.....	E. H. Perkins	Wiveliscombe	R. S. Short
Milverton	W. H. Hines	Yeovil	E. James

The following places are also within the district embraced by the Association :—

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Castle Cary	J. Webb	Winsham	D. Evans
Dulverton	J. Poole	Street	Vacant
Henstridge	Vacant	Barton St. David	Vacant
Knowle	J. T. Davies	Mere	Vacant

Ministers resident in the county, without pastoral charges.

Dr. Bewglass, R. Penman, and J. S. Underwood, Taunton; W. R. Parkyn, Knowle.

There are 46 Out-stations connected with the churches.

SOMERSET EAST—See WILTSHIRE.

STAFFORDSHIRE (SOUTH) CONGREGATIONAL UNION.

Treasurer, Rev. J. Hammond, Handsworth; General Secretary, Rev. John Cooke, Uttoxeter; District Secretary, Rev. W. Creed, West Bromwich.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abbot's Bromley	Supplied	Smethwick	Thomas Arnold
Armitage	W. Hoel	Tipton	Vacant
Bilston	Robert Davies	Tutbury	S. Evans
Birmingham—		Uttoxeter	John Cooke
Highbury Chapel, Brewin Grant, B.A.		Walsall	A. Gordon, LL.D.
*Lozelles	Supplied	Wednesbury	W. Paton
Brewood	J. Fernie	West Bromwich—	
Brown Hills and Cannock ..	Dan. Griffith	Dudley Port (Welsh) ..	M. D. Morgan
Burton-on-Trent	D. Horscroft	Ebenezer Chapel	W. Creed
Gentleshaw	D. Griffith	Mayor's Green ..	W. Cuthbertson, B.A.
Gornall	S. M. Cornall	Salon Chapel	J. G. Short
Handsworth	John Hammond	Wheaton Aston	Supplied
Langley Green	Clement Pass	Wolverhampton—	
Lichfield	W. Salt	Queen-street	Watson Smith
Oldbury	D. A. Owen	Snow-hill	W. Bevan
Rugeley	T. Hall		

Preaching Stations exclusively devoted to worship, but where churches are not organised:—Branston, Calr Heatin, Great Haywood, Hixon, Wall Heath, Wombourn, Swindon, Sedgeley, Gailey, Newton, Lombard-ry, and Scropton.

Resident in the county, without pastoral charges.

J. Hudson

E. Johns, Haywood; T. R. Barker, Francis Watts, and Mr. Henry Rogers, Tutors of Spring Hill College.

STAFFORDSHIRE NORTH CONGREGATIONAL UNION.

Treasurer, Mr. Joseph Knight, Ashwood House, Longton; Secretary, Rev. Samuel Jones, Longton.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alton	R. Tunlley	Longton, or Lane End ..	Samuel Jones
Ashley	Various	Newcastle (under Lyme) ..	W. Chambers
Burslem	S. B. Schofield	Shelton	J. Denkin
Chenille	C. Hargreaves	Stafford	Gco. Swann
Eccleshall	H. Warner	Stoke-upon-Trent	G. W. Hillman
Hanley	J. C. W. Drane	Stone	T. Adams
Leek	R. Gushawk	Team	Vacant

Stations in which no churches are organised:—Bishop's Otley, Halmerend, Milton, Nobut, Tomkin, Tunstall, and Withington-green.

SUFFOLK CONGREGATIONAL UNION.

Secretary, Rev. H. Coleman, Wickhambrook.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Alderton	J. Walford	Boxford	E. B. Hickman
Beeches	John Flower	*Brandeston	Vacant
	Charles Hickman	Bungay	Vacant

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bury St. Edmund's—		Lowestoft	Henry More
Northgate-street	J. F. Guenett	Melford	John Burgess
Wlating-street	Alfred Tyler	Mendlesham	F. W. Fisher
Clare	John Reynolds	Nayland	H. J. Haas
Cratfield	J. W. Wayne	Needham Market	A. Duffy
Debenham		Rendham	John Harrison
East Bergholt	E. J. Newton	Saxmundham	T. Sowter
Falkenham	Vacant	Southwold	William Hopkins
Framlingham	S. A. Browning	Stansfield	James Jenkins
Hadleigh	Vacant	Stowmarket	Thos. Henry Browne
Halesworth	Vacant	Sudbury—	
Haverhill—		*Friars-st. Chapel	John Gill
New Meeting	Henry Gill	Trinity Chapel	Jesse Hopwood
*Old Meeting	James Davies	Walpole	*J. F. Lewis
Hundon	Vacant	Wattisfield	W. Warren
Ipswich—		Wickhambrook	Henry Coleman
Nicholas-street	Vacant	Wickham Market	J. Goffe
Tacket-street {	William Notcutt	Woodbridge	
	J. Pearson	Beaumont Chapel	John Ross
Lavenham	Henry Davies	Quay Meeting	F. B. Brown
Wrentham		John Brown, B.A.	

There are Village Chapels at Aldham, Battisford, Bradfield, Bramfield, Burstall, Capel, Cavendish, Chevington, Claydon, Cockfield, Combes, Coddensham, Cowlinge, Finborough, Geldeston, Glemsford, Haughley, Higham, Hintlesham, Kersey, Lydgate, Monks-Eleigh, Nacton, Oulton, Raydon, Ringsfield, Shedding, Stanningfield, Stow-npland, Straddingfield, Thurlow, Tuddingham, Walberswick, Walsham-le-Willows, Wangford, Wetheringsset, Whatfield, Whepstead, Wisset, Yaxley, supplied by the neighbouring churches; in addition to which, there are upwards of twenty rooms licensed for public worship.

Ministers resident in the county, without pastoral charges.

D. Jones	Wickham Market	W. Jackson	Bungay
H. Taylor	Woodbridge	John Rutter	Denston

SURREY MISSION SOCIETY.

Treasurer, Mr. James Hickson, Wandsworth; Secretaries, the Rev. R. Ashton, Putney, and the Rev. I. M. Soule, Battersea.

Independent Churches and Pastors.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bermondsey—		Croydon	Joseph Steer
Jamaica-row	George Rose	Dorking	J. S. Bright
Neckinger-road	J. Bodington	East Sheen	Vacant
Borough—		Egham Hill	John G. Manley
Collier's Rents	J. K. de Verdon	Epsom	Thomas Lee
Union-street	John Waddington	Farnham	J. Fernie
Brixton—		Godalming	W. H. Jackson
Hill, Union Chapel	John Hall	Guildford	Stephen Percy
Trinity Chapel	Samuel Eldridge	Ham	J. France, M.A.
Camberwell	John Burnet	Haslemere	C. J. Morgan
„ Albany-road	George Rogers	Horselydown	John Adey
*Chertsey	Thomas Schofield	Kemington, Esher-street, William Leask	
Clapham	James Hill	Kent-rd., Marlbro' Ch.	J. G. Figg, B.A.
Park-road	Benjamin Price	Kingston-on-Thames, L. H. Byrnes, B.A.	
Clapham-road	J. B. Brown, B.A.	Lambeth, York-road	T. Davies

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Leatherhead	E. Waite, B.A.	Stockwell	David Thomas
Merton	Various	Surrey Chapel	James Sherman
Mitcham	Thomas Kennerley*	Sutton	I. Jacob
Norwood	Benjamin Kent	Thames Ditton	Edward Pay
New Peckham	D. Nimmo	Tooting	F. F. Thomas
Peckham	{ W. B. Collyer, D.D., and R. W. Betts	Walworth—	
Putney	W. P. Davies	Lock's-fields.. { George Clayton and P. J. Turquand	
Beigate	Thomas Rees	Sutherland Chapel....	H. H. Seaborn
Richmond	Evan Davies	West-street	J. Wood
Rotherhithe.....	Thomas Mascutt	Wandsworth ..	G. Palmer Davies, B.A.
Wimbledon		Supplies	

STATIONS AND MISSIONARIES.

Cobham, Byfleet, &c.	Henry White	Walton-on-Thames, Station of Home Missionary Society }	A. E. Lord
Elstead, Tilford, &c.	E. Bromfield	Worpleden, Nor-	
Oxted, Pain's Hill, &c.	E. Nicholls	mandy, &c. }	H. C. Hardiman
Shere, Felday, &c.			

Ewhurst, Wormley, and many other villages, supplied.

Ministers in the county, without pastoral charges—R. Ashton, W. Bean, J. Banter, G. Gogerly, J. Hunt, R. T. Hunt, H. Richard, and C. T. Smith.

SUSSEX CONGREGATIONAL UNION.

Treasurer, Samuel Portlock, Esq.; Secretaries, Rev. W. Davies, Hastings, and Rev. J. E. Judson, Lindfield.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alfriston.....	George Betts	*Harting	J. Morgan
Arundel	Vacant	Hastings ..	Wm. Davis and Geo. Stewart
Billingshurst	W. Stepney	Heathfield	J. Elson
Bognor.....	D. Richardson	*Henfield.....	George Hall
Bosham	T. Sainsbury	Horsham	Louis Herschell
Brighton—London-road ..	J. C. Hooper	Hurstmonceaux	J. R. Smith
*North-street	J. Sortain, B.A.	Lewes ..	Cliff Chapel
*Union-street Chapel, }	J. N. Goulty	*Tabernacle	Evan Jones
Bethel Arch, Hove.. }		Lindfield.....	J. E. Judson
Burwash	T. A. Watson	Newhaven	J. Williams
Chichester—		Petworth and Watersfield, Henry Rogers	
St. Martin's-square.....	C. E. James	Rudgwick, with Ewhurst.....	Supplied
West-lane	W. Malden	Rye	J. Jenkyu
Chiddingley	John Holt	Watchbell-street	J. T. Wilmore
Cuckfield	A. Foyster	*Turner's Hill.....	W. Locke
Copthorne, and }	Thomas Gibbs	Wivelsfield	W. Gravatt
Grinstead, East }		Worthing.....	Vacant

OUT-STATIONS:—With *Lindfield*, Horsted Keynes, Ardingly; *Turner's Hill*, West Hoathly; *Hurstmonceaux*, Boreham; *East Grinstead*, Ashurstwood; *Wickelfield*, Yokehurst; *Lewes Tabernacle*, Ringmer and Isfield.

Resident in the county, without pastoral charges—Benjamin Slight, East Grinstead; *Richard Gould, *J. M. Moir, M.A., *James Trego, and *George Moore.

WARWICKSHIRE ASSOCIATION.

Treasurer, Mr. R. G. Reading, Warwick; Secretary, Rev. John Button, Kenilworth.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Anley.....	J. Dyll	Atherstone—	
Atherstone—		*North-street	R. Massie
Coleshill-street	Various	Buckley ..	J. Gouge

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>
Bedworth	S. Hillyard
Birmingham—	
*Carr's-lane.....	John Angell James
Garrison-lane	Various
*Graham-street.....	J. C. Gray
Legge-street	Peter Silbree
*Lozells	Vacant
Steelhouse-lane..	R. A. Vaughan, B.A.
Bishop Itchington	Various
Bretford	Various
Brinklow	Various
Bulkington	Vacant
Coleshill	William Joseph
Coventry—	
Hill-fields	W. F. Taylor
Vicar-lane	John Silbree
*Well-street.....	S. Williams
West Orchard	E. H. Delf
Eatington	J. Williams
Emscote	Various
Erdington.....	H. J. Heathcote
Foleshill	L. G. Withers
Hampton-in-Arden	Various
Hartshill	S. Dyall
Hockley	Various

<i>Church.</i>	<i>Pastor.</i>
Kenilworth.....	John Button
Keresley.....	Various
Leamington—	
*Holly-walk.....	J. H. Davies, B.A.
Spencer-street.....	Alfred Pope
*Long Compton.....	J. West
Lonsanford	Various
Marston Green	Various
Minworth	Various
Nuneaton—	
Bond-end Meeting....	George Eustace
*Old Meeting	S. R. Hartnell
Polesworth	J. Gouge
Potter's Green	Various
Sheepy Magna	Various
Solihull and Knowle	Vacant
Southam, Long Itchington, } and Marten	Vacant
Stoke	Various
*Stratford-on-Avon	John Ewing
Stretton-under-Fosse....	John Harrison
Tamworth and Wilneycote.....	
Warwick.....	J. W. Percy
*Withybrooke.....	David Prain
Yardley	Various

In the Association, without pastoral charges—M. Custon and N. Rowton, Leamington.

WESTMORELAND.

<i>Church.</i>	<i>Pastor.</i>
Kendal and Stainton	David Jones
Kirby Stephen.....	Vacant
Temple Sowerby.....	W. Brevis.

<i>Church.</i>	<i>Pastor.</i>
Milnethorpe.....	Richard Jones
Ravenstone-dale	Walter Mathison

WILTS AND EAST SOMERSET CONGREGATIONAL UNION.

Secretary, Rev. Thomas Mann, Trowbridge.

<i>Church.</i>	<i>Pastor.</i>
Ashton Keynes	Various
Avebury	Vacant
Bath—	
Argyle Chapel.....	W. H. Dyer
New Church.....	R. Brindley
Birdbusk	Charles Harrison
Bradford	William Gear
Broadchalk and } Ebbeborne	William Mace
Bulford	J. Protheroe
Chippenham	Benjamin Rees
Chapmanslade.....	William Strongman
Christian Maford.....	Isaac West

<i>Church.</i>	<i>Pastor.</i>
Coldford and Wiley.....	J. W. Maddox
Corsham.....	G. Slade
Cricklade.....	Various
Devizes.....	W. Kingsland
Fovant	Various
Frome, Zion.....	D. Anthony, B.A.
Maiden Bradley }	
Rook-lane.....	E. Edwards
Goatmore	Various
Haydon Wick.....	Various
Heytesbury	James Tait
*Highworth	T. Gilbert
Hindon	Various

* Not in the Association.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Holt	Benjamin Wills	Salisbury—Scot's-lane	G. Willota
Horningsham	William Gething	*Sherston	D. B. Sherry
Lacock with Melksham	Supplied	Sutton Veney with Warminster	Supplied
Lavington	C. B. Holder	Swindon	George Pilgrem
Lee, near Malmesbury	T. Heath	Tisbury	Vacant
Maiden Bradley	Various	Trowbridge—Tabernacle, Thomas Mann	
Malmesbury	Robert Whitmore	Silver-street	D. Salmon
*Silver-street	Isaac Hanks	Trudox Hill	Vacant
Marlborough	Robert H. Smith	Warminster	Henry M. Gunn
Melksham	Jacob Jones	Westbury	Richard Harris
Mere and Knoyle	R. P. Erlebach	*New Meeting	J. S. Watson
Ramsbury	John A. Harrison	Wilton	Charles Baker
Salisbury, Endless-st., W. H. Aylen, B.A.		Wootton Bassett	Michael Thomas

WORCESTERSHIRE ASSOCIATION.

Treasurer, Ed. Wall, Esq.; Secretary, Rev. Daniel Kirkby Shobbotham, Dudley.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Birmingham, } J. A. James, and		Hales Owen	Edward Reeve
Carr's-lane } R. W. Dale, M.A., Assistant		Kidderminster	Thomas Greenfield
Brierley-hill, Dudley	Boyd Roebuck	*Leigh Sinton	G. Bearcroft
Broadway	Thomas Rogers	Redditch	Thomas Ashwell
Bromsgrove	John Parsons	Stourbridge	James Richards
Dudley	D. K. Shobbotham	Worcester	Redford, D.D., LL.D.

Resident in county, without pastoral charge—John Richards, Stourbridge.

YORK WEST RIDING HOME MISSIONARY SOCIETY.

Treasurer, John Crossley, Esq., Halifax; General Secretary, Rev. H. Reynolds, B.A., Leeds; who, together with the Tutors of Airedale and Rotherham Colleges, and the Pastors and Delegates of the various Churches, constitute the General Committee.

I. LEEDS AND KNARESBOROUGH DISTRICT.

Treasurer, J. W. Smith, Esq.; Secretary, Rev. W. Hudswell.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Batley	Vacant	Leeds—	
Birstal	R. Willan	Queen-street Chapel ..	William Guest
Bongoughbridge	T. E. Cullen	Salem Chapel	William Hudswell
Boston	W. Stowell, B.A.	Leyburn	George Cragg
Cleckheaton	Robert Cuthbertson	Morley ..	
Guiseborough	Archibald McMillan	New Chapel	
Green Hammerton	John Williams	Old Chapel	John Morris
Harrogate	Various	Rehoboth	Jonah Reeve
Heckmondwike—		Pateley Bridge	A. T. Shawyer
Lower Chapel	Vacant	Pudsey	T. Jowett
Upper Chapel	Henry Bean	Rawden	Joseph Shaw
Knareborough		Richmond	T. M. Reikle
Leeds—		Ripon	J. Croft
Belgrave Chapel	G. W. Conder	Stanningley	Thomas Betty
East Parade	H. R. Reynolds, B.A.	West Burton	John Harrop
Holbeck	J. H. Morgan	Wortley	S. M. Bell

Ministers resident in the district, without pastoral charges:—Edward Brown, Cemetery, Woodhouse, Leeds; A. Pickles, Hunslet, Leeds; R. L. Armstrong, Wortley; James Rawson, Bramley, near Leeds.

Not in the Association.

II. BRADFORD DISTRICT.

Treasurer, John Russell, Esq.; Secretary, Rev. J. Gregory.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Addingham	Vacant	Holden	Henry Driver
Allerton	Thomas Hutton	Horton-in-Craven	John Williamson
Bingley	W. Orgar	Idle	Henry Ollerenshaw
Bradford—		Keighley	Joseph Tattersfield
College Chapel	Walter Scott	Keld	J. Wilkinson
Horton-lane	Jonathan Glyde	Morton	Vacant
Salem Chapel	James G. Miall	Newton-in-Bowland	John Dickinson
Greenfield Chapel	F. Stephens	Otley	James Swift Hastie
Burley	Joseph Boyd	Sandisyke	George Berry
Denholme	Ebenezer S. Heron	Sedbergh	Vacant
Dent	W. Kelsey	Settle	Vacant
Eccleshill	J. Aston	Skipton	Richard Gibbs
Gargrave	Vacant	Thornton	J. Gregory
Grassington	Vacant	Wibsey	John Paul
Harden	Vacant	Wilsden	James A. Savage

III. HALIFAX DISTRICT.

Treasurer, John Crossley, Esq.; Secretary, Rev. James Pridie.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Booth	D. Jones	Northowram	G. Hoyle
Brighouse	Vacant	Ovenden	Samuel Shaw
Eastwood	Amos Blackburn	Parak Nook	Vacant
Elland	John Rhead	Sowerby	Jos. Bottomley
Halifax—		Sowerby Bridge	R. Moffett
Harrison-road	P. R. Willans	Stainland	W. S. Ball
Square Chapel	E. Mellor, A.M.	Todmorden	Vacant
Zion Chapel	James Pridie	Union Croft	Vacant
Lightcliffe	Edward Cecil	Warley	T. M. Newnes
Mixenden	Isaac Brierley	Wyke	C. Illingworth

IV. HUDDERSFIELD DISTRICT.

Treasurer, William Williams, Esq.; Secretary, Rev. R. Skinner.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Clayton West	Vacant	Kirkheaton	Joseph Beer
Dogley-lane	Wm. Inman	Marsden	G. W. Pickersgill
Holmfirth	Jas. Macfarlane	Peniston	John Sutcliffe
Honley	Vacant	Saddleworth—	
Hopton	C. H. Bateman	Delph	J. George
Huddersfield	R. Skinner	Upper Mill	S. Dyson
Ditto	Vacant	Shelley	Vacant

V. SHEFFIELD AND DONCASTER DISTRICT.

Treasurer, W. Beaton, Esq.; Secretary, Rev. W. Harcus.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Attercliffe	James Earnshaw	Sheffield—	
Bawtry	John Wesson	Howard-street	J. J. Shrubsole
Crowle		*Lee Croft	J. Rennie, M.A.
Doncaster	Wm. Harcus	Mount Zion	David Loxton
*Fulwood	W. G. Rhodes	Nether Chapel	H. Batchelor
Hatfield and Thorne	H. F. Rustedt	*Queen-street	J. H. Muir
Rotherham	Alexander Raleigh	Stockbridge	G. Thomas
Rawmarsh and Swinton	Students	Stubbin, Elsecar	John Cummins
Sheffield—		Tickhill	Vacant
Garden-street	S. Dunn	West Melton	Vacant

There are eleven Village Stations in connexion with churches in Sheffield.
Resident, without pastoral charge—Henry Birch, Sheffield.

* Not in the Association.

VI. WAKEFIELD AND PONTEFRACT DISTRICT.

Treasurer, John Northorp, Esq.; Secretary, Rev. J. Eastmead.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Barnsley	Benjamin Beddow	Knottingley	John Denniston
Brotherton	G. B. Scott	Ossett	Samuel Oddie
Cowick	H. Hake	Pontefract	Thomas Ellis
Dewsbury	Edward Henry Weeks	Selby	D. Senior
Flockton	W. Catton	Wakefield	J. S. Eastmead
Goole		„ Zion Chapel, J. Stuchbery, B.A.	
Horbury	James Buckley		

YORKSHIRE, HULL, AND EAST RIDING ASSOCIATION.

Treasurer, J. S. Thompson, Esq., Hull; Secretary, Mr. W. Johnston,
21, White-Friargate.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Beverley	W. Young, A.B.	Hull—	
Bridlington	G. Ryan, D.D.	Fish-street	T. Stratten
Cottingham, near Hull	T. Hicks	Hope-street	Vacant
Driffield	H. Birch	Holborn-street	Vacant
Howden	J. Richards	Salem Chapel	J. Sibree
Hull—		*Pocklington	Vacant
Albion Chapel	N. Hall, B.A.	Swanland	Vacant

MISSIONARY STATIONS.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bransburton, Long Riston, } and Leven	J. Bligh	Cave and Elloughton	J. Roberts
Frodingham, Beecford, and Foston, Vacant		Hornsea and Skipsca	T. Poole
Thornthorpe	W. Bettinson	Market Weighton	F. W. Cox

Ministers in the Association, without pastoral charges—John Morley, and
R. Thomson, M.A., Hull; and Robinson Pool, Driffield.

YORKSHIRE, NORTH RIDING ASSOCIATION.

Treasurer, J. Buchanan, Esq., Whitby; Secretary, Rev. J. C. Potter, Whitby.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Appleton Winke	Vacant	Pickering	Vacant
Ayton	J. Atkinson	Reeth and Low Row ..	Matthew White
Easingwold	Vacant	*Richmond	T. M. Reikie
Egton	W. Bearparke	Rillington	T. E. Mollard
*Hawes	A. C. Wood	Robin Hood's Bay	T. Phillips
*Keld	J. Wilkinson	Scarborough, Old Meeting, B. Backhouse	
Kirby Moorside	J. W. Bolls	Bar Church	Robert Belgarnie
Lazenby	Vacant	Staithes	W. Mitchell
*Leyburn	G. Cragg	Stokesley	J. Hardwick Smith, B.A.
Lofthouse	J. E. Evans	*Sutton	Vacant
Malton	J. T. Shawcross	Thirsk	Edward Gatley
Mickleby	W. Bearparke	Whitby	J. C. Potter
Middleham	H. P. Bowen	York—	
*Muston	L. Nichol	Lendal Chapel	S. N. Dobson, B.A.
Northallerton	T. Yeo	Salem Chapel	James Parsons

In the Association, without pastoral charge—G. Croft, Pickering.

* Not in the Association.

THE PRINCIPALITY OF WALES.

NORTH WALES.

ANGLESEY.

Secretary, Rev. Wm. Griffith, Holyhead.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Amlwch .. }	William Jones	Gwalechnai }	Richard Hughes
Bodgadfa }		Gwynndy }	
Beaumaris	William Thomas	Herron	Thomas Ridge
Berea		Holyhead	William Griffith
Penmynydd.. }	Owen Evans	Llanddeusant }	Robt. Williams
Bodedeyrn	Vacant	Shiloh }	
Bryngwran }	William Morris	Llanerchymedd }	John Roberts
Maelog }		Hebron }	
Brynsiencyn	Vacant	Llanfachreth	Vacant
Capelmawr.... }		Llanfair Borth	Philip Thomas
Sardis..... }	David James	Llanfeghell	John Jones
Rhosymeirch }		Llangefni.....	Vacant
Cemaes }	John Jones	Moelfro	Vacant
Sion		Pentraeth }	Vacant
Dwyran .. }		Talwrn }	
Canan..... }	William Evans	Rhosfawr	Vacant
Groeslon }		Siloam	Vacant
Tabor	Various		

Resident in the county, without pastoral charges.

John Evans and Thomas Davies.

CAERNARVONSHIRE.

Secretary, Rev. William Ambrose, Port-Madoc.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberdaron }		Ceidio, and Tydweiliog	Vacant
Hebron }	Henry Rees	Conway and Llandudno.....	Vacant
Nebo .. }		Colwyn	W. Williams
Amara }	P. Howells	Doldelen and Bettws.....	E. Lewis
Bethmaca }		Dwygyfylchi	E. Stephens
Bangor—		Ebenezer, &c.....	T. Edwards
Bethel Chapel.....	D. Williams	Henryd	J. Davies
Ebenezer Chapel	A. Jones	Llanbedr, &c.....	J. Williams
English Chapel	Vacant	Llanberis	Vacant
Bethel Shiloh, Pentir, }	D. Griffith, and	Llanistyn	Vacant
and Waunfawr }	D. Griffith, jun.	Llanrug	Vacant
Hethesda, Bethlehem, }	A. L. Samuel	Nazareth, &c.....	Vacant
and Carmel		Nevin	J. Morris
Boulah.....	Ph. Thomas	Penygroes, &c.....	S. Jones
Capel Helyg, Chwillog, }	H. Hughes	Port-Madoc, Penmorfa, }	W. Ambrose
and Abereirch..... }		Beddgelert, &c. }	R. Parry
Capel Newydd, Bwlch }	D. Jones	Pwllheli	Vacant
Tooyrn, &c..... }		Rhoslan, Llandstumdwy, &c., }	T. Griffiths
Caernarvon—		Rhosnecnan and Saron.....	Vacant
Pendref.....	D. Roberts	Tylsarn and Drws y Coed	Vacant
Joppa	R. P. Griffiths	Trefriw.....	Vacant

DENBIGHSHIRE AND FLINTSHIRE.

Secretaries, Rev. Hugh Pugh, Mostyn, and Rev. W. Roberts, Pentrevoela.

DENBIGHSHIRE

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bodfari, Llangwyfan.....	Lewis Everett	Pentrevoela, Nelo, Siloam ..	W. Roberts
Denbigh, Green, Brookhouse..	D. Price	Rhosllanerchrugog, Ruan- hon, Rhosymedre.....	R. Thomas
Llanarmon, Graianrhyd, } Blannau.....	Wm. Parry	Ruthin, Graig, Pwllglas ..	
Llandegle.....	Samuel Evans	Saint George, Moelfre, } Abergele	E. T. Davies
Llangollen, Fron, Trefor ..	Evan Evans	Wern, Pymbo.....	
Llanrwst, Nantyrhiw ..	W. C. Williams	Wrexham- Chester-street (English).....	Vacant
Llansantffraid	Vacant	Mill-street	Vacant
Llansanan, Nantglyn, Rhiw..	R. Roberts	Penybryn (English)	John Clarke
Pentrellynymyer, Llan- gwn, Gellioedd	J. Edwards		

Resident, without pastoral charge—John Roberts, Siloam.

FLINTSHIRE.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Bagilt, Flint.....	Rowland Williams	Mostyn	Hugh Pugh
Buckley Mountain	John Griffith	Newmarket, Sarn, Waun ..	Evan Davies
Holywell (Chapel-st.)	D. W. Jones	Pentel, Cae-gwyrle.....	Jonathan Davies
Holywell (Tabernacle) } Ebenezer, Ffrsrah.. }	Matthew Lewis	Rhosycar, Sarn, Waun ..	Owen Owens
Jerusalem, Soar.....	Robert Thomas	Rhyl, Rhuddlan	Aaron Francis
Mold, Llong, Soughton ..	Isaac Harries	Sioe.....	Vacant
		St. Asaph.....	Vacant

Resident, without pastoral charge—S. S. Davies, Rhyl.

MERIONETHSHIRE

Secretary, Rev. Edward Davies, Trawsfynydd.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Barnmouth, Dyffryn, and } Cutiau	James Jones	Ganllwyd.....	Vacant
Bela, Bethel, Ty'n-y-bont, } and Llandderfel	M. Jones	Llanegryn, Llywngwrl, and } Llanfihangel	J. Owens
Bethania and Saron	Richard Parry	Llanuwchllyn.....	
Brithdir, Rhydymain, } Llanfachreth, and }	Robt. Ellis	Maentwrog and Utica.....	Vacant
Capel y Quakers		Penal, Aberdovey, and Coies ..	D. Evans
Corwen, Cynwyd, and } Llandrillo	Humph. Ellis	Pen-street, Jerusalem, and } Ebenezer	Ed. Davies
Dinas, Llanymowddwy } and Bethesda	Edw. Williams	Rholy-wernen	
Dolgelly, Islaw'r-dref, } and Llanelltyd	C. Jones	Tan-y-grisiau	Vacant
		Towyn and Saron ..	{ Hugh Lloyd and Isaac Thomas

MONTGOMERYSHIRE

Secretary, Rev. S. Roberts, Llanbrynmair.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberhosan, Penegoes	John Williams	Douglas (English)	John Griffiths
Berriew, Bethany (English) ..	Vacant	Foch, Llanerfyl, Beersheba, John Hughes	
Bwlchysfrydd (English), } Llanfawr	John Owen	Llanbrynmair, Beulah	S. Roberts
Carno	Edward Roberts	Llanfair, Sioch, Pentel	Cad. Jones
		Llanfyllin, Soar, Siloh ..	David Morgan

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Llanidloes, Glynhafren } Trefeglwys	David Jynkins	Penybontfawr, Llanrhaidr, Maengwynedd, Commis ..	William Roberts
Llangynog	Vacant	Penyllys, Dolanog	Vacant
Llansantffraid, Penygroes, Llansilin	Hugh James	Samrah, Nebo	Hugh Morgan
Machynlleth, Llanwrin	Vacant	Sardis, Saron, Braichywaen, Joseph Jones	
Main, Myfod, Pont Robert	Evan Thomas	Samsey, Pentre'rheirdd (English)	L. Roberts
Newtown (English)	John Evans	Soar, Glasbwl, Derwenlas, S. Edwards	
Newtown (Welsh)	Vacant	Welshpool (English)	Vacant
Oswestry, Bethel, Stryma, Rob. Thomas		Welshpool (Welsh)	Robert Hughes
Pennarth, Jerusalem, } Canaan	R. D. Thomas		

SOUTH WALES (INCLUDING THE WELSH ASSOCIATION OF MONMOUTHSHIRE.)

BRECKNOCKSHIRE.

Secretary, Rev. J. Stephens, Brychoed.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aber	Daniel Jones	Llanwrtyd ..	John Griffith
Brecon	Caleb Guion	Abergwesin }	
(English)	Henry Griffiths	Cwmtywy ..	
Brychoed ... }	John Stephens	Merthyr Cynog }	Morgan Morgan
Cwmcaulas ..		Aberesgair ..	
Libanus .. }	David Davies	Bethania ... }	William Hopkins
Builth		Tretwr ... }	
Cefn-y-bedd	David Davies	Cwmros ..	Evan Pritchard
Salem		Tal-y-bont .. }	
Cwm-taf-fechan	John Thomas	Skethrog .. }	Thomas Havard
Cwmwysg .. }	David Evans	Tredwstan	
Trecastell ..		Brechfa	
Gwenddwr ... }	David Davies	Maesyrnon (Rad.) }	Richard Jones
Cerriq-cadarn }		Talgarth	
Hay (English)	David Davies	Troedrhwdalar }	David Williams
Llanelly	John Davies	Benlah ... }	
Do.	W. Griffiths	Olewydd .. }	Robert Lewis
Llangatwg	Evan Watkyn	Tyncoed	
Llangynydr }	Sam. Phillips	Ystradfellte	John Thomas
Dyffryn . }		Ystradgunlas and Goarlchos, Henry Rees	

Llanbadarn-gareg—An Out-station supported by the Association.

In the Association, but without pastoral charges

Ed. Davies, M.A., Brecon College; and David Griffiths, Hay.

CARDIGANSHIRE.

Secretary, Rev. David Davies, Cardigan.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberystwyth	John Saunders	Hope Chapel (English)	Vacant
Brynmair .. }	Abel Jenkins	Cileenn	Thomas Jones
*Brynaion .. }		Llangwryfion }	
Cardigan—		Nebo	Thomas Thomas
St. Dogmell's }	Daniel Davies	Elenezer .. }	
Llechryd ... }		Llanfair ..	

* This Chapel is in Caernarthenshire.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
*Ffald-y-brenin	Rees Jones	*Newcastle Emlyn	John Williams
Cellan.....		Cappel Evan	
*Bogairduwe		*Pencadair	John Owens
Glenarthen....	William Jones	*Troedrhwalltwalis	
Bryngwenith		Penrhywgaedl...	Robert Thomas
Glandwr....		Pant-y-crygiau	
Hawen		Pigulh	
Moria		Pen-y-cae	Evan Jones
Hephzibah }	R. W. Roberts	Wern ..	
Salem ..		*Rhydybont..	Henry Jones
Horeb	Samuel Griffiths	*Capel Noni	
Bwlch-y-groes		Brynteg ..	John Morgans
Carmel.....	David Davies	Saron.....	
Lampeter		Tal-y-bont	Owen Thomas
Llanbadarnfawr	Benjamin Rees	Ceulan }	
Beulah.....		Trewen	John Jones
Maen-y-groes	Thomas Rees	Bethesda..	
Capel-y-wig		Bryngwyn	
Nenaddlwyd }	William Evans	Tyngwddwn }	Vacant
Aberaeron ..		Troedryhyw }	
Mydyroilyn }			

CAERMARTHENSHIRE.

Secretary, Rev. David Rees, Llanelly.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abergwily	Daniel Jones	Cross Inn..	Rees Powell
Nebo ..		Gwernogle }	
Siloam		Crygybar....	Evan Jones
Bethania ..	Henry Davies	Abergorkoch	John Davies
Llwynteg }		Cwmaman	
Bethel	Evan Jones	Cydwell }	David Jones
Glycwm }		Sardis ..	
Bethel	D. Phillips	Elin	David Mathias
Bethlehem ..	Joseph Williams	Ffynon-lasdr	Evan Jones
Saint Clears }		Gibeah	Rees Price
Bethlehem ..	David Jones	Gibson	Michael Jones
Llansadwrn }		Gwynfai }	David Jones
Bwlch-newydd }	Michael D. Jones	Salem ..	
Aber		Hullan....	Joshua Lewis
Caermarthen—		Bethel ..	
Blaen-y-coed	Vacant	Llanboidy }	Evan Evans
Union-street.....	William Morgan	Heraon Cynwil }	
Pfynon-y-ddrain	Vacant	Philadelphia ..	J. Jones, B.A.
Llanmas-street	Hugh Jones	Heraon Llandilo, Tabor..	
Cana.....	David Phillips	Jerusalem ..	Henry Evans
Capel Evan.. }	John Williams	Carmel..	
New Castle }		Reholoth }	J. Jervis
Capel Sion	Joseph Evans	Laugharne	
Pont-y-berem }		Llandilo-fawr }	Thomas Davies
Capel Isaac }	William Thomas	Pen-y-banc	
Horeb ..		Llandoverly	R. Edwards
Carmel, Llansadwrn	Isaac Jones	Llanelli	John Joseph
Cefnarthren	William Jones	Llangenech }	
Pentretygwn. }			

* These Chapels are in Caermarthenshire.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Llanelly—		Panteg—	
Bryn.....	Vacant	Peniel.....	David Davies
Capel Als.....	David Roes	Parc-y-rhos ..	William Davies, Ph. D.
Park-street (English)....	R. Hancock	Pen-y-groes }	Thomas Jenkins
Siloe.....	Vacant	Milo.....	
Llangadog.....	J. Bevan	Siloam .. }	
Llansadwrn	D. Jones	Pen-y-graig	Vacant
Llanybri—		Rhydyceisiad.....	William Davies
Bethesda .. }	Vacant	Sardis	
Old Chapel		Myddfai .. }	Evan Jones
New Chapel	William James	Saron	Jonah Morgan
Nazareth. . }		Soar	Vacant
Ebenezer .. }	Daniel Evans	Trelech	Isaac Williams
Rama .. }			

Resident, without pastoral charge, James Sylvanus, Caermarthen.

GLAMORGANSHIRE.

EASTERN DISTRICT ASSOCIATION.

Treasurer, David Powell, Esq., Pont-y-pridd; Secretary, Rev. William Griffiths, Llanharan.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberaman	Vacant	Dowlais—	
Aberdare—		Craig .. }	J. Thomas
Cwmbach, Mountain-Ash ..	H. Lewis	Rhymney .. }	J. Williams
Hirwaun, Nebo, and Rhigos, W. Williams		Gwenllwyn	
Hoel-y-felin, &c.....	W. Edwards	Efail-isaf.....	
Salem, Libanus	J. Thomas	Llansaintffraid }	John Davies
Siloe.....	D. Pryce	Taihirion	
Soar.....		Glyntaf and Castellon.....	D. Stephens
Craig-y-fargod }	J. Evans	Llanharan .. }	William Griffiths
Bethesda—		Treoes. .. }	
Llanilltid		Maendy	John Evans
Nurston. }	Morgan Morgans	Llanharry	
Beulah and Machen	W. Russell	Merthyr Tydfil—Adullam..	L. Lawrence
Bridgend, Tabernacle, }		Bethesda	
Coity.....	Vacant	Penheol gerrig }	D. Jones
Bryn-y-menynd }		English Chapel	J. O. Hill
Bethel		Pendarren	J. Bowen
Glynogwr .. }	O. Owens	Saron	W. Morgan
Peniel		Soar	B. Owens
Cardiff—		Ynygau	J. Morris
Ebenezer.....	J. D. Williams	Pont-y-pridd (Sardis) ..	H. Oliver, B.A.
English Chapel	Thomas Davies	Rhydri.....	
New English Chapel, R. T. Verrall, B.A.		Pentyrch (New Chapel) }	John Jones
Cofn-coed-y-Cymar—		Tresimon	J. Thomas
Ebenezer, Llantrisant.....	J. Evans	Watford and Llanelirug	T. Jones
Dowlais—		White-cross. . }	
Bethania.....	J. Hughes	Caerphilly .. }	Moses Rees
Bryn Sion	D. Roberts	Nantgarw. }	

Resident, without pastoral charge, Lewis Powell, Cardiff.

WESTERN DISTRICT ASSOCIATION.

Secretary, Rev. Edward Roberts, Cwmavon.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberavon—		Alltwen..	
Wern	D. Evans	Panteg .. }	P. Griffiths
Tabernacle ..	Vacant	Bethania .. }	W. Thomas
		Rock. }	

<i>Church.</i>	<i>Pastor.</i>
Bethel	T. Davies
Briton Ferry	G. Roberts
Brynteg	J. Evans
Penyclawdd	
Three Crosses	
Bryntroedgarn	D. Henry
Cymerglynecorwg	
Cadle	W. Humphreys
Carmel	E. Evans
Cefncribwr	G. Jones
Mynyddevnffig	
Clydach—Hebron	T. Thomas
Llandore	
Clydach—Capel-Sion	J. Rees
Cwmanau	J. Davies
Baran	
Felindref	
Cwmavon	E. Roberts
Cwmllwynfell	R. Pryse
Gwterfawr	
Rhydyfro	
Fforchdwin	E. Evans
Glynneath	J. Thomas
Hermon	J. Thomas
Melincwrt	
Maesteg—	
Carmel	W. Morgan
Llangynwyd	
Saron	
Silo	W. Watkins
	H. Pritchard

<i>Church.</i>	<i>Pastor.</i>
Maesteg—	
Soar	John Jones
Morriston—	
Horeb	T. Davies
Lilanus	T. Jones
Mumbles	J. E. Evans
Newton	
Mynyddbach	J. Davies
Neath—	
English Chapel	D. Davies
Soar	J. Matthews
Summertfield	D. Evans
Newton	Vacant
Onllwyn	E. Davies
Pilton Green—Parkmill	D. Ford
Providence	J. Williams
Sciwen—	
Bethlehem	E. Evans
Tabor	D. Evans
Skeetty	T. R. Davies
Swansea—	
Canan	J. Rees
Castle-street (English)	W. Jones
Countess of Huntingdon's	J. Whitby
Ebenezer	E. Jacob
Pentre-estyll	T. Davies
Sion	
Soar	R. Rees
Ystradgynlais	H. Rees
Godrechos	

MONMOUTHSHIRE.

Secretary, Rev. Moses Ellis, Mynyddylwyn.

<i>Church.</i>	<i>Pastor.</i>
Aberystchan	Benjamin James
Banleg	Vacant
Berea (Nantyglo)	David Williams
Blaensfon	Thos. Griffiths
Brynmawr	William Jenkins
Bethesda	William Williams
Carmel, Beaufort	Thomas Rees
Cwmbran	Vacant
Ebbw Vale—	
Sharon	Thos. Jeffreys
Tabernacle (English)	
Victoria	Vacant
Elim	John Hopkins
Hanover	Robert Thomas
Llaneurwg	Thos. Jones
Machen	R. Russell
Moors	Isaac Harries
Mynyddylwyn	Moses Ellis
Abercarn	
New Inn	David Davies
Newport—	
Mill-street	Vacant

<i>Church.</i>	<i>Pastor.</i>
Newport—	
Mount Zion	Griffith Griffiths
Pen-y-main	Ellis Hughes
Pen-y-wann	Vacant
Pontypool (Ebenezer)	Evan Rowland
Risca	Vacant
Rumney Iron Works	
Moriah	Edward Jenkins
Soar Chapel	John Thomas
Zion Chapel	Wm. Davis
Salem	Vacant
Sardis	Herbert Daniel
Cefncrib	
Tabor	Vacant
Blackwood	
Tonrhiwbel	T. Lewis
Tredegur—	
Adullam Chapel	Wm. Williams
Triff	
Sharon Chapel	David Evans
Sirhowy	Noah Stephens
Varteg	Morris Jones

Resident in the county, but without pastoral charge. John Ridge, late of Beaufort.
There are 43 churches and 27 pastors.

PEMBROKESHIRE.

Secretary, Rev. James Griffiths, St. David's.

I.—WELSH DISTRICT.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Brynberian }	E. Lewis	Newport	S. Thomas
Melindre }		Penygroes ..	
Carfan	D. Phillips	Antioch * }	Simon Evans
Fishguard	W. Davies	Hebron .. }	
Rhosycaeran }	and	Nebo	
Salem*	D. Bateman	Rehoboth	Samuel Evans
Ford (or Bridgend)	D. Jones	St. David's ..	J. Griffiths
Gideon	J. Davies	Berea	and
Glandwr		Rhodriad* ..	J. Ll. Jones
Cefn-y-pant* }	J. Davies	Silo	R. Perkins
Moriah		Solva	Supplied
Llansylio. }	D. Griffiths	Trefgarn	
Bethesda }		Puran*	B. Griffiths
Llandeilo—		Penycwm* }	
Maenlochog New Chapel ..	B. James	Trewyddel {	Ll. Rees
Maenlochog Old Chapel ..	R. Perkins	{	D. Evans
Llwynyrhwrdd	Isaac Williams	Ty-rhos	Vacant

II.—ENGLISH DISTRICT.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Dale		Pembroke Dock—	
Little-haven }	Theo. James	Tabernacle	Vacant
St. Ismael's }		Rhosmarke* }	E. Thomas
Haverfordwest—		Tier's-cross }	
Albany Chapel	J. Williams	Sandersfoot }	W. Thomas
Keyston		Sardis	
Tabernacle	T. G. Stamper	St. Florence	Vacant
Milford	T. Lloyd	Templeton	
Middle-hill		Carn*	
West-hook* }	N. Harris	Horeb	Vacant
Manorbier	J. Eddy	Longstone* }	
Narberth	J. Morris	Tenby	Vacant
Pembroke	J. Cunneick	Woolfsdale	H. Mathias
Pembroke Dock—		Zion's Hill	D. Davies
New Chapel	J. Williams		

Ministers in the Association, but without pastoral charges.

Thos. Luke	Goodick	G. Rees, D.D.	Fishguard
W. Miles	Ty-rhos	W. Thomas	(late of) Llansylio

RADNORSHIRE.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Caebach	D. Price	Hermion Paincastle	John Griffith
Carmel	Thos. Evans	Huntington	T. Rees
Glanyrafon	Vacant	Maesyronen	Thos. Havard
Gore	W. Jones	Rhnyadr	Rees Jones

Those places marked thus * are only Chapels or Preaching Stations without churches.

CONGREGATIONAL UNION OF SCOTLAND.

ORGANISED 1812.

Chairman, Mr. W. Watson, Edinburgh.

Treasurer, David M'Laren, Esq., 7, Roxburgh-place, Edinburgh.

Secretary, Rev. William Swan, 7, Hope-crescent, Edinburgh.

This Union has been of great service to the Congregational Churches of Scotland. Formed on the principle of "the strong helping the weak," by it the light of truth has been introduced into many destitute places, and the Gospel ministry maintained among the small and feeble societies that have been gathered in the islands and remote parts of the country. There are about 100 churches connected with the Union. The income last year, from all sources, was £2,018 1s. 4d.; the expenditure, £1,964 11s. 9d. The grants have been £923 19s. 9d., to aid the poorer churches, and £851 for itinerancies.

REGULATIONS OF THE INSTITUTION.

I. This institution shall be denominated "The Congregational Union of Scotland;" and shall consist of churches of the Congregational order in Scotland, or of members of such churches, agreeing to promote its objects, and contributing to its funds.

II. This Union shall not be regarded as, in any sense, an ecclesiastical court or corporation, possessing, or pretending to possess, authority over the churches;—all such authority being contrary to the first principles of Congregational polity;—but simply in the light of a Church-aid and Home-mission Society.

III. In accordance with this view of its constitution, the objects of the Union shall be,—First, To afford to churches connected with it such pecuniary aid as may be required to enable them, to the best advantage, to maintain the ordinances of the Gospel among themselves, and to promote its interests in their neighbourhood;—and, Secondly, To employ approved preachers, in more limited or more extended itinerancies, throughout the country at large.

IV. The funds of the institution shall be raised by collections, made annually, monthly, or weekly, by churches or auxiliary associations, and by the donations and subscriptions of individuals.

V. The affairs of the institution shall be under the management of a committee, consisting of at least *twenty* members, including a treasurer and secretary:—which committee shall attend to all applications for aid duly made and recommended,—and afford assistance, according to the best of their judgment, as the cases may respectively require, and as the state of the funds at their disposal may warrant.

VI. The committee shall meet once a month, in Edinburgh, for the transaction of business; seven members to be a *quorum*. Special meetings may be summoned at other times and places, when the secretary shall deem it expedient, or on the requisition of three members of the committee.

VII. The annual meeting of the institution shall be held in Edinburgh, Glasgow, Dundee, Aberdeen, or such other place as may by the committee be reckoned eligible;—and on such occasions, besides the public meeting, at which the report of the committee for the past year shall be presented, a preliminary meeting, open to the pastors and members of churches connected with the Union, shall be held, when the committees for the year ensuing shall be appointed, and when any matters affecting the interests of the institution shall be considered; it being understood, that at this meeting, no business shall be introduced that is not relevant to the objects of the Union, and that has not been previously submitted to the consideration of the committee.

VIII. District committees shall be appointed at the preliminary meeting for carrying out the objects of the Union, by supplying local information, and rendering their opportunities of observation, within their respective spheres, available for the guidance of the committee:—and the bounds of each district being defined, all applications for aid, by churches or preachers within such bounds, shall be made through the committee of the district.

ABERDEEN AND BANFF ASSOCIATION.

Secretary, Rev. David Arthur, Aberdeen.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberdeen—		Fraserburgh.....	James Sime
Blackfriar-street.....	John Thomson	Huntly	Robert Troup, M.A.
Frederick-street	David Wallace	Inverury	John Miller
George-street	David Arthur	Keith.....	
Banff	John Murker, M.A.	Millseat.....	Joseph Morison
Cullen	C. A. Piper	Peterhead	Robert Harvey
Culsaluond.....	John Rennie, M.A.	Rhynie	Alexander Nichol
Duncanston.....	Peter White	Stewartfield	A. Galbraith

CAITHNESS.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Thurso.....	James Wishart, A.M.	Wick	Vacant

EASTERN ASSOCIATION.

Secretary, Rev. William Swan, Edinburgh.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Alloa.....	Vacant	Falkirk	William Wilson
Blackburn	John Boag	Haddington.....	George Wight
Callander.....		Innerleithen.....	W. Dobson
Dalkeith	Anthony T. Gowan, M.A.	Leith.....	Geo. D. Cullen, M.A.
Doune	John Craig	Linlithgow	D. Webster
Edinburgh—		Musselburgh	William Ingram
Albany-street ..	J. R. Campbell, M.A.	Portobello.....	G. D. McGregor
Argyle-square..	W. L. Alexander, D.D.	Stirling	Andrew Russell, M.A.
Richmond-place	Henry Wight		

FIFESHIRE ASSOCIATION.

Secretary, Rev. James Robbie, Kircaldy.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Anstruther	Vacant	Kirkaldy	Jas. Robbie
Dunfermline	Alex. McAuslane	Leven	James Hamilton
Elie	John Hutchison	Newburgh	Vacant
Falkland	John Menzies	Newport.....	Samuel Fairley
	St. Andrew's.....		Vacant

MORAYSHIRE ASSOCIATION.

Secretary, Rev. Neil McNeil, Elgin.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Avoch	John McInven	Inverness	James Kennedy
Elgin	Neil McNeil	Knockando	Vacant
Forres, Preaching Station	Vacant	Nairn.....	James Howie

PERTH, FORFAR, AND KINCARDINE ASSOCIATION.

Secretary, Rev. John Black, Dunkeld.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Aberfeldy	John M'Laren	Dundee, Ward Chapel..	R. Spence, M.A.
Arbroath	John Gillies	Dunkeld	John Black
Bervie	Vacant	Forfar	William Lowe
Blairgowrie.....	John Tait	Laurence-Kirk.....	Andrew Noble
Brechin.....		Letham	John Masson
Dundee—		Montrose	Hugh Hercus
Lindsay-street	David Cook	Perth	W. D. Knowles
Nethergate	R. Lang, M.A.	— Second Congregation..	John Pillans
Princes-street	Alex. Hannay	Sauchieburn	Thomas M'Kinnon

WESTERN ASSOCIATION.

Secretary, Rev. William Ross, Paisley.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Airdrie	Vacant	Glasgow—	
Alexandria	Vacant	Suffolk-street	D. Johnston
Appin	Charles Whyte	West George-street, R.Wardlaw, D.D.	
Arran	Alexander Mackay	Greenock	J. M. Jarvie
Ayr	Vacant	Helensburgh	John Arthur
Campbelton	Donald Galbraith	Ilay—	
Clachan	D. McGregor	Port Charlotte	Male. M'Laurin
Cumnock	Peter W. Grant	Port Ellen.....	
Glasgow—		Kilmarnock	Vacant
*Bath-street	S. T. Porter	Kilsyth.....	Vacant
Hanover-street	A. G. Forbes	Lanark, New	Peter Anderson, M.A.
Nicholson-street	David Russell	Oban	
Nile-street	Alex. Fraser	Paisley	William Ross
Tirree		Arch. Farquharson.	

Resident in district, but without pastoral charges —Gilbert Wardlaw and Robert McLachlan, Helensburgh.

SOUTHERN COUNTIES.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Annan	Ebenezer Young	Hawick	William Munro
Denholm	John McRobert	Jedburgh	
Dumfries.....	Thomas Pullar	Kelso	
Garlieston	Thomas Young	Melrose	

NORTHERN ISLES.

ORKNEY.		<i>Church.</i>	<i>Pastor.</i>
Harray and Sandwick	David Brown	Lerwick	John Murdoch
Kirkwall	Jas. McNaughton	Northnaveine.....	James Frazer
Rendal	Alex. Smith, M.A.	Sand	J. Stout
SHETLAND.		Sandness	R. Jamieson
Bixter	James Tulloch	Sandwick	J. Tulloch
Foula	L. Frazer	Scalloway	N. Nicholson
		Unst	G. Moore
		Walls	Peter Peterson

* Not in the Association.

CONGREGATIONAL CHURCHES IN IRELAND.

Church.	County.	Pastor.
Armagh	Armagh	H. Martin
Ballycraige	Antrim	David Quern
Belfast	"	W. M. O'Hanlon
Carrickfergus	"	W. Dougan
Coleraine	Derry	Edwin Davies
Cork	Cork	M. A. Henderson
Donaghmore	Tyrone	James Hanson
Donegal	Donegal	Vacant
Dublin—		
Kingstown	Dublin	J. D. Smith
Plunkett-street	"	Vacant
York-street	"	W. Urwick, D.D.
Zion Chapel	"	John Graham
Galway	Galway	John Lewis
Limerick	Limerick	W. Tarbotton
Londonderry	Derry	Supplied
Maryborough	Queen's	Vacant
Moy	Tyrone	Supplied
Newtown-Linavady	Derry	Vacant
Newry	Down	J. Edwards
Rich-hill	Armagh	John Toomath
Straid	Antrim	James Bain
Sligo	Sligo	Noble Shepperd
Trillick	Kerry	F. Home
Youghall	Cork	Robert Sewell

Resident, without pastoral charges—Alexander King and John Hands, Dublin.

CONGREGATIONAL CHURCHES IN THE
CHANNEL ISLANDS.

Church.	Pastor.	Church.	Pastor.
Guernsey—		Jersey—	
St. Peter's Port	W. Laxon	St. Aubin's (French)	Vacant
"	C. W. Evan, B.A.	St. Clement's	Philip Messervy
"	J. S. Hine	St. Helier's	Henri Biauudet
Jersey—		"	Serry
St. Helier's (English), H. J. Chancellor		St. John's	Clement de Faye
		St. Peter's	Vacant

CONGREGATIONAL CHURCHES IN THE
ISLE OF MAN.

Douglas—Athol-street, W. C. Stallybrass

Falcon Cliff, Robert Chamberlain

Union Mills, James Dalrymple

COLONIAL CHURCHES AND PASTORS.

CANADA WEST.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Albion and Bolton Village ..	J. Wheeler	London	W. F. Clarke
Belville	J. Powis	Markham	James Hay
Brantford	John Wood	Norwood and Clairville ..	J. Seawright
Brighton	Vacant	Newcastle	Vacant
Brock (Gaelic)	J. Campbell	Newmarket and Vaughan	T. Baker
Burford and Paris. .	J. Vincent	Norwich and Otterville	Vacant
Cobourg	T. Snell	Notawasaga	N. McKinnon
Cold Springs	W. Hayden	Oro, and Negro Settlement, A. Raymond	
Colpoys Bay (Indian Mission), L. Kribs		Pinegrove	Vacant
Darlington	J. Clinie	Port Sarnia and Moore	J. Armour
Dawn	Vacant	Port Stanley	W. Alworth
Drummondville	T. Rattray	Scotland	W. Hay
Eramosa, W. and S. Cale- } don, Hillsburgh	J. Williams	Sincoe	W. Ritchie
Esquesing	Vacant	Southwold	J. Silcox
George Town, Stuart Acton ..	H. Denny	Stouffville	J. Durrant
Glandford	Vacant	Springfield	H. Denny
Hamilton	E. Ebbs	Stratford	S. Snider
Kingston	K. M. Fenwick	Toronto—1st Church	J. Roof
Lanark	R. H. Black	2nd Church	Vacant
Whitby	J. T. Byrne	Warwick	J. McCallum

Theological Institute, Toronto, A. Lillie, Principal.

General Agent of the French Canadian Missionary Society, W. Clarke, Simcoe,
Canada West.

Resident, without pastoral charges, A. Jupp and W. Standerwick.

CANADA EAST.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Abbotsford and Granby ..	J. N. McCleod	Montreal—1st Church ..	H. Wilkes, D.D.
Brome and Cowansville	D. Connel	2nd Church	F. H. Marling
Brockville	J. Fraser	Melbourne	T. Bayne
Danville	A. J. Parker	Phillipsburgh, Missouri Bay, }	J. Wood
Durham	D. Dunkerley	Potter	
Eaton	A. J. Sherrill	Quebec	W. H. Heudebourn
English River		Russelltown	H. Lancashire
Indian Lands	J. McKillican	Sherbrooke and Lennoxville, J. Robertson	
Inverness	F. Wallace	Stanstead	R. V. Hall
L'Original and } Hawkesbury }	R. Miles	St. Andrew's	Vacant
		St. Francis	P. P. Osunkhirhine

LOWER, OR ATLANTIC COLONIES.

NEW BRUNSWICK.		NEWFOUNDLAND.	
<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Cardigan	J. McCallum	St. John's	G. Schofield
Grand Lake			
Kewick Ridge	G. Stirling		
St. Stephen's			
Sheffield	T. Lightbody		
St. John's	C. Mackay		
		NOVA SCOTIA.	
		Caledonia and Pleasant River ..	
		Cape Canso	
		Cape North	J. Hingley

NOVA SCOTIA.

<i>Church.</i>	<i>Pastor.</i>
Cornwallis and Falmouth.....	J. Peart
Halifax	J. C. Geikie
Liverpool, Milton, } ..	F. Tomkins, M.A.
Herring Cove. }	A. Sim, M.A.
Macguire.....	Josiah Hart
Sable River	

Gorham College, Liverpool, F. Tomkins, M.A., Principal; A. Sim, M.A., Assistant.

NOVA SCOTIA.

<i>Church.</i>	<i>Pastor.</i>
Upper, Middle, and Lower } Musquedoboit	
Yarmouth .. }	
Chebogue .. }	R. Wilson
Carlton }	
" "	J. Whitman

AUSTRALASIA.

NEW SOUTH WALES.

<i>Church.</i>	<i>Pastor.</i>
Balmain	T. A. Gordon
Maitland	J. T. Waraker
Sydney	Dr. Ross
2nd Church	J. Beazley
.....	W. Slatyer
.....	E. Griffiths

SOUTH AUSTRALIA.

Adelaide	T. Q. Stowe
Rundle-street	John Hotham
Angaston	J. Sawle
"	A. R. Philips
Brighton and Glenelg	W. Nichols
Burra Burra	Vacant
Encounter Bay.....	R. W. Newland
Gawler Town	B. Lewis
Hindmarsh.....	John Kelsey
Kapunda	W. Oldham
Kensington	G. Cheetham
Macclesfield.	J. B. Austin
Maclaren Vale & White's Gully, C. Hall	
Morphett Vale	E. Baker
Port Adelaide.....	M. Hodge
Prulran	W. Moss

In addition to the above places, the Pastors and Students preach at Alherton, Finden, Norwood, Coronandel, Currency Creek, Freeman's Knol, Port Elliott, Lyndock Vale, Salisbury, Shipley, &c.

WESTERN AUSTRALIA.

<i>Church.</i>	<i>Pastor.</i>
Freemantle	J. Johnston
Perth	J. Leonard, B.A.
Occasional Preacher, Mr. H. Trigg.	

VICTORIA (PORT PHILIP.)

Collingwood	W. B. Landells
Geelong	B. Cuzens
Kyneton	R. Anderson
Melbourne	A. Morrison
2nd Church	T. Odell
Richmond	J. B. Simper.
Rev. R. Fletcher, J. L. Poore, and Edwin Day, on their Voyage.	

TASMANIA, OR VAN DIEMEN'S LAND.

Green Ponds	J. Waterfield
Hobart Town	F. Miller
2nd Church	G. Clarke
.....	J. Nisbet
Hobart Town.....	W. Day
Launceston.....	C. Price
2nd Church.....	J. West
Newtown	J. M. Strongman
Richmond	H. J. D'Emden

NEW ZEALAND.

Auckland.....	T. Hamer
"	J. Macdonald
New Plymouth	H. Groube

SOUTH AFRICA.

Port Elizabeth	J. Harsant	| D'Urban, Port Natal..	E. Grosvenor
Cape Town	William Thompson		

NOTE.—The foregoing list of Australian Churches and Pastors is as near an approximation to correctness as the unsettled state of the Colonies will allow.

LIST OF INDEPENDENT MINISTERS

IN ENGLAND, THE CHANNEL ISLANDS, AND THE ISLE OF MAN.

* Denotes without a pastoral charge.

c Denotes Countess of Huntingdon's Connexion.

** For Addresses of Ministers in London and Vicinity see pages 115—119.

The exact designation and localities of their Chapels are given in pages following the Colleges.

Name.	Chapels or Residence.	Alma Mater.
Abell, David	Bardon, Leicestershire	Caermarthen
Adams, J.	Red Hill, Hertfordshire	Wymondley
Adams, T.	Stone, Staffordshire	N. Pagnel
Adams, T.	Wargrave, Berkshire	Western
Addiscott, Henry	Taunton	Western
Adeney, G. J.	Ealing, Middlesex	Private
Adey, John	Horselydown	
Adkins, Thomas	Southampton	Hoxton
Ainslie, Robert*	London	Hoxton
Aird, M.*	late Bootle, Cumberland	
Aldridge, W.	Hereford	Cheshunt (c)
Alexander, William*	Southport, Lancashire	
Alexander, John	Norwich	Hoxton
Allen, John	Chudleigh, Devonshire	Western
Alliott, Richard, LL.D.* ..	Western College, Plymouth	Homerton
Alliott, William	Bedford	Wymondley
Allon, Henry	Islington	Cheshunt
Amos, George	King's Cliffe, Northamptonshire ..	
Anderson, John	Wymondham, Norfolk	Hoxton
Anderson, Alex., B.A.	Stand, near Manchester	Cheshunt
Anderson, T.	Dover	Cheshunt (c)
Andrews, J.	Woburn, Bedfordshire	Hackney
Ann, Robert	Marsh Gibbon, Buckinghamshire ..	
Anstey, Wm. M.	Fulbourne, Cambridgeshire	
Anthony, Daniel, B.A.	Frome	Homerton
Anyon, John	Park, near Bury, Lancashire	
Appleford, W. P.	Liverpool	Homerton
Argyle, Jeremiah	Verwood, Dorsetshire	
Armitage, Joseph	Elswick, Lancashire	Airedale
Armstrong, Robert L.*	Wortley, Yorkshire	Airedale
Arnold, Thomas	Smethwick, Staffordshire	Rotherham
Ash, Benjamin	East Markham, Nottinghamshire ..	Private
Ashby, John	Stony Stratford	N. Pagnel
Ashby, J. E., B.A., F.R.A.S.	Wardour-street, London	Homerton
Ashton, Robert*	Putney, Surrey	Hoxton
Ashwell, T.	Redditch, Worcestershire	Private
Aspinall, Robert	Colne, Lancashire	Airedale
Aston, J.	Eccleshill, Yorkshire	Private

Name.	Chapels or Residence.	Alma Mater.
Aston, Thomas	Wingrave, Buckinghamshire.....	Hackney
Atkin, Thomas	Glossop, Derbyshire	Rotherham
Atkin, Daniel*.....	Leigh, near Bolton, Lancashire....	
Atkinson, J.....	Ayton, Yorkshire	
Attenborough, T. Beardsly..	Winslow, Buckinghamshire	
Ault, Horatio	Repton, Derbyshire	
Aveling, Thomas W. B.....	Kingsland	Highbury
Averill, John	Ilfracombe, Devonshire	Private
Aylen, W. H., B.A.....	Salisbury	Cheshunt
Ayliffe, Richard	Stockbridge, Hants.....	Gosport
Ayre, William.....	Morpeth	
Backhouse, Benjamin.....	Scarborough ..	Spring Hill
Bain, Wm. J.	Chesham, Bucks	New College
Bake, H.	Cowick, Yorkshire	
Baker, Henry	Summer Town, Oxfordshire	Hackney
Baker, William Richard* ..	Norwood	Wymondley
Baker, C.	Wilton, Wilts	
Baker, John	Chorley, Lancashire	Blackburn
Bakewell, John*.....	Notting Hill	Bristol
Balgarnie, Robert	Scarborough	Cheshunt
Ball, W. Spencer.....	Stainland, Yorkshire	Cotton End
Balley, J.....	Woodham Ferris, Essex	
Barber, Samuel*.....	Bridgnorth, Shropshire	Rotherham
Barbour, Samuel*	Leeds	Glasgow
Barfield, John, B.A.	Newport, Monmouthshire	Cheshunt
Barfitt, John	Plymouth.....	Western
Barker, T. R.*	Spring Hill College.....	Homerton
Barker, Philip C., M.A....	Bridgwater, Somersetshire.....	Spring Hill
Barker, John Theodore ...	Louth, Lincolnshire	Highbury
Barker, R.*.....	late Lancashire	
Barker, Thomas B.*	London	Hoxton
Baron, F.....	Ripley, Hants	
Barrett, W. G.....	Royston, Herts	Turvey
Barrett, John	Little Lever, Lancashire	
Barrow, John H.*	Dalston	Hackney
Barter, J.*	Plymouth	
Barton, J.....	Brassington, Derbyshire.....	
Bartram, J. T., senr.....	Stoke Goldington, Bucks	
Bartram, J. T.....	Wendover, Bucks	
Basden, F. S.	Denton, Norfolk	Highbury
Basley, John	East Cowes, Isle of Wight.....	Cotton End
Batchelor, Henry	Sheffield	N. Pagnel
Bateman, Charles*.....	Manchester	Hackney
Bateman, Christian Henry..	Hopton, Mirfield, Yorkshire	
Bateson, Anthony	Middleton, Lancashire	Blackburn
Batty, J.*	late Dent, Yorkshire	
Bayley, Robert S., F.A.S. ..	Ratcliff, London	Hoxton
Beadle, J. Chisman.....	Barnet, Herts	Airedale
Bean, Henry	Heckmondwike, Yorkshire.....	Airedale
Bean, William*	Tulse Hill, Surrey	
Bearparke, W.....	Mickleby, Yorkshire	Pickering
Bearcroft, George	Leigh Sinton, Worcestershire	
Beckley, F.....	Margate, Kent	Cotton End
Beddow, Benjamin	Barnsley, Yorkshire	Rotherham
Bedell, James	Manchester	Lancashire
Bedford, William	Narborough, Leicestershire	Homerton
Beer, Joseph	Kirkheaton, Yorkshire	Spring Hill
Beighton, John T.....	Bristol.....	Coward

Name.	Chapels or Residence.	Alma Mater.
Bell, S. M.	Wortley, Yorkshire.....	Private
Bell, Samuel, Ph. D.*	Stockwell, Surrey	Hoxton
Bell, Alexander	Mottram, Cheshire	Dublin
Bell, Robert*	late Brighouse, Yorkshire	Airedale
Bellamy, Samuel.....	Buckingham	Hoxton
Bellows, George C.....	Poole, Dorsetshire	Highbury
Bendall, B. Opie	Stamford, Lincolnshire	Highbury
Bennett, James, D.D.....	Falcon Square Chapel, London ...	Gosport
Bennett, John.....	Northampton	
Bennett, F. J.....	Therfield, Herts	
Bergne, Samuel B.*	Upper Clapton.....	Highbury
Berry, Joseph*	Hackney	Hoxton
Berry, Cornelius	Hatfield Heath, Essex	Homerton
Berry, George.....	Sandisyke, Yorkshire	
Besley, Henry*	Ilfracombe	Western
Besley, John	Buntingford, Herts.....	
Best, Robert	Bolton, Lancashire	Homerton
Bettinson, William	Thornghunbald, Yorkshire	
Betts, George	Alfriston, Sussex	Hoxton
Betts, R. W.	Peckham	New College
Betty, Thomas	Stanningley, near Leeds.....	Private
Bevan, William	Wolverhampton	Highbury
Bevan, John	Pinchbeck, Lincolnshire.....	Highbury
Bevis, Henry Joseph	Ramsgate, Kent	Highbury
Bewglass, James, LL.D.* ..	Taunton, Somersetshire	Trinity, Dublin
Bewlay, Edward.....	Sunderland	Highbury
Beynon, J. J.	Dorrington, Shropshire	Wrexham
Biaudet, Henri	St. Helier's, Jersey.....	Geneva
Bickerdike, John*	Cheltenham	Cheshunt (c)
Bingley, C.	Tockholes, Yorkshire	Airedale
Binney, Thomas	Weigh-House Chapel, London ...	Wymondley
Birch, Henry	Driffield, Yorkshire.....	Rotherham
Birch, Henry*.....	Sheffield	Blackburn
Birch, George Royds	Highgate, Middlesex	Private
Bird, Caleb	Margate	Cheshunt (c)
Bisenti, Antonio	Stalbridge, Dorsetshire	
Bishop, Alfred.....	Beaminster, Dorsetshire.....	Homerton
Bishop, J. B.*.....	late Boroughfen	
Black, James	Aspatria, Cumberland	Cotton End
Blackburn, John.....	Pentonville	Hoxton
Blackburn, William*	Manchester	Rotherham
Blackburn, Amos	Eastwood, near Halifax	Airedale
Blandford, Thomas.....	Oakham, Rutlandshire	Cotton End
Blessley, R.*	late Cranbrook, Kent	Gosport
Bligh, John.....	Yorkshire, North Riding	Cotton End
Bliss, Joseph	Leyland, Lancashire	Pickering
Blow, David*	London	Highbury
Blomfield, J.	Canterbury	Cheshunt (c)
Boden, George.....	Middleton, Derbyshire	
Bodington, John.....	Bernmondsey, London	Hoxton
Bond, James	Marsden, Yorkshire	
Bone, William.....	Basingstoke, Hants.	Cheshunt (c)
Bottomley, Joseph	Sowerby, Yorkshire	Airedale
Bounsall, John	Ottery, St. Mary, Devonshire ...	Western
Bowden, E.	Oakhill, near Bath	
Bowen, Samuel	Macclesfield, Cheshire	New Town
Bowen, H. P.	Middlesbro', Yorkshire	Airedale
Bowen, William*	Bretherton, Lancashire	Rowell
Bowen, John	Penywaun, Monmouthshire	

Name.	Chapels or Residence.	Alma Mater.
Bower, W. H.	Hythie, Hants	
Bowhay, John H.	Hertford	Western
Bowman, Robert.....	Chelmsford, Essex	Airedale
Boyd, Joseph	Burley, Yorkshire	
Boyd, J. McN.	Folkestone, Kent	Edinburgh
Brace, J.*	Ilfracombe, Devonshire	Hackney (c)
Brake, Charles	Pinlco	
Brainall, John*	Islington	Highbury
Breeze, R.	Barrowe, Yorkshire	Private
Breeze, S. J.	Queenborough, Kent	
Brewis, William	Penrith, Cumberland	Rotherham
Bridge, S. F.	Ridgwell, Essex	
Bridgman, John	Chester	Cheshunt (c)
Brierley, Isaac	Mixenden, near Halifax	Pickering
Bright, John S.	Dorking, Surrey	Highbury
Brindley, Richard	Bath	Highbury
Bromfield, E.	Elstead, Surrey	Hackney
Bromley, Henry*	London	Hoxton
Brooks, Edward	Sleaford, Lincolnshire	Private
Brooks, Jonah	Spetisbury, Dorsetshire	Cotton End
Brown, James	Bethnal Green, London	Wymondley
Brown, John	Wirksworth, Derbyshire	Blackburn
Brown, (G. W. E.)	Pheasant's-hill, Hambleton, Bucks.	
Brown, Wm. Lawson, M.A.,	Bolton, Lancashire	Glasgow
Brown, And. Morton, LL.D.,	Cheltenham	Edinburgh
Brown, Edward*	Cemetery, Leeds	Dublin
Brown, S.	Ashton, Gloucestershire	
Brown, James Baldwin, B.A.,	Clayland's, Clapham Road	Highbury
Brown, George*	Tonbridge Wells	Rotherham
Brown, Francis B.	Woodbridge, Suffolk	Highbury
Brown, R.*	Liverpool	
Browne, Thomas Henry	Stowmarket, Suffolk	Highbury
Browne, John, B.A.	Wrentham, Suffolk	Homerton
Browne, James	North Walsham, Norfolk	Hoxton
Browne, James, B.A.	Ulverstone, Lancashire	Homerton
Browning, Samuel A.	Framlingham, Suffolk	Highbury
Bruce, John*	Liverpool	Homerton
Bruce, James	Bamford, near Rochdale, Lancashire	Rotherham
Bryan, J. T.	Manchester	
Bubier, George Burden	Cambridge	Homerton
Buck, William Foster	Ross, Herefordshire	Highbury
Buckley, James	Horbury, Yorkshire	Airedale
Buckpitt, James	Torrington, Devonshire	Hackney
Bull, Thomas Palmer	Newport Pagnel, Bucks	N. Pagnel
Bull, Josiah, M.A.	Ditto	Glasgow
Bulne, J. R.	Shaldon, Devonshire	
Bulmer, John	Langrove, near Ross	Rotherham
Bulmer, George	Overton, Hants	Cotton End
Buckingham, J.	Paulers Pury, Northamptonshire ..	
Bunn, Henry John	Abergavenny, Monmouthshire	Hoxton
Bunter, John*	Tulse Hill, Surrey	Hoxton
Burder, Henry Foster, D.D.*	London	Hoxton
Burder, John, M.A.*	Bristol	Hoxton
Burgess, William	Little Shelford, Cambridgeshire ..	
Burgess, Thomas	Tamworth, Staffordshire	
Burgess, John	Long Melford	Cheshunt
Burl, Robert	Maldon, Essex	Wymondley
Burnet, John	Camberwell, Surrey	Private
Burrell, J.	Oaken Oates, Shropshire	

Name.	Chapels or Residence.	Alma Mater.
Burton, Thomas Blount....	Hyson Green, Nottinghamshire ..	
Butcher, T. B.	Northfleet, Kent.....	
Butteau, Thomas.....	London	Hackney
Button, John	Kenilworth, Warwickshire	Highbury
Buzacott, A., B.A.		New College
Byrne, W.*.....	Ross, Herefordshire	
Byrnes, L. H., B.A.	Kingston, Surrey	Cheshunt
Cadoux, John Henry	Weathersfield, Essex	Homerton
Calvert, Reuben	Hyde, Cheshire	Airedale
Calvert, Joseph Mason	Dronfield, Derbyshire.....	Airedale
Cameron, James	Colchester, Essex	Glasgow
Campbell, John, D.D.....	Tabernacle, London	St. Andrew's
Campbell, William, M.A.*..	Sydenham, Kent.....	Highbury
Campbell, William*	Islington.....	Gosport
Cannon, C.	Isle of Portland	Private
Carey, C. S.....	Bassingbourn, Cambridgeshire	Hackney
Carlile, James, D.D.....	Woolwich, Kent	Dublin
Carnson, David Thompson*	Manchester	Blackburn
Carpenter, J. G.....	Kidderminster	Cheshunt (c)
Carter, John	Braintree, Essex	Hoxton
Caston, M.*.....	Leamington, Warwickshire	Gosport
Caterer, Isaac	Peppard, Oxon	
Catton, W.	Flockton, Yorkshire	
Causby, Stephen	Towcester	Hackney
Cecil, Richard	Turvey, Beds.	Rotherham
Cecil, Edward	Lightcliffe, Yorkshire.....	Highbury
Chalmers, Thomas Smith*..	Stafford	Highbury
Chamberlain, Robert	Douglas, Isle of Man.....	Hoxton
Chamberlain, J. A.	Westerham, Kent	
Chambers, William	Newcastle-under-Lyme, Staffordsh.	Rotherham
Chancellor, Henry John ..	St. Helier's, Jersey.....	Highbury
Charlton, John Moon, M.A.,	Totteridge, Herts	Highbury
Chater, John	Newton Abbot, Devonshire	Hackney
Cheney, James	Broad Winsor, Dorsetshire	Cotton End
Christopherson, H.	Altringham, Cheshire	Stepney
Clapham, George William ..	Haslingden, Lancashire	Lancashire
Clapp, Jerome*	Appledore, North Devonshire	Rowell
Clapson, Richard	Exmouth, Devonshire	Hackney
Clark, Thos., M.A.*	Rotherham College, Yorkshire	Highbury
Clarke, John	Wrexham, Denbighshire	Hackney
Clarke, William	Sutton, Cheshire	Hackney
Clarke, Abaalom	Stockport, Cheshire	Lancashire
Clarke, R. P.	Over Darwen, Lancashire	Western
Clarkson, Samuel	Bridgnorth, Salop	Spring Hill
Clase, John M.*	late Buckfastleigh, South Devonsh.	
Clayton, John, M.A.*.....	Worthing	Homerton
Clayton, George	Walworth, London.....	Hoxton
Clunie, John, LL.D.*	Manchester	Hoxton
Coales, T. T.	Ashburton, Devonshire	Cheshunt (c)
Cock, Horrocks	Clitheroe, Lancashire.....	Highbury
Cockin, John*.....	Halifax	Airedale
Coleman, Henry	Wickhambrook, Suffolk	N. Paguel
Coleman, T.	Ashley, Northamptonshire.....	
Colledge, Thomas	Riddings, Derbyshire.....	Rotherham
Collett, Thomas	Dawlish, Devonshire	Hackney
Collier, J.	Oxford.....	Wesleyan
Collins, R.	Tetbury, Gloucestershire	Western
Colville, William*	Manchester	Rotherham

Name.	Chapels or Residence.	Alma Mater.
Collyer, W. B., D.D., LL.D.,	Peckham, Surrey	Homerton
Conder, George William ..	Leeds	Highbury
Conder, Eustace R., M.A. .	Poole, Dorsetshire	Spring Hill
Cooke, John	Uttoxeter, Staffordshire.	Blackburn
Coombs, S. M.	Gornall, near Dudley, Staffordshire, ..	Dublin
Cooper, James*	Norwich	Rotherham
Cooper, Basil Henry, B.A. *	London	Highbury
Cooper, J. R.	Gravel-lane, Wapping	Gosport
Cope, Richard, LL.D.	Penryn, Cornwall	Hoxton
Cope, James*	St. Austell, Cornwall	
Corbin, John	Tabernacle, London	Highbury
Corbishley, Ebenezer	Chigwell Row, Essex	Rotherham
Corke, Edward	Lapford, Devonshire	
Corney, George	Barking, Essex	Hackney
Cornish, D. *	late North Leach, Gloucestershire ..	Highbury
Cornwall, Ebenezer	Highgate	Edinburgh
Cossino, G. H.	Martock, Somersetshire	
Cotton, W.*	Flockton, Yorkshire	
Courtenay, W. A.	Kelvedon, Essex	Hackney
Cousins, Thomas	Portsea, Hants	Highbury
Cowper, B. H.	Mill Wall, Poplar	Spring Hill
Cox, F. W.	Market Weighton, York-shire	Cotton End
Cragg, George	Leyburn, Yorkshire ..	
Craig, Robert H.	Deal, Kent	Glasgow
Craig, Thomas	Bocking, Essex	Homerton
Cranbrook, J.	Liscard, Cheshire	Highbury
Creak, Henry Brown, M.A.*	Airedale College, Bradford	Spring Hill
Creak, Albert, M.A.*	Brighton	Spring Hill
Creed, W.	West Bromwich, Staffordshire	Airedale
Creswell, Henry	Canterbury, Kent	Hoxton
Crickett, J.*	Adderbury, Oxon	
Crisp, Edmund	Grantham, Lincolnshire	Gosport
Crisp, Alfred	late Longden, Salop	
Crisp, G. S.*	Lowestoft, Suffolk	Wymondley
Croft, Gabriel*	late Pickering	Hackney
Croft, Joseph	Ripon, Yorkshire	Rotherham
Croggon, T.*	late Granpound, Cornwall	
Cross, Henry	St. Austell, Cornwall	Cotton End
Cullen, J. E.	Boroughbridge, Yorkshire	
Cummins, John	Stubbin, Elsecar, Yorkshire	Private
Cunningham, G. C.	Chedworth, Gloucestershire	
Curwen, Spedding	Reading, Berkshire	Rotherham
Curwen, John	Plaistow, Essex	Coward
Cuthbertson, R.	Cleckheaton, Yorkshire	Glasgow
Cuthbertson, W., B.A.	West Bromwich	Spring Hill
Dale, R. W., M.A.	Birmingham	Spring Hill
Dalrymple, James	Union Mills, Isle of Man	Edinburgh
Daniell, Wm.	Parkgate, Cheshire	
Davey, R.*	late Olney, Bucks	Homerton
David, Thomas William ..	Colchester, Essex	Homerton
Davidson, S., D.D., LL.D.*	Lancashire College	Belfast
Davie, J. C.	London	Western.
Davies, James	Haverhill, Suffolk	Hoxton
Davies, David	Stanstead, Essex	Rotherham
Davies, John H., B.A.	Leamington	Homerton
Davies, G. P., B.A.	Wandsworth, Surrey	Homerton
Davies, Thos.	Cardiff	Caernarthen
Davies, S. A.*	Peckham	Wymondley

Name.	Chapels or Residence.	Alma Mater.
Davies, John	Albany, Regent's Park	N. Pagnel
Davies, Thomas	Lambeth	Highbury
Davies, Evan	Richmond, Surrey	Western
Davies, Robert	Bilston, Staffordshire	Blackburn
Davies, Ed.	Greenwich	
Davies, Charles M.	Kirkham, Lancashire	
Davies, Ebenezer	Pentonville	Rotherham
Davies, Richard Meredith ..	Greenacre's Moor, Lancashire	Blackburn
Davies, John	Daventry, Northamptonshire	New Town
Davies, Theophilus	Newton-le-Willows, Lancashire.	Western
Davies, Daniel	Wollerton, Salop.	Wrexham
Davies, John	Clapton, Middlesex.	Cheshunt
Davies, David	Southwark	Caermarthen
Davies, William Pollard.	Putney	Hoxton
Davies, Thos. M.	Crediton	
Davies, H.	Lavenham, Suffolk	Newport
Davies, William	Hastings, Sussex.	Hoxton
Davis, James	Pimlico	Cheshunt (c)
Davis, J. Teesdale	Knowle, near Bridgwater	Cotton End
Davis, Samuel.	Bow, London	Highbury
Davis, R.	Sawston, Cambridgeshire	Gosport
Davison, R.	Sutton-on-Trent, Notts.	
Davison, Thomas	Stockton-on-Tees	
Davison, Portas Hewart ..	Cockermouth	Rotherham
Davison, W. H.	Bolton, Lancashire	Cheshunt
Deakin, James	Shelton, Staffordshire.	Rotherham
Dean, John	Milstead, Kent	
Dean, James*	Clapton	Blackburn
Dean, John	Martin Top	
Dear, Joseph*	Iste Horbury, Yorkshire	Homerton
De Faye, Clement	St. John's, Jersey	Lausanne
Deering, Win.	Leyton-stone, Essex.	Homerton
Delf, Edward Hickman	Coventry, Warwickshire	Coward
Dennis, W.	Wrinton, Somersetshire	Yeovil
Denniston, John.	Knottingley, Yorkshire	
Denny, Thomas*	Poole, Dorsetshire	Hoxton
De Verdon, J. K.	Collier's Rents, Borough	Dublin
Dewsnap, John	Liverpool	Lancashire
Dickinson, John	Bury, Lancashire	Edinburgh
Dickinson, John	Newton-in-Boland, Yorkshire	
Dickinson, W.	Kirton, near Boston	
Dillon, E., M.R.I.A.	Ludlow, Salop.	Dublin
Dix, Thomas	Earl Shilton, Leicestershire	Hoxton
Dixon, William	Springhead, near Manchester	Airedale
Dobson, Joseph Penuel*.	London	Wymondley
Dobson, S. N., B.A.	York	Airedale
Dodd, T.	Worcester	Cheshunt (c)
Dorey, W.	Borhant, Hants.	
Dorrington, J.*	Late Chishill, Essex	
Dove, W.	Falfield, Gloucestershire	
Dowthwaite, F. C.	Ashton-in-Mackerfield	Airedale
Drane, J. C. W.	Hanley, Staffordshire	N. Pagnel
Drane, Robert.	Guestwick, Norfolk	Wymondley
Driver, Henry	Holden, Yorkshire	Private
Drover, J. E.	Wincanton, Somersetshire.	N. Pagnel
Dukes, Clement, M.A.	Dalston	Glasgow
Duff, Charles	Stebbing, Essex	Highbury
Duffy, Aaron	Needham Market, Suffolk	Private
Dunlop, John Irvine	Lewes, Sussex	Glasgow

Name.	Chapels or Residence.	Alma Mater.
Dunn, George	Hollinwood, Yorkshire	Pickering
Dunn, Samuel	Sheffield	Wesleyan
Durrant, J.*	London	Cheshunt (c)
Dyall, Samuel	Hartshill, Warwickshire	Highbury
Dyer, William Henry	Bath	Highbury
Dyson, Joseph	Farnworth, Lancashire	Manchester
Dyson, S.	Upper Mill, Saddleworth, Yorkshire, Lancashire	
Farnshaw, John	Attercliffe, Sheffield	Homerton
East, Timothy	Over, Cheshire	Gosport
Eastman, Theophilus, B.A.*	London	Gosport
Eastman, Samuel	Bow Road, London	Highbury
Eastmead, J. S.	Wakefield	
Eccles, William*	Crosby, Isle of Man	Rotherham
Edge, George	Ellesmere, Salop.	Airedale
Edmonds, John*	St. Helen's, Lancashire	Gosport
Edmunds, James	Burnham, Bucks	Glasgow
Edwards, Edward*	Manchester	Blackburn
Edwards, James*	Bristol	Gosport
Edwards, W. Spencer.	City Road, London	Cotton End
Edwards, Edwin	Frome	Western
Eldridge, Samuel	Brixton	Highbury
Elliott, Joseph*	late Bury St. Edmund's	Wymondley
Ellis, William*	Hoddesdon, Herts	Gosport
Ellis, James	Bracknell, Berks.	
Ellis, Samuel	Wilmslow, Cheshire	Airedale
Ellis, Thomas	Pontefract, Yorkshire	Rotherham
Erick, John, M.A.	Thame, Oxfordshire	Glasgow
Elson, J.	Heathfield, Sussex	
Eltringham, William*	Hough, near Rotherham	Rotherham
Embley, John*	London	Cheshunt
England, Samuel Simpson* ..	London	Homerton
Erlebach, Adolphus	West Lulworth, Dorsetshire	
Erlebach, R. P.	Mere, Wilts.	Hackney
Eustace, George	Nuneaton, Warwickshire	Highbury
Evans, D.*	Emsworth, Hants	Hackney
Evans, C. W., B.A.	Guernsey	Airedale
Evans, J. E.	Lothhouse, Yorkshire	N. Pagnel
Evans, Thomas	Shaftesbury	Hoxton
Evans, Isaac	Weeton Beck, Northamptonshire ..	New Town
Evans, B. W.	Ellesmere, Shropshire	Brecon
Evans, David	Winham, Somersetshire	Hackney
Evans, D. D.*	Burnley, Lancashire	Rotherham
Evans, D. W.	Market Drayton, Shropshire	Airedale
Evans, Francis	Long Buckby, Northamptonshire ..	Blackburn
Evans, S.	Tutbury, Staffordshire	Hackney
Evans, Evan	Leintwardine, Herefordshire	Bala
Evans, D. J.	Stroud	New College
Ewing, A., M.A.	Gosport, Hants	Glasgow
Ewing, John	Stratford-on-Avon	Spring Hill
Fairbrother, William	Maidenhead	Spring Hill
Fairclough, R.	Coverack, Cornwall	Brecon
Fairfax, John C.*	late Swannage, Dorsetshire	Highbury
Falding, Fred. J., M.A. ..	Rotherham College, Yorkshire	Rotherham
Farnsworth, Charles	Dukinfield, Cheshire	Private
Farrer, W., B.L.*	St. John's Wood	Homerton
Feaston, J. T.	Wotton-under-Edge, Gloucester ..	Western

Name.	Chapels or Residence.	Alma Mater.
Fells, W. G. G.	Myddleton	Cheshunt (c)
Ferguson, William	Bicester, Oxon	Private
Ferguson, Robert, L.L.D. ..	Ryde, Isle of Wight	Glasgow
Fernie, John	Farnham, Surrey	Hackney
Field, Joseph	Diss, Norfolk	Highbury
Fielding, Thomas	Enfield Highway	Private
Finch, E. W. ....	.....	Cotton End
Fisher, F. W.	Mendlesham, Suffolk	Private
Fisher, W.	Broseley, Salop	Western
Fison, Thomas, B.A.	Romsey, Hants	Coward
Fitt, James	Hanwell, Middlesex .....	.....
Fleming, James	Kentish Town	Highbury
Fletcher, J. B., M.A.*	late Welchpool	Coward
Fletcher, Richard	Topsham, Devonshire	Hoxton
Fletcher, Joseph	Christchurch, Hants	Coward
Fletcher, William Wolfe ..	Throop, Hants	Highbury
Flower, J.*	late Titchfield, Hants	Gosport
Flower, Theophilus	Wells, Somersetshire	Cheshunt
Flower, John	Beeches, Suffolk	Highbury
Flower, David	Clavering, Essex	Highbury
Flutter, William	Barley, Herts .....	.....
Fogg, John	Easington Lane, Durham .....	.....
Ford, David Everard	Manchester	Wymondley
Ford, Joseph*	Raingate	Wymondley
Ford, William S.*	late Abresford, Hants	Highbury
Fordyce, William	Marsden, Lancashire	Rotherham
Forsaith, Robert E.	Royston, Cambridgeshire	Highbury
Foster, Jacob Kirkman* ..	Cheltenham	Cheshunt (c)
Fowler, George	Worcester	Cheshunt (c)
Fox, Joseph*	Chester-road, Manchester	Airedale
Foyster, A.	Cuckfield, Sussex	N. Pagnel
France, Joseph, M.A.	Hann, Surrey	Hoxton
Fraser, Alexander, M.A.	Blackburn, Lancashire	Glasgow
Fraser, D., M.A.*	Airedale College, Bradford	Glasgow
Frith, William Charles	Roydon, Essex	Private
Froggatt, William	Newport, Isle of Wight	Homerton
Frost, Richard	Dunmow, Essex	Homerton
Frost, John	Cotton End, Bedfordshire	Private
Galloway, J. C., M.A.	Bishopsgate, London	Highbury
Gallsworthy, Thomas	Thornbury, Gloucestershire	Airedale
Galt, Matthew	Darlington	New College
Gamble, Henry J.	Upper Clapton	Stepney
Gammidge, Thomas	Ketton, Rutlandshire .....	.....
Gammidge, Henry	Dunmow, Essex	Hackney
Gammun, William	Norton Fitzwarren, Somersetshire ..	.....
Gant, J.	St. Mawes, Cornwall .....	.....
Garrett, Ambrose*	Hindon, Wiltshire ..	.....
Gates, William J.	Aylesbury, Buckinghamshire	Highbury
Gatley, Edward	Thirsk, Yorkshire	Rotherham
Gawler, Charles D.	Strood, Kent	Private
Gawthorne, James	Derby	Hoxton
Gay, John	Ipswich, Suffolk	Wesleyan
Gazard, Andrew	Cam, Gloucestershire	Cheshunt
Gear, William	Bradford, Wiltshire	Hoxton
Gething, William	Horningsham, Wiltshire	New Town
George, John	Delph, Saddleworth, Yorkshire	Private
Gibbs, Richard	Skipton, Yorkshire	Homerton
Gibbs, S. T.	East Grinstead, Sussex	Cheshunt (c)

Name.	Chapels or Residence.	* Alma Mater.
Gifford, J.	Cowlinge, Suffolk	
Gilbert, Charles*	Islington	N. Pagnel
Gilbert, Thomas	Highworth, Wilts	
Giles, Edward	Newport, Isle of Wight	Wymondley
Giles, Thomas	South Molton, North Devonshire ..	Private
Gill, Henry	Haverhill, Suffolk	Hackney
Gill, Richard*	London	
Gill, John	Sudbury, Suffolk	Highbury
Gill, Walter	Welford, Northamptonshire	Hackney
Gillman, Thomas	Newport, Monmouthshire	Private
Gillman, Alfred	Pitchcombe, Gloucestershire	
Gittens, T. W.	Camden Town	
Gladstone, George*	Sleaford, Lincolnshire	Cheshunt (c)
Gladstone, G., jun.	Knaresborough	
Gladstone, Samuel	Horncastle, Lincolnshire	Cheshunt
Glanville, John	Kingswood, near Bristol	Private
Glanville, John*	Cambridge Heath	
Glass, John*	London	Glasgow
Glendenning, John	Uxbridge, Middlesex	Airedale
Glossop, Ebenezer	Chinley, Derbyshire	Rotherham
Glyde, Jonathan	Bradford, Yorkshire	Highbury
Godwin, John H.*	St. John's Wood	Highbury
Gogerly, George*	Walworth	
Good, Alexander*	Hackney	Homerton
Goodall, Samuel	Durham	Airedale
Gordon, Alexander, LL.D.	Walsall, Staffordshire	Glasgow
Goshawk, Robert	Leek, Staffordshire	Highbury
Gonge, James	Polesworth	
Gough, Thomas	Keyworth, Notts	
Goffe, J.	Wickham Market, Suffolk	
Gomfly, John Nelson	Brighton	Homerton
Gould, Richard*	Watersfield, Sussex	Highbury
Grant, Brewin, B.A.	Birmingham	Highbury
Grant, J.	Barrington, Cambridgeshire	
Grant, Thos.	Hungerford, near Fordingbridge ..	
Gravatt, W.	Wivelsfield, Sussex	
Gravestock, Joseph*	Dunstable	N. Pagnel
Gray, J. C.	Birmingham	
Greathuch, George*	Southport, Lancashire	Private
Green, John	Uppingham, Rutlandshire	Rotherham
Greener, R.	Alnwick, Northumberland	Airedale
Greener, John	Shanklin, Isle of Wight	Airedale
Greenfield, Thomas	Kidderminster	Highbury
Greenway, Charles*	Saltley, near Birmingham	Hoxton
Gregory, James	Thornton, nr. Bradford, Yorkshire ..	Western
Greig, George	Ollerton, Salop	Glasgow
Grey, J. B.*	Kentish Town	Dublin
Griffin, James	Manchester	Hoxton
Griffin, Alfred	Watton, Norfolk	Homerton
Griffiths, John	Pant, Shropshire	
Griffith, Henry	Liverpool	Coward
Griffith, William Henry, B.A.	Chard, Somersetshire	Coward
Griffith, William	Hitchin, Herts	Spring Hill
Griffiths, Daniel	Cannock, Staffordshire	Homerton
Griffiths, J. W.*	late Gray's Thurrock, Essex	
Griffiths, R. M.*	Blackpool, Lancashire	Manchester
Grigsby, William	Staplehurst, Kent	
Guenett, John Farnham ..	Bury St. Edmund's, Suffolk	Western
Guest, William	Leeds	Spring Hill

Name.	Chapels or Residence.	Alma Mater.
Gunn, H. Mayo	Warmminster, Wilts.	Coward
Gwyther, James	Manchester	Blackburn
Haas, Henry Joseph	Nayland, Suffolk	Homerton
Haigh, B. B.*	Braunham College, Tadeaster	Rotherham
Hall, Lemon	Poyle, Middlesex	Hoxton
Hall, George	Henfield, Sussex	
Hall, Newman, B.A.	Hull, Yorkshire	Highbury
Hall, John	Brixton	Highbury
Hall, T.	Rugeley, Staffordshire	Rowell
Hall, John	Brentwood, Essex	Hackney
Hall, George James, M.A. .	Linton, Cambridgeshire	Highbury
Hallett, J.	Newark	Rotherham
Halley, Robert, D.D.	Manchester	Homerton
Halley, Robt., M.A.*	Manchester	Coward
Hamer, James	Sutton Valence, Kent	Highbury
Hamilton, Robert	St. Mary's Cray, Kent	Highbury
Hammond, John	Handsworth, Staffordshire	Rotherham
Hampson, P. A.*	Liverpool	Lancashire
Hampson, T.*	Bury, Lancashire	
Hanks, John	Malmesbury, Wilts.	
Hanson, John*	Takeley, Essex	
Harcus, William	Doncaster, Yorkshire	Cotton End
Hardaker, Mark	Pendlebury, Lancashire	Airedale
Hardiman, H. C.	Worplesdon, Surrey	Hackney
Hardiman, James	Barnard Castle, Durham	Pickering
Hargreaves, John	Morecombelake, Dorset	Airedale
Hargreaves, C.	Cheadle, Staffordshire	Airedale
Harper, Jonathan	Alston Moor, Cumberland	Airedale
Harper, Thomas Smithson ..	Ormskirk, Lancashire	Blackburn
Harris, Richard	Westbury, Wilts.	Highbury
Harris, William	Wallingford, Berks.	
Harris, George	Ringwood, Hants.	Hoxton
Harris, John	St. Alban's, Herts.	Hoxton
Harris, John, D.D.*	New College, London	Hoxton
Harris, D.	Ruxton, Salop.	Caernarthen
Harris, Henry Hibbert	Workington, Cumberland	Airedale
Harrison, Charles	Birdbush, near Salisbury	
Harrison, John Audley	Ramsbury, Wilts.	
Harrison, John	Heywood, Lancashire	Rotherham
Harrison, John	Rendham, Suffolk	Rotherham
Harrison, David	Whitstable, Kent	Hackney
Harrison, Henry	Shadwell, London	Private
Harrison, Joshua Clarkson ..	Camden Town	Homerton
Harrison, John	Stretton-under-Fosse, Warwicksh. .	Highbury
Harrop, John	West Burton, Yorkshire	Rotherham
Harsant, John	Beaconsfield, Bucks	Hackney
Hart, Thomas Baron	Tregony, Cornwall	Western
Hart, J.	Houghton, Hunts.	
Hart, E. S., M.A.	St. Ives, Cornwall	Aberdeen (c)
Hartland, Edwin J.	Warrington, Lancashire	Cheshunt (c)
Hartnell, Samuel R.	Nuneaton, Warwick	Hoxton
Harvey, J. B.	West Mersey, Essex	
Haslett, James	Landport, Hants.	
Hastie, James Swift	Otley, Yorkshire	Airedale
Hawkins, William*	Iate Avebury, Wiltshire	N. Pagnel
Hayden, John	High Wycombe, Bucks	Homerton
Hayhurst, William	Knowle Green, Lancashire	
Haynes, Thomas*	Cheltenham	Hoxton

Name.	Chapels or Residence.	Alma Mater.
Hayter, Benjamin*	Ingatestone.....	Hackney
Hayward, Thomas.....	Rochford, Essex.....	Hackney
Haywood, Samuel.....	Newport, Essex.....	Hackney
Heal, Abiathar.....	Hartland, North Devonshire.....	
Heath, T.....	Lee, near Malmesbury.....	
Hebdtich, Samuel.....	Woolwich, Kent.....	Highbury
Heathcote, Frederick Wm....	Andover, Hants.....	Spring Hill
Heathcote, Henry John....	Erdington, near Birmingham....	Spring Hill
Hedgecock, J.....	Marden, Kent.....	
Hellings, Nicholas.....	Exeter.....	Hackney
Henderson, Eben., D.D.*..	East Sheen, Surrey.....	Edinburgh
Henderson, Michael.....	North Shields.....	
Herbert, J.*.....	Bath.....	
Heron, Ebenezer Sloane....	Denholme, Yorkshire.....	
Herschell, Ridley H.....	Paddington.....	Private
Herschell, Victor.....	Wollaston, Northamptonshire....	Hackney
Herschell, Louis.....	Horsham, Sussex.....	Hackney
Herrick, Joseph.....	Colchester, Essex.....	Billericay
Heward, Thomas*.....	Kensington, London.....	Hoxton
Hewitt, David.....	Exeter.....	Highbury
Hewlett, John G., D.Ph.*..	London.....	Hoxton
Hewlings, George Henry*..	Fulham, Middlesex.....	Rowell
Hicks, Thomas.....	Cottingham, near Hull.....	Hackney
Hicks, Jonathan.....	Little Waltham, Essex.....	Hackney
Hickman, Charles.....	Beeches, Suffolk.....	Hoxton
Hickman, Edward Brainerd,	Boxford, Suffolk.....	Coward
Hill, James.....	Clapham, Surrey.....	Gosport
Hill, Wm.....	Bodmin, Cornwall.....	Western
Hill, John, M.A.*.....	Stratford-le-Bow.....	Glasgow
Hill, Thomas.....	Cheshunt, Herts.....	
Hill, Thomas.....	Harwich, Essex.....	
Hill, Edward.....	Shrewsbury, Salop.....	Spring Hill
Hill, J.....	Loddiswell, South Devonshire....	
Hill, J. S.....	Cheltenham.....	Bedford
Hill, J.*.....	late Kingston, Somersetshire.....	
Hill, Micajah.....	Brixham, Devonshire.....	Spring Hill
Hill, H. O.....	Merthyr Tydfil.....	Cotton End
Hill, John, M.A.....	Wells, Norfolk.....	New College
Hillier, Dr. J.....	Tonbridge, Kent.....	
Hillman, W. G.....	Stoke-upon-Trent, Staffordshire..	Western
Hillyard, Samuel.....	Bedworth, Warwickshire.....	N. Pagnel
Hind, Thomas.....	Carlisle, Cumberland.....	Highbury
Hinde, George*.....	Manchester.....	
Hine, Thomas Collins*....	Clapton, Middlesex.....	Western
Hine, J. S.....	Guernsey.....	Gosport
Hines, W. H.....	Milverton, Somersetshire.....	N. Pagnel
Hitchin, T.*.....	London.....	
Hobbs, George H.....	Kingsbridge, Devonshire.....	Hackney
Hodge, William.....	Great Berkhamstead, Herts.....	Private
Hodges, William.....	Frankton, Salop.....	
Hodgson, John.....	Oldham.....	Lancashire
Hodson, William.....	Dartford.....	Cheshunt (c)
Holden, Robert.....	Hadham Little, Herts.....	Private
Holder, Cornelius B.*....	late Market Lavington.....	Spring Hill
Holland, J. K.....	St. Ives, Huntingdon.....	Billericay
Hollis, Benjamin Samuel..	Islington.....	Cheshunt (c)
Hollis, Henry.....	Ashbourne, Derbyshire.....	Cheshunt (c)
Holmes, William.....	Wisbeach, Cambridgeshire.....	Hoxton
Holmes, W. Henry.....	Poston, Lincolnshire.....	Western

Name.	Chapels or Residence.	Alma Mater.
Holmes, John	Wortwell, Norfolk	Wymondley
Holmes, Frederick M.	Alton, Hants	N. Pagnel
Holroyd, John	Clough Foot, near Rochdale	
Holt, John	Chiddingley, Sussex	
Hood, William	Armitage, Stafford	Private
Hooper, H.	Hackney	Lancashire
Hooper, Joseph*	London	Highbury
Hooper, Stephen	Heaton Mersey, Lancashire	Lancashire
Hooper, James Clifford	Brighton	Highbury
Hopkins, James H.*	Gloster Buildings, Old Kent Road,	Hoxton
Hopkins, J.*	Weston-super-Mare	Hackney
Hopkins, J.	Radcliffe Bridge, Lancashire	Cheshunt
Hopkins, William	Southwold, Suffolk	Hornerton
Hoppus, J., LL.D., F.R.S.* ..	University College	Rotherham
Hopwood, Jesse	Sudbury, Suffolk	Hoxton
Hopwood, Marcus	Manningtree, Essex	Western
Horlick, John*	Ruar-dean, Gloucestershire	Painswick
Horsecraft, David	Burton-upon-Trent	Cotton End
Horsey, John	Launceston, Cornwall	Western
Horton, T. G.	Tonbridge-place, London	Wesleyan
Hoskins, Thomas Raffles ..	Totness, Devonshire	(c)
Howard, Henry	Trowse, Norwich	Pickering
Howard, Mark	Bacup, Lancashire	Airedale
Howell, Charles	Sidbury, East Devonshire	Gosport
Howell, James	Brill, Bucks	Turvey
Howell, C. R.*	London	Hackney
Howes, J.	Goring, near Reading, Berks	Cheshunt (c)
Howson, Alfred	Hartlepool	Airedale
Hoxley, John	Honiton, Devonshire	Highbury
Hoyle, Giles	Northowram, Yorkshire	Pickering
Hoyle, Joseph, B.A.*	late Pickering	Airedale
Hubbard, George	Corfe Castle, Dorsetshire	
Hubbard, S.	Wivenhoe, Essex	
Hudson, John*	West Bromwich, Staffordshire	Hoxton
Hudson, Cyrus, M.A.	Westbury-on-Severn	Glasgow
Hudswell, William	Leeds	Airedale
Hughes, J. G.	Odiham, Hants	Airedale
Hunt, John*	Brixton, Surrey	Gosport
Hunt, Robert T.*	Camberwell New Road	Hoxton
Hunter, George*	Ramsgate	Western
Hurndall, W. A.	Bishop's Stortford, Herts	Cheshunt
Hurry, Nicholas	Torquay	Lancashire
Hutton, Thomas.	Allerton, Yorkshire	Airedale
Hyatt, Joseph	Gloucester	Western
Hyatt, Charles	Stoken Church, Oxfordshire	Private
Illingworth, Charles	Wyke, near Halifax	
Ingham, William D.	Pembridge, Herefordshire	Cotton End
Inman, William	Dogley Lane, near Huddersfield ..	Rotherham
Irwin, J. W.	Shillingdon, Beds	
Isaac, William	Petersfield, Hants	
Isaac, John Eames	Colyton, Devonshire	
Isaac, R. B.	Hammersmith	
Islip, Francis	Kibworth, Leicestershire	Hackney
Jack, John	Bristol	Edinburgh
Jack, Archibald, M.A.	North Shields, Durham	Glasgow
Jackson, William	Okehampton, Devonshire	Rotherham

Name.	Chapels or Residence.	Alma Mater.
Jackson, John Oswald	Brayton-hall, Cumberland.....	Highbury
Jackson, William Hall	Godalming, Surrey.....	Rotherham
Jackson, William*.....	Bungay, Suffolk.....	Highbury
Jacob, I.....	Tooting.....	Private
James, Charles Edwin	Chichester, Sussex.....	Homerton
James, Thomas.....	Yelvertoft, Northamptonshire	New Town
James, David.....	Clive, Salop.....	New Town
James, Evan.....	Yeovil, Somersetshire.....	New Town
James, John Angell.....	Birmingham.....	Gosport
James, Thomas*.....	London.....	Hoxton
James, John F.*.....	late Ashford.....	Cheshunt (c)
James, W.....	Portsmouth, Cornwall.....	
James, James*.....	Clifton, Bristol.....	Private
James, J. F.....	Fordham, Essex.....	
Jay, William*.....	Bath.....	Marlborough
Jefferson, John.....	Stoke Newington.....	Rotherham
Jeffreys, George Y.....	Dereham, Norfolk.....	Highbury
Jeffrey, Edward.....	Emsworth, Hants.....	Primitive
Jeffreys, Thomas.....	Penycuik, Monmouthshire.....	
Jenkins, E. C.....	Rumney Iron Works, Monmouthsh.	
Jenkins, James.....	Stansfield, Suffolk.....	Cheshunt
Jenkins, T.....	Burley, Hants.....	
Jenkyn, T. W., D.D., F.G.S.	Rochester.....	Homerton
Jenkyn, Benjamin.....	Little Dean, Gloucestershire.....	New Town
Jennings, N., M.A.*.....	St. John's Wood.....	Coward
Jennings, J.....	Tadley, Hampshire.....	
Jennings, Isaac.....	Ongar, Essex.....	Dublin
Jesson, John T.*.....	late Runcorn, Cheshire.....	Downside
Jessop, Richard.....	Rowell, Northamptonshire.....	Airedale
Jeula, Henry Bourne*.....	Greenwich, Kent.....	Hoxton
Jeula, Matthew.....	Winchmore-hill, Edmonton.....	Hoxton
Jinkings, Edmund.....	Maidstone, Kent.....	Hoxton
Johnson, George T.....	Harpenden, Herts.....	
Johnson, Benjamin.....	Halstead, Essex.....	Highbury
Johnson, Alfred.....	Robert-street Chapel, London.....	
Johnson, G. B.....	Darwen, Lancashire.....	Coward
Johnson, Thomas.....	Hinckley, Leicestershire.....	Cotton End
Jollyman, W.....	Barn-staple, Devonshire.....	Private
Jones, David.....	Kendal.....	Airedale
Jones, Eliezer.....	Plymouth.....	Caermarthen
Jones, Richard.....	Manchester.....	New Town
Jones, James Rhys.....	Bolton, Lancashire.....	Caermarthen
Jones, E.....	Ruscombe, Gloucestershire.....	Caermarthen
Jones, T.....	Minsterley, Salop.....	New Town
Jones, Samuel.....	Longton, Staffordshire.....	Blackburn
Jones, David.....	Booth, Yorkshire.....	Airedale
Jones, Richard.....	Milnethorpe, Westmoreland.....	Blackburn
Jones, D.*.....	Wickham Market, Suffolk.....	
Jones, Evan.....	Lewes, Sussex.....	
Jones, Henry.....	Uley, Gloucestershire.....	Brecon
Jones, Absalom.....	Buckland, Hants.....	Hackney
Jones, R.....	Staindrop, Durham.....	Rotherham
Jones, John P.....	Bromyard, Herefordshire.....	New Town
Jones, John.....	Birmingham.....	Cheshunt (c)
Jones, George.....	Tonbridge Wells.....	Cheshunt (c)
Jones, Jacob.....	Melksham, Wilts.....	Spring Hill
Joseph, Thomas.....	Upminster, Essex.....	Caermarthen
Joseph, William.....	Eversden, Cambridgeshire.....	Caermarthen
Joseph, William.....	Coleshill, Warwickshire.....	

Name.	Chapels or Residence.	Alma Mater.
Jowett, Thomas	Pudsey, Yorkshire	Airedale
Judson, John Ebenezer	Linfield, Sussex	Hackney
Jukes, John	Bedford	Bristol
Jukes, J. Griffith	New Broad-street Chapel, London ..	Lancashire
Jukes, Edward	Blackburn, Lancashire	Highbury
Kay, John	Warrington, Lancashire	
Kay, John	Coggeshall, Essex	Highbury
Kiddle, James	Alresford, Hants	
Keightley, J.	Looe, Cornwall	Western
Kelly, John	Liverpool	Airedale
Kelsey, William	Dent, Yorkshire	
Kempster, J. J. J.	Norwich	Cheshunt (c)
Kennedy, John, M.A.	Stepney	Glasgow
Kennerley, Thomas	Mitcham, Surrey	N. Parnel
Kent, Philip*	Bible Society, Earl-street	Western
Kent, Benjamin	Norwood, Surrey	Coward
Kent, Samuel Chambers ..	Braunton, Devonshire	Private
Kernahan, J.	Penzance, Cornwall	Dublin
Kidd, George Barrow	Macclesfield	Rotherham
Kiddle, Henry	Cadnam, Hants	
Kiddle, Henry	Crandall, Hants	Hackney
Kilpin, S. W.	Reading	New College
Kimms, John	Great Totham, Essex	
Kirkness, J.*	late Sawston, Cambridgeshire	
Kirkus, R.*	Necropolis, Liverpool	Rotherham
Kirkus, Wm., B.L.	Hackney	Lancashire
Kingsland, William	Devizes	Western
Kluht, B. H.	Billericay, Essex	Hackney
Knell, Samuel	Lyne Regis	
Knight, James*	Deal	Hoxton
Knight, William	Slough, Bucks.	Cotton End
Knill, Richard	Chester	Gosport
Knowles, Henry D., M.A.*	Birkenhead	Cheshunt
Knox, William	Amble, Northumberland	
Laidler, Stephen	Harleston, Norfolk	Gosport
Laishley, R.	Itchen, Hants.	
Lander, J.	Mitcheldean, Gloucestershire	
Larter, Henry	Langford, nr. Lechlade, Glo'stershire, ..	Private
Latham, C.	Romford, Essex	
Lathbridge, Joseph W.	Kidderminster	Cheshunt
Law, J. Bogie	Writtle, Essex	
Laxon, Wm.*	Guernsey	Hoxton
Lea, W. H.*	late Coleshill	
Le Blond, S. J.	Chiswick, Middlesex	Highbury
Leach, W. B.	Newport, Salop	Gosport
Leake, H.	Frilford, Berkshire	
Leask, William	Kennington, London	
Lecomteur, James	Wellington, Somersetshire	Private
Lee, Henry	Gainsborough	Airedale
Lee, James, B.A.	Churchton, near Southport	Western
Lee, Thomas Gardner	New Windsor, Manchester	Private
Lee, Thomas	Epsom, Surrey	Highbury
Lee, C.	Great Malvern	Cheshunt (c)
Legge, William	Fakenham, Norfolk	Hoxton
Legge, William, B.A.	Reading, Berks	Glasgow
Legge, George, LL.D.	Leicester	Highbury
Leitch, John, D.D.	Craven Chapel, London	Hoxton

Name.	Chapels or Residence.	Alma Mater.
Leifchild, John R., M.A.	Nailsworth	Private
Leighton, Edward	Heanor, Derbyshire	Rotherham
Lepine, Stephen	Abingdon, Berkshire	Cheshunt (c)
Lethbridge, J. W.	Melbourne, Derbyshire	Cheshunt (c)
Lewin, Samuel	Chorley, Lancashire	Rotherham
Lewis, David	Llanvapley, Monmouthshire	
Lewis, Evan, B.A.	Barton-on-Humber, Lincolnshire	Airedale
Lewis, William	Frampton-on-Severn, Gloucestersh.	Haekney
Lewis, J.	Walkerfold, Lancashire	
Lewis, William Reuben	Lutterworth	N. Pagnel
Lewis, J. T.	Walpole, Suffolk	Private
Lewis, E. C.	Rochdale	Cheshunt (c)
Lings, Henry*	Iate Accrington, Lancashire	Airedale
Lister, J. B.	Lewisham	Rotherham
Littler, Robert*	London	Hoxton
Lloyd, Morgan	Barrowford	Highbury
Lloyd, David L.	Lymington, Hants	Coward
Lloyd, William	Pontypool, Monmouthshire	
Loader, Thomas*	Monmouth	Gosport
Lock, G.	Hingham, Norfolk	Cotton End
Locke, William	Copthorne, Sussex	
Lockwood, John, B.A.	Cheetham-hill, Manchester	Rotherham
Lockyer, John	Ponder's End, Middlesex	
Lord, Thomas	Brigstock, Northamptonshire	
Lord, A. E.	Hersham, Surrey	Private
Low, Thomas*	Barkway, Hertfordshire	Hoxton
Lowndes, Charles	Gatley, Cheshire	
Loxton, David	Sheffield	Highbury
Lucas, James	Sidmouth, Devonshire	
Lucy, William	Greenwich, Kent	Cheshunt
Luke, Thomas*	Goodwich, near Fishguard, Pembr.	Gosport
Luke, Samuel	Clifton, Gloucestershire	Highbury
Lumb, John*	Malvern, Worcestershire	Homerton
Lyon, W. P., B.A.	Tonbridge Wells, Kent	Glasgow
Lynch, T. T.	Grafton-street Chapel, London	
Macaulay, John	Stoke Row, Oxfordshire	
Macbeth, Robert	Hammersmith	Lancashire
Mace, William	Broadchalk, Wiltshire	
Macdonald, Geo., M.A.*	Iate Arundel, Sussex	Highbury
Macfarlane, James	Holmfirth, Yorkshire	Glasgow
Machray, Robert, M.A.*	Walthamstow, Essex	Glasgow
Mackenzie, D. B.*	Fleetwood, Lancashire	Glasgow
Maddox, J. W.	Codford, Wiltshire	
Madgin, Henry	Tiverton, Devonshire	N. Pagnel
Major, William	Forton, Lancashire	Private
Malden, W.	Chichester, Sussex	Hoxton
Mandeno, J. F.	Creton, Northamptonshire	Wymondley
Manly, John G.	Egham, Surrey	Wesleyan
Mann, Thomas	West Cowes, Hants	
Mann, Thomas	Trowbridge, Wiltshire	Highbury
Maun, James	Birkenhead, Cheshire	Glasgow
Mannerling, Edward	Holywell Mount Chapel, London	Witham
Manthorpe, Charles	Long Stratton, Norfolk	
March, Henry	Newbury, Berkshire	Homerton
Marchant, Job	Barkway, Herts	
Mark, John J.	Felstead, Essex	
Marshall, John	Over, Cheshire	Glasgow
Marshall, W.	Wigan, Lancashire	Glasgow

Name.	Chapels or Residence.	Alma Mater.
Marsh, W.	Hythe, Kent	
Martin, David.	Long Acre Chapel, London	N. Pagnol
Martin, Samuel	Westminster Chapel	Western
Martin, William	Teignmouth, Devonshire	Rotherham
Mason, Joseph	Chinnor, Oxfordshire	
Massie, J. W., D.D., LL.D.* ..	London	Gosport
Massie, Robert	Atherstone, Warwickshire	Glasgow
Mather, Joseph*.	London	Homerton
Matheson, James, B.A.	Oswestry, Shropshire.	Highbury
Mathison, Walter	Ravenstonedale, Westmoreland.	
Matthews, J.	Aldborough, Suffolk	
Matthews, J.	Shipdham, Norfolk.	
Maund, Thomas	Stonehouse, Gloucestershire	
May, Robert E.*	Bristol	Hoxton
Mays, Thomas	Wigston Magna, Leicestershire ...	Hackney
Maysey, John	Wellington, Shropshire	
McAll, Samuel	Nottingham	Rotherham
McAll, R. W.	Sunderland	Lancashire
McCrea, J. B.*	St. John's Wood.	Edinburgh
McDonald, J.*	Newton Burgoland, Leicestershire ..	
McMichael, J. C.	Staleybridge, Lancashire	Rotherham
McMillan, Archibald	Gomersall, Yorkshire	Rotherham
Meadows, F. W.	Gosport, Hants	Private
Medway, John*	late Ventnor	Homerton
Meffen, John	Yarmouth, Norfolk.	Cheshunt (c)
Mellor, E., M.A.	Halifax, Yorkshire	Lancashire
Mereer, James	Point-in-view, Devonshire	Witham
Merchant, William	Laver Breton, Essex	Witham
Merwood, Jonathan*	Derby	
Messervy, Philip	St. Clement's, Jersey	Gosport
Metcalfe, Enos	Lincoln	Cotton End
Miall, James G.	Bradford, Yorkshire	Hoxton
Miall, G. R.	Ullesthorne, Leicestershire	Hackney
Miles, William	Ford, Kingsbridge, Devonshire.	Hoxton
Miller, Edward*	Chiswick, Middlesex	
Miller, Joseph Augustus ..	Windsor	Highbury
Millis, John.	Hallaton, Leicestershire.	Newport
Milne, Robt. George, M.A.	Tintwistle, Cheshire	Homerton
Milne, William, M.A.*	St. Alban's, Herts	Aberdeen
Milner, Thos., M.A., F.G.S.* ..	Norwood	Glasgow
Milsom, J. B.	Ashwell, Cambridgeshire	Wesleyan
Milson, John Edgar	Southport, Lancashire	Rotherham
Minshall, Samuel	Prees, Salop	
Minton, Edward.	Moreton-in-Marsh, Gloucestershire ..	
Mirams, James	Chishill, Essex	Mission
Mitchell, A. L.	Exeter	Cheshunt (c)
Mitchell, William	Staithe, Yorkshire.	
Mitchell, J.	Portsea	
Mosse, George	Cawsand, Cornwall.	Private
Moir, David.	Rothbury, Durham	St. Andrew's
Moir, J. M., M.A.*	late Worthing, Sussex	Highbury
Moody, Ingram*	Old Northamptonshire	
Moffet, R.	Sowerby Bridge, Yorkshire	Rotherham
Mollard, T. E.	Billington, Yorkshire.	
Moore, Joseph.	Congleton, Cheshire	Cheshunt
Moore, Francis Read*.	Colchester	Cheshunt (c)
Moore, George.	Ingatestone, Essex	
Moore, George*	Lewes, Sussex	
Moore, W.	Great Harwood, Lancashire	Homerton

Name.	Chapels or Residence.	Alma Mater.
More, Henry	Lowestoft, Suffolk	
Moreton, James H.	Langport, Somersetshire	
Morgan, James	Harting, Sussex	Hackney
Morgan, Charles James ...	Haslemere, Surrey	Private
Morgan, Thomas	Thecklingworth, Leicestershire ...	New Town
Morgan, James Hughes ...	Holbeck, Leeds, Yorkshire	Airedale
Morgan, M. D.	Dudley Park, Staffordshire	Private
Morley, John*	Hull, Yorkshire	Private
Morley, Ebenezer	Brentford, Middlesex	Cheshunt
Moreland, John*	Duxford, Cambridgeshire	Hackney
Morison, John, D.D., LL.D.	Brompton, London	Hoxton
Morison, Joseph* ..	Dunmow, Essex	Homerton
Morison, Joseph, jun.	South Ockenden, Essex	Private
Morrison, Archibald ..	Braughlin, Herts.	Cotton End
Morris, G.	Glastonbury, Somersetshire	Hoxton
Morris, Caleb	London	Caernarthen
Morris, John	Tattenhall, Cheshire	Rotherham
Morris, Alfred John	Holloway, London	Private
Morris, Edward	Sale, Cheshire	Private
Morris, John	Morley, Yorkshire	Blackburn
Morshhead, W., M.A.	Liskeard, Cornwall	Cambridge
Moss, John	Sittingbourne, Kent	N. Pagnel
Mudie, George D.	London	Hoxton
Muir, J. H.	Sheffield, Yorkshire	Airedale
Mulley, John	Mark's Gate, near Romford	
Mummery, Isa. V., F.R.A.S. *	Dalston	Coward
Muncaster, Joseph	Manchester	Rotherham
Muscutt, Edward*	London	Hackney
Muscutt, Thomas	Rotherhithe	Hackney
Murray, A.	Peterborough	Hackney
Neeton, G.	Canterbury	Cheshunt (c)
Neller, Frederick*	London	Highbury
Nemmer, Maurice*	London	Halle
Nevatt, W. G.*	St. Helen's, Lancashire	
Nettleship, George	Clutton, Somersetshire	Rotherham
New, Alfred H.	Leamington	Cheshunt (c)
Newbury, George	Sunbury, Middlesex	
Newman, R., M.A.	Congleton	Cheshunt (c)
Newman, Frederick	Herne Bay, Kent	Airedale
Newnes, Thomas M.	Warley, near Halifax	Blackburn
Newth, Alfred	Onndle, Northamptonshire	Homerton
Newth, Samuel, M.A.* ..	Western College, Plymouth	Coward
Newton, E. J.	East Bergholt	
Nicholas, Thomas	Hereford	Lancashire
Nichol, Luke	Muston, Yorkshire	Rotherham
Nichols, Samuel*	Uttoxeter, Staffordshire	Wymondley
Nicholson, George, B.A. ...	Northampton	Highbury
Nicholson, T.	Bourton, Oxfordshire	
Ninno, David	Peckham	Private
Noall, John	Blackpool, Lancashire	Cheshunt
Noble, W. R.	Bexley Heath, Kent	
Notcutt, William	Ipswich, Suffolk	Homerton
Noyes, T.	Bath	Cheshunt (c)
Nugent, James*	late Wellington	Rotherham
Nunn, John	Haverstock-hill, London	Hackney

Oakshett, J. Lenham, Kent

Name.	Chapels or Residence.	Alma Mater.
Obery, John M., M.A.	Woodford, Essex.....	Highbury
Oddie, Samuel.....	Ossett, Yorkshire	Airedale
Oke, George	St. Columb, Cornwall	Private
O'Neil, William	Witheridge, East Devonshire ..	Private
Ollard, H., F.S.A.	Derby	Didsbury
Ollerenshaw, Henry	Idle, Yorkshire	Private
Oram, Albion	Othery, Somersetshire	Hackney
Orgar, William	Bingley, Yorkshire.....	
Orme, George	Henham, Essex	
Osborne, Robert Ivey.....	North Nibley, Gloucestershire ..	
Owen, David W.....	Oldbury, Staffordshire	Bala
Owen, J.*	Marton, Salop.....	Caernarthen
Owen, William*.....	Islington	Dublin
Owen, John	Bath	Cheshunt (c)
Page, J.	Hanham, Gloucestershire	
Palmer, William	Manchester	
Palmer, J. Parnell*	Clapham, Surrey.....	Rotherham &
Palmer, C. Edwin	Whitechurch, Salop.....	Glasgow
Pulser, J.....	Bevington, Gloucestershire	
Pultridge, Edward.....	South Petherton, Somersetshire ..	Western
Panks, Robert.....	Truro, Cornwall	Homerton
Pardoe, T.	Stratford-on-Avon	
Parker, Obed	Deddington, Gloucestershire	N. Pagnel
Parker, Joseph	Banbury, Oxon	University
Parkes, William	Manchester	Lancashire
Parkyn, W. R.*	Knowle, Somersetshire	
Parkyn, N.	Ashburton, Devonshire	
Parrett, W. E.	Milton, near Sittingbourne, Kent ..	
Parrett, C. H.	Moulton, Cheshire	
Parkinson, H. W.	Rochdale	Coward
Parry, Elias*	Dover, Kent	Cheshunt (c)
Parsons, John	Bromsgrove, Worcestershire	Hackney
Parsons, Benjamin	Ebley, Gloucestershire	Cheshunt (c)
Parsons, James	York	Airedale
Pass, Clement.....	Oldbury, Birmingham	
Paton, W.	Wednesbury, Staffordshire	
Pattison, Joseph	Wem, Salop.....	Rotherham
Pattison, J. T.*	late Trudox Hill.....	Mission
Paul, John	Widsey, Yorkshire	
Pauill, W. Major	Monmouth	Highbury
Pawling, Henry	Aston Tirrold, Berks.....	Hackney
Pay, Edward	Thames Ditton, Surrey	
Pearce, George*	Ware, Herts.....	Rotherham
Pearce, Alexander Ellis	Pendleton, Manchester	Private
Pearsall, John Spencer	Bristol	Highbury
Pearson, J.	Ipswich	Lancashire
Pedley, Charles	Chester-le-street, Durham.....	Rotherham
Pemble, Henry*	Birmingham	Hoxton
Penman, Richard*	Taunton	Glasgow
Percy, J. W.	Warwick.....	Hoxton
Percy, Stephen	Guildford, Surrey	Hoxton
Perfect, Henry	Witney, Oxon.....	Cotton End
Perkins, Ephraim H.....	Milbourne Port, Somersetshire	N. Pagnel
Perkins, A.	Uffculme, Somersetshire	
Perkins, Joseph*	late Needham Market	Hackney
Petherick, John*	Exeter	Hoxton
Phair, J. W.	Great Wakering, Essex.....	
Philip, Robert.....	Kingsland, London.....	Hoxton

Name.	Chapels or Residence.	Alma Mater.
Phillips, G.	Pilgweley, Monmouthshire	
Phillips, George Bull	Harrold, Beds.	N. Pagnel
Phillips, Thomas	Robin Hood's Bay, Yorkshire	Pickering
Phipps, James*	late Colyton	Spring Hill
Pickersgill, G. W.	Marsden, Yorkshire	Private
Pickles, Abraham*	Hunslet Cemetery, nr. Leeds	Airedale
Pierce, Thomas	Liverpool	
Pigg, Joseph Gage, B.A. ..	London	Highbury
Pike, Joseph	Gorleston, Suffolk	Private
Pilgrem, George J.	Swindon, Wilts.	Highbury
Pinchback, Thomas*	Manningtree, Essex	Hoxton
Pingree, Richard	Maidstone	Cheshunt (c)
Pinn, William	Whitchurch, Herefordshire	Hackney
Pinnell, W.	Stratford Mortimer, Berks	Gosport
Pollard, Frederick	Saffron Walden, Essex	Homerton
Poole, J.	Bishop's Hull, Somersetshire	
Poole, John	Dulverton, Somersetshire	Western
Poole, Thomas	Hornsea, Yorkshire	Cotton Enl
Poole, J.	Worcester	Cheshunt (c)
Pool, Robinson*	Driffield, Yorkshire	
Pope, Alfred	Leamington, Warwickshire	Hoxton
Pope, Henry	Sandford, Devonshire	
Popley, W. A.	Steeple Bumpstead, Essex	
Porter, Rippon	Staines, Middlesex	Rowell
Potter, John Cass	Whitby, Yorkshire	Homerton
Potter, Thomas G.	Marple Bridge, Derbyshire	Highbury
Potter, T. R.	Tyldesley, near Manchester	Private (c)
Potter, James*	Honley, Yorkshire	Rotherham
Poulter, James Ford	Wellingborough, Northamptonsh..	Queen's, Camb.
Prain, David	Withybrook, Warwickshire	
Pratt, John Adey	Bristol	
Price, B.*	Ilfracombe, Devonshire	Cheshunt (c)
Price, Edward	Sheerness, Kent	Hackney
Price, Benjamin	Clapham, Surrey	Western
Price, J.	Hemel Hempstead, Herts	
Pridie, James	Halifax	Manchester
Pritchett, Richard C.	Weston-super-Mare	Rotherham
Protheroe, John	Bulford, Wilts.	N. Pagnel
Prout, Ebenezer, F.G.S.* ..	London	Highbury
Prust, Edmund Thornton ..	Northampton	Highbury
Pugsley, Nathaniel K.	Stockport, Cheshire	Hoxton
Pulling, John	Deptford, Kent	Highbury
Pyer, John	Devonport	Private
Quick, Henry	Taunton, Somersetshire	Hackney
Quiller, J.	Fowey, Cornwall	
Raban, Samuel	Hatfield, Herts	Hackney
Raffles, Thos., D.D., LL.D.,	Liverpool	Homerton
Raine, John	Horsley-on-Tyne, Northumberland,	Rotherham
Raleigh, Alexander	Rotherham, Yorkshire	Lancashire
Ramsay, Peter*	Haslingden, Lancashire	Manchester
Randall, Uriah R., M.A. ..	Wareham, Dorsetshire	Cheshunt
Ransom, Samuel*	Hackney Academy	Hackney
Raven, John	Salford, Manchester	Highbury
Rawlinson, John	Cheltenham	Lancashire
Rawson, James*	Bramley, near Leeds	Rotherham
Ray, Thomas*	Bishop's Stortford	Private

Name.	Chapels or Residence.	Alma Mater.
Redmayne, Joseph	Parkhead, Cumberland	Airedale
Redford, G., D.D., LL.D.	Worcester	Hoxton
Redford, R. A., M.A.	Newcastle	Spring Hill
Reed, James	Axminster	Western
Reed, Andrew, D.D.	Wycliffe Chapel, London	Hackney
Reed, Andrew, B.A.	Norwich	Coward
Reed, Martin L.	Thetford, Norfolk	Geneva
Reikie, Thomas M.	Richmond, Yorkshire	Glasgow
Rees, B.	Chippenham, Wilts	
Rees, Thomas	Huntington, Herefordshire	Caernarthen
Rees, Thomas	Chepstow, Monmouthshire	Hackney
Rees, Thomas	Reigate, Surrey	Highbury
Rees, William	Liverpool	
Reeve, Edward	Hales Owen, Worcestershire	Hackney
Reeve, Jonah	Morley, Yorkshire	Highbury
Reid, Alexander	Newcastle	Highbury
Rennie, J., M.A.	Sheffield	New College
Reynolds, John	Halstead, Essex	Manchester
Reynolds, H. Robert, B.A.,	Leeds	Coward
Reynolds, John	Clare, Suffolk	Cheshunt (c)
Reynolds, R.	Fairford, Gloucestershire	
Rhead, William	Newnham, Gloucestershire	
Rheeder, John	Elland, Yorkshire	Airedale
Rhimbault, S. F.	Bishop's Castle, Shropshire	
Rhodes, William	Sandbach, Cheshire	Lancashire
Rhodes, H. G.	Fulwood, near Sheffield	Rotherham
Ricards, Robert	Ware	Cheshunt
Richard, Henry*	London	Highbury
Richards, John*	Stourbridge, Worcestershire	Hoxton
Richards, James	Stourbridge, Worcestershire	Hackney
Richards, J. E.	Linthouse	Hackney
Richards, George	Howden, Yorkshire	Airedale
Richardson, Jas. Wilberforce,	London	Rotherham
Ridge, John	Bristol	Llanfyllin
Riggs, Charles	Tiptree Heath, Essex	
Roaf, William	Wigan, Lancashire	Highbury
Roberts, Lewis	Sarney, Salop	Brecon
Roberts, James*	Potton, Beds	Hoxton
Roberts, William, B.A.	Notting Hill	Highbury
Roberts, Thomas	South Cave, E. R. Yorkshire	Private
Roberts, Thomas	Brackley, Bucks	N. Pagnel
Roberts, Thomas	Gloucester	Brecon (c)
Roberts, Richard	Orlton, Norfolk	Cheshunt
Roberts, Robert	Chipping, Lancashire	Blackburn
Robertson, John	Mevagissey, Cornwall	Airedale
Robinson, Edwin*	Manchester	
Robinson, John	Middlewich, Cheshire	Airedale
Robinson, W. C.	Maulden, Bedfordshire	Hackney
Robinson, John	Uxbridge	Rotherham
Robinson, William	Redbourn, Herts.	
Robinson, Richard	Whitworth, Lancashire	Blackburn
Robinson, Robert	Luton, Beds	Highbury
Robjohn, J. M.	Wymondham, Leicestershire	Cotton End
Roebuck, Boyd	Brierly Hill, Dudley	Glasgow
Rogers, George	Harmer Hill, Salop	Caernarthen
Rogers, James G., B.A.	Ashton-under-Lyne	Lancashire
Rogers, George	Camberwell	Rotherham
Rogers, John	New Bedford Chapel, London	Harnet
Rogers, Thos.	Broadway, Worcestershire	Dublin

Name.	Chapels or Residence.	Alma Mater.
Rogers, Henry	Petworth, Sussex	Cheshunt (c)
Rolls, John William	Kirby Moorside, Yorkshire	Cotton End
Rook, H. J.	Faversham, Kent	Hackney
Rook, J. C.	Thaxted, Essex	Hackney
Room, J.	Bushey Heath	
Roper, Henry Isaac	Bristol	Hoxton
Rose, George	Bernondsey	Dublin
Rose, William	Sandwich, Kent	
Roseman, William	Bury, Lancashire	
Ross, John	Woodbridge, Suffolk	Homerton
Rowe, David W.	South Shields	Spring Hill
Rowland, James	Henley-on-Thames, Oxon	Wymonley
Rowton, Nathaniel*	Leamington, Warwickshire	
Russ, Edmund*	late Seaton	Hackney
Russell, Jas. Stuart, M.A.	Yarmouth, Norfolk	Cheshunt
Rustedt, H. F.	Thorne, near Doncaster	Cheshunt
Rutter, J.*	Denston, Suffolk	
Ryan, George, D.D.	Bridlington Quay, Yorkshire	Rotherham
Sadler, Edward J.	Nantwich, Cheshire	Rotherham
Sainsbury, Thomas	Bosham, Sussex	
Sainsbury, Thomas B., B.A.	Finchingfield, Essex	Highbury
Salmon, David	Trowbridge, Wilts	Brecon
Salmon, A. D.	Collumpton, Devonshire	Private
Salt, William	Lichfield, Staffordshire	Hoxton
Sampson, J. W.	Dorchester	Western
Samson, James	Blennerhasset, Cumberland	Glasgow
Savage, James Adolphus ..	Wilsden, York	Highbury
Saunders, Richard	Bow Road, London	
Scales, Thomas*	Silecoates, Wakefield	Hoxton
Scamp, William*	Havant, Hants	Gosport
Schofield, Thomas	Chertsey, Surrey	Private
Schofield, Samuel Barton ..	Burslem, Staffordshire	Blackburn
Scott, George B.	Brotherton, Yorkshire	Private
Scott, Walter	Airedale College, Bradford	Hoxton
Scott, Caleb, B.L.	Lincoln	Airedale
Seullard, H. H.	Mill Hill, Blackburn	Private
Sedgwick, William	Sedburgh	Airedale
Seaborn, Hugh S.	Widworth	Hackney
Seavill, Thomas	Somer's Town, London	Private
Selbie, William	Great Horwood, Bucks	
Selby, R. W., B.A.	Chesterfield	Lancashire
Senior, David	Selby, Yorkshire	Rotherham
Serry, —	St. Helier's, Jersey	
Sevier, T. C.	Partington, Cheshire	Billericay
Shadrach, Eliakim Lloyd ..	Dursley, Gloucestershire	Rotherham
Sharp, Thomas	Hollacombe, North Devonshire ..	
Shawyer, A. F.	Pateley Bridge, Yorkshire	Rotherham
Shaw, Joseph	Rawden, Leeds, Yorkshire	Rotherham
Shaw, Samuel	Ovenden, Yorkshire	Lancashire
Shaw, George	Patricroft, near Manchester	Rotherham
Shawcross, J. T.	Malton, Yorkshire	Airedale
Shelley, Augustine Thos. ..	Soham, Cambridgeshire	Cheshunt (c)
Sherman, James	Surrey Chapel, London	Cheshunt (c)
Sherry, Daniel B.	Sherston, Wilts	Western
Shoebottom, Daniel Kirkby, ..	Dudley, Worcestershire	Glasgow
Short, Richard H.	Wivelscombe, Somersetshire	Bristol
Short, J. Green	West Bromwich, Sheffield	Dublin
Shrubsole, J. J.	Sheffield	Private

Name.	Chapels or Residence.	Alma Mater.
Sibree, John	Coventry	Hoxton
Sibree, Peter	Birmingham	Hoxton
Sibree, James	Hull	Highbury
Simon, Samuel	New Mills, Derbyshire	New Town
Simpson, Abram. C., LL.D.,	Long Sutton, Lincolnshire	Glasgow
Simpson, Robt.*	Dalston, London	Private
Simpson, J.	Stretford, Lancashire	
Simpson, J. P.	late Newmarket, Cambridgeshire ..	Cheshunt
Skeat, T.	Lostwithiel, Cornwall	Hackney
Skinner, William	Bruton, Somersetshire	Hackney
Skinner, Richard	Huddersfield, Yorkshire	Private
Skinner, John	Uphill, Folkestone	Private
Slade, George	Corsham, Wiltshire	N. Pagnel
Slate, Richard	Preston, Lancashire	Hoxton
Slater, Martin	Stonehouse, Devonshire	Hackney
Slater, William	Barnstaple, Devonshire	Private
Slatterie, John	Berkeley, Gloucestershire	Billericay
Slatyer, Thomas	Paignton, Devonshire	Private
Sleigh, T.*	late Bulford, Wilts	Hoxton
Sleigh, James	Hockliffe, Bedfordshire	Highbury
Slight, Benjamin*	East Grinstead, Sussex	Highbury
Slye, James	Potters Pury, Northamptonshire ..	N. Pagnel
Smedmore, Joseph	Leicester	Coward
Smith, Samuel Joseph, B.A.,	Enfield, Middlesex	Coward
Smith, George	Poplar, London	Private
Smith, Thomas Horatio* ..	late Manchester	Rotherham
Smith, Philip, B.A.	Mill Hill, Hendon	Coward
Smith, James	Bishop Auckland, Durham	
Smith, Frederick	Charmouth, Dorsetshire	Private
Smith, Watson	Wolverhampton, Staffordshire	Blackburn
Smith, R. H.	Marlborough, Wilts	
Smith, Richard Henry, jun.,	Surbiton, Kingston, Surrey	Highbury
Smith, James	New Court, London	Private
Smith, John	Brampton, Cumberland	Cotton End
Smith, G. Larkworthy ...	Sion Chapel, London	N. Pagnel (c)
Smith, George	Wem, Salop	Private
Smith, John Thomas	Weymouth, Dorsetshire	Private
Smith, William	Weymouth, Dorsetshire	Private
Smith, J. Hardwick, B.A.,	Stokesley, Yorkshire	New College
Smith, Edward	Stanstead, Herts.	Rotherham
Smith, John*	Manchester	
Smith, J.	Balsham, Cambridgeshire	
Soper, Richard	Farringdon, Berks	Hoxton
Soper, R. G., B.A.	Clevedon, Somersetshire	Lancashire
Sortain, Joseph, B.A.	Brighton	Cheshunt (c)
Sowter, Thomas	Saxmundham, Suffolk	Hackney
Spence, James, M.A.	Preston, Lancashire	Highbury
Spence, J.	Old, Northamptonshire	
Spencer, G. S.	Ware, Hertfordshire	
Spencer, John	Garstang, Lancashire	N. Pagnel
Spencer, William	Rochdale	N. Pagnel
Spencer, Joseph	Manchester	Rotherham
Spink, J. P., B.A.*	Brighton	Cheshunt
Spink, Samuel	Dover, Kent	Hoxton
* Sping, James	Southgate-road Chapel, London ..	N. Pagnel
Spurgeom, James	Stambourne, Essex	Hoxton
Squibb, Richard	Ely, Cambridgeshire	Cheshunt (c)
Stacey, Henry	Abbot's Roothing, Essex	
Stallybrass, Edward*	Hackney	Hornerton

Name.	Chapels or Residence.	Alma Mater.
Stallybrass, Thomas E., B.A.	Stratford, Essex	Highbury
Stallybrass, John Knox	Bridport	Glasgow
Stallybrass, W. C.	Douglas, Isle of Man	Homerton
Stamper, T. G.	Haverfordwest	Gosport
Stead, William	Howdon, Northumberland	Airedale
Steer, Samuel	Castle Hedingham, Essex	Homerton
Steer, Joseph	Croydon, Surrey	Private
Steinitz, J. J.	Artillery-street, London.....	Coward
Stenner, John Flavel	Dartmouth	Highbury
Stephen, Robert*	Stockport	Blackburn
Stephens, Fred.	Bradford, Yorkshire	Wesleyan
Stevens, George	Whitchurch, Hants	Hoxton
Stewart, Alexander*	Holloway	Hoxton
Stewart, George	Hastings	Airedale
Stirney, S. J.*	late Everdon, Northamptonshire ..	Yeovil
Stockbridge, Joseph	Guilden Morden, Cambridgeshire..	Homerton
Stone, Alfred	Castle Donington, Leicestershire ..	
Stoughton, John	Kensington	Highbury
Stowell, W. Hendry, D.D..	Cheshunt	Blackburn (c)
Stowell, W., B.A.	Boston, Yorkshire	Lancashire
Straker, Edwin	Tavistock.....	Lancashire
Stratford, J.	Cirencester, Gloucestershire	
Stratten, James	Paddington	Hoxton
Stratten, Thomas	Hull.....	Hoxton
Stribling, J.	Enfield	Cheshunt (c)
Strongman, William	Chapmanslade, Wiltshire	
Stroud, Henry*	Bere Regis, Dorsetshire.....	Homerton
Stroyan, John	Burnley	Lancashire
Strutt, Percy	Spalding, Lincolnshire	Highbury
Stuchbery, J., B.A.	Wakefield	New College
Sturges, Thos.	Droylsden, Lancashire	Private
Styles, Thomas	Great Marlow, Bucks.....	Gosport
Sugden, S.	Calderbrook, Lancashire	Bradford
Summers, John	East Bridgford, Notts	
Sutcliffe, Jonathan, F.S.A..	Longsight, Manchester	Airedale
Sutcliffe, John	Penistone, Yorkshire	Pickering
Swann, George	Stafford	Rotherham
Swann, G. W.....	Haydon Bridge, Northumberland..	Pickering
Tackle, J.	Bearfield, Wilts	Cheshunt (c)
Tait, James.....	Heytesbury, Wilts	Homerton
Talbot, James Beard	Mile End, London	
Tarlton, R. A.	Derby	New College
Tasker, Edward	Hackney	Airedale
Tattersfield, Joseph	Keighley, Yorkshire	Airedale
Taylor, James	Bristol	
Taylor, John	North Petherton, Somersetshire ..	
Taylor, Robert	Somerton, Somersetshire	Hackney
Taylor, H.*.....	Woodbridge, Suffolk	Highbury
Taylor, James	Fulwood, Somersetshire.....	
Taylor, J.*	late Rangeworthy, Gloucestershire	
Taylor, George	Lambrook, Somersetshire	
Taylor, W. F.....	Coventry.....	
Taylor, T.	Takeley, Essex	Private
Temple, T. J. R.	Bethnal Green, London.....	
Tetley, William Marshall ..	Budleigh, Devonshire.....	Airedale
Terry, Frederick George ..	Moor Green, near Nottingham	
Thatcher, R. P.	Frampton Cotterell, Gloucestershire.	
Thodey, Samuel	Rodborough, Gloucestershire.....	Homerton

Name.	Chapels or Residence.	Alma Mater.
Thomas, G.	Stockbridge, Sheffield	Pickering
Thomas, David	Llanvaches, Monmouthshire	
Thomas, David	Wotton-under-Edge, Gloucestersh.	Caermarthen
Thomas, Charles	Uley, Gloucestershire	Cheshunt
Thomas, Henry, B.A.	Loughborough	Homerton
Thomas, Job	Deptford	
Thomas, David, B.A.	Bristol	Highbury
Thomas, Robert	Liverpool	
Thomas, John	Shrewsbury (Welsh)	N. Windsor
Thomas, Michael	Wootton Bassett, Wiltshire	Caermarthen
Thomas, David	Stockwell, Surrey	N. Pagnel
Thomas, R.	Oswestry, Salop	
Thomas, T.	Coleford, Gloucestershire	Caermarthen
Thomas, Thomas	Wellingborough	Homerton
Thomas, F. F.	Tooting	
Thomas, William	Ashton-under-Lyne	Rotherham
Tomson, Patrick, M.A. ..	Chatham, Kent	Highbury
Thompson, Peter*	late Stanford Rivers, Essex	Pickering
Thomson, George	Hackney	Edinburgh
Thomson, Robert, M.A.* ..	Hull	Blackburn
Thorburn, Wm. Reid, M.A.	Bury, Lancashire	Glasgow
Thoresby, Thomas E.	Spafields	Private (c)
Thorn, William	Winchester, Hants.	Hackney
Thornton, John	Heaton Norris, Lancashire	Billericay
Thorp, William	Shrewsbury	Spring Hill
Tidman, Arthur, D.D.*	London	Hackney
Tiler, William	Matlock Bath, Derbyshire	Rotherham
Timpson, Thomas*	Lewisham, Kent	Hackney
Tippetts, John	Gravesend, Kent	Hoxton
Titley, John*	Bristol	Highbury
Todman, William	Yardley-Hastings, Northamptonsh.	Rotherham
Toller, Thomas	Kettering, Northamptonshire	Wymondley
Toller, Henry	Market Harbro', Leicestershire	Coward
Towner, S. E.	Wingham, Kent	
Townley, Henry*	Islington	Hoxton
Townley, C. G., LL.D.* ..	Pinlco	Hoxton
Tozer, Robert*	Witney, Oxfordshire	Western
Traill, John*	late Barnet, Herts	Edinburgh
Trego, J.*	Brighton	Cheshunt (c)
Trevor, J. E.*	Plymouth	Billericay
Trew, Joseph	Dedham, Essex	Witham
Trigg, Henry	Wisbeach, Cambridgeshire	Cheshunt
Trowbridge, James	Cerne Abbas, Dorsetshire	Western
Tundley, R.	Alton, Staffordshire	
Tunmer, J. E.	Huddesdon, Herts.	Homerton
Tunstall, Joshua	Kirkdale, Liverpool	Airedale
Turquand, P. J.	Walworth	New College
Turnbull, Jos., B.A.*	London	Hoxton
Turner, James	Knutsford, Cheshire	Rotherham
Turner, William	Hindley, Lancashire	Rotherham
Turner, A.	Ashford, Kent	
Turner, P.	St. Neots	Private
Twidale, Joseph	Melton Mowbray	Rotherham
Tyler, Alfred	Bury St. Edmund's	Cheshunt
Tyler, William	Mile End New Town	Private
Tyndale, John*	London	Homerton
Tyson, Thomas*	late Kilsby	Airedale
Tyte, Cornelius Curtis	Wellingborough	Rotherham
Underwood, J. S.*	Taunton, Somersetshire	

Name.	Chapels or Residence.	Alma Mater.
Unwin, W. J., M.A.*.....	London	Highbury
Unwin, James H.	Belthorn, near Blackburn	Private
Urwick, Wm., B.A.	Hatherlow, Cheshire	Lancashire
Vardy, Charles Fox, M.A.*.	London	Highbury
Varty, John	Fareham, Hants.	Hoxton
Vaughan, Robert, D.D.* ..	Manchester	Bristol
Vaughan, R.A., B.A.....	Birmingham	Lancashire
Vaughan, Isaac	New Tabernacle, London	Rotherham
Vautin, James*	Upper Clapton	
Verrall, George	Bromley, Kent	Private
Verrall, R. T., B.A.	Cardiff.....	New College
Vincent, Edwin	Nottingham	Lancashire
Vine, John	Bushey, Herts.	Hackney
Viney, Josiah	Upper Clapton	Private
Waddington, John	Union-street Chapel, Borough	Airedale
Waddington, Joseph	Denton, near Manchester	Airedale
Waddington, George G....	Greenacres, Lancashire	Airedale
Wadland, John, B.A.....	Burnham Market, Norfolk	Cheshunt
Wainwright, W.....	Wheathampstead, Herts	
Wager, James.	Southend, Essex	
Waite, J. J.*	Hereford	
Waite, Joseph, B.A.	Halstead, Essex	Cheshunt
Waite, Edward, B.A.....	Leatherhead, Surrey	Cheshunt
Wake, L. J.	Cheltenham.....	Cheshunt (6)
Walford, Thos.	Alderton, Suffolk	Cotton End
Wallace, Thomas*	Kensington, Bath	Hoxton
Walker, Frederick*	late Fordham	Private
Walker, Joseph*	Hexham, Northumberland	Airedale
Walker, J. K.	Tideswell, Derbyshire.....	Cotton End
Waller, Thomas	Wingham, Kent	
Wallis, George	Hungerford, Berks.....	
Walton, William.....	Sutton, Yorkshire	
Ward, John*	Hexham, Northumberland.....	
Warden, William, M.A.....	Ventnor, Isle of Wight	Glasgow
Warner, Henry	Eccleshall, Staffordshire.....	
Warriner, Frederic J.*	North Tawton, North Devonshire..	
Warren, William	Wattisfield, Suffolk	
Watkinson, Joseph	Little Maplestead, Essex	
Watkinson, Samuel	Monkwearmouth, Durham	Rotherham
Watson, T. A.....	Burwash, Sussex	
Watson, John*	Hackney College	Hoxton
Watson, Joseph S.	Westbury, Wiltshire	
Watt, D. G., M.A.....	Northwich, Cheshire	Spring Hill
Watts, Isaac	Boston, Lincolnshire	Highbury
Watts, Francis*	Spring Hill College, Birmingham..	Homerton
Wayne, J. W.....	Cratfield, Suffolk	N. Pagnel
Webb, John	Castle Carey, Somersetshire	
Weeks, Edward Henry	Dewsbury, Yorkshire	Cheshunt
Wells, J.	Horsham	Cheshunt (6)
Welsford, Henry.....	Tewkesbury, Gloucestershire	Hoxton
Wesson, John	Bawtry, Yorkshire	
West, J. F.*	Rotherhithe	Hoxton
West, I.	Christian Malford, Wilts.	Newport
Weston, Samuel	Wooburn, Bucks	New Town
Wheeler, William	Stroud, Gloucestershire	Hoxton
Whewell, John	Belper, Derbyshire.....	Rotherham
Whetter, R.	St. Agnes, Cornwall	

Name.	Chapels or Residence.	Alma Mater.
Whillans, William	Beeralston, Devonshire	Hoxton
Whitby, John.....	Swansea	Highbury
White, Matthew	Low Reeth, Yorkshire	Pickering
White, Henry.....	Cobham, Surrey	
White, Ebenezer.....	Thatcham, Berks	
White, W.	late Nailsea, Gloucestershire	Yeovil
Whitehouse, William.....	Spittal, near Berwick.....	Airedale
Whiting, Joseph.....	Bideford, Devonshire	N. Pagnel
Whitmore, R.	Malmesbury, Wiltshire	
Whitridge, John*	Stanwix, near Carlisle	Rotherham
Whitta, T.	Chalford, Gloucestershire	Western
Widdows, James.....	Rainford, Lancashire	Rotherham
Wight, Ninian	Wavertree, Liverpool.....	Highbury
Wild, John	Nottingham	Blackburn
Wild, Wm.*	Bristol	Blackburn
Wildbore, Timothy	Falmouth, Cornwall	Trevecca
Wilkins, George	Portland Town, St. John's Wood..	N. Pagnel
Wilkinson, J.	Keld, Yorkshire	
Wilkinson, G.	Enfield, Middlesex	Cheshunt
Willans, P. R.....	Halifax	Lancashire
Willan, Robt.	Birstall, Yorkshire	Private
Willetts, George.....	Salisbury.....	Private
Wilks, E. D. J.*	Manchester.....	N. Pagnel
Wilks, Mark*	Cheltenham.....	Hackney
Williams, John de Kewer ..	Tottenham	Highbury
Williams, Charles*.....	St. John's Wood	Hoxton
Williams, C.	Uffculme, Devonshire	Gosport
Williams, D.	Eatington, Warwickshire	
Williams, David	Blackburn, Lancashire	Western
Williams, J.	Newhaven, Sussex	
Williams, John	Green Hammerton, Yorkshire	Airedale
Williams, Morgan, B.A.....	Fordingbridge.....	Homerton
Williams, J.	Chester	Cheshunt (c)
Williams, R. G.	Coventry.....	Highbury
Williams, Edward	Usk, Monmouthshire	Private
Williams, W.	Mulpas, Cheshire	
Williams, Samuel	Cripplestyle, near Fordingbridge ..	Penywaun
Williamson, John	Horton-in-Craven, Yorkshire.....	
Willmore, J. T.	Rye, Sussex	
Wills, C., M.A.*	Colchester	Homerton
Wills, John*	Bridport, Dorsetshire.....	Hoxton
Wills, B.	Holt, Wiltshire	Homerton
Wilsdon, William	Horwich, Lancashire	Cheshunt (c)
Wilson, T. W.	Mattishall, Norfolk.....	Private
Wilson, Charles	Sutton-in-Ashfield, Notts	Rotherham
Wilson, David*	late Droylsden, Lancashire.....	
Wilson, R. D.	Burnley, Lancashire	Airedale
Winchester, Lewis*	Brixton	Gosport
Winter, Charles	Southminster, Essex	Homerton
Winterbottom, J.	Barton, Lincolnshire	Rotherham
Winzar, Henry	High Wycombe, Bucks	Highbury
Withers, L. G.....	Foleshill, Warwickshire.....	
Wood, A. C.	Hawes, Yorkshire	Glasgow
Wood, John	Walworth	Cheshunt (c)
Wood, George, B.A.	Bristol	Highbury
Wood, James	Felling, Northumberland	
Wood, J.	Sawbridgeworth, Herts	Hackney
Woodhouse, William	London	Cheshunt (c)
Woodland, S. W.....	Woolwich, Kent	

Name.	Chapels or Residence.	Alma Mater.
Woodman, W. B.	Stonehouse, near Stroud	
Woodman, E. Flood*.....	London	Highbury
Woods, J.*	Kingsland	Highbury
Woodward, Bern. B., B.A.*	London	Highbury
Woodward, John*	Southampton	Rotherham
Woodyard, Benjamin.....	Homerton	Cheshunt
Woolley, William	Pangbourne, Berks.....	Hackney
Woon, W. C.	Kingswood, Gloucestershire	Western
Wright, Andrew Curr	Melbourne, Cambridgeshire	Homerton
Wright, George	Cheshunt.....	Hoxton
Wyld, Joseph W.....	Southampton	Spring Hill
Yonge, W. C.	Brentford, Middlesex.....	
Young, John	Shepton Mallet	Cotton End
Young, W., B.A.....	Beverley, Yorkshire	Cheshunt
Young, George	Wigton, Cumberland.....	Edinburgh
Young, J.....	March, Cambridgeshire	N. Pagnel
Young, James.....	Tetsworth, Oxon.....	
Young, C. G., B.A.*	Durham	Spring Hill
Young, Thomas	Blakeney, Gloucester	Hackney

ALPHABETICAL LIST OF INDEPENDENT MINISTERS IN WALES.

Abbreviations used in the following List:—*Ang.* for *Anglesea*; *Brec.* for *Brecknockshire*; *Caerm.* for *Caernarthenshire*; *Caer.* for *Caernarvonshire*; *Card.* for *Cardiganshire*; *Den.* for *Denbighshire*; *Flint.* for *Flintshire*; *Glan.* for *Glanmorganshire*; *Mer.* for *Merionethshire*; *Mon.* for *Monmouthshire*; *Mont.* for *Montgomeryshire*; *Pem.* for *Pembrokeshire*; and *Rad.* for *Radnorshire*.

When “&c.” follows the name of a place, it intimates that the Minister of that Chapel officiates at other places also.

Name.	Chapels or Residence.	Alma Mater.
Ambrose, William	Port Madoc, Caer.	Private
Bateman, David.....	Fishguard, Pem.....	Neuaddlwyd
Bowen, John	Pen-y-daren, nr. Merthyr.....	Hanover
Cunnick, John	Pembroke	Brecon
Dafydd, Thomas.....	Morris-town, Glan.....	Private
Daniel, Herbert	Cefn-y-crib, Mon.....	Painswick
Davies, Evan	Newmarket, Flint.....	Llanfyllin
Davies, Jonathan	Pennel, &c., Flint.....	Neuaddlwyd
Davies, Edward	Penstreet, &c., Mer.	Private
Davies, John	Llanelly, Brec.	Brecon
Davies, P. David*	late Builth, Brec.	Brecon
Davies, Thomas R.....	Sketty, near Swansea.....	Caernarthen
Davies, David	Lampeter, Card.	Neuaddlwyd
Davies, Daniel	Cardigan, &c., Card.	Private
Davies, Edward, M.A.*	Brecon College	Llanfyllin
Davies, William	Rhyd-y-ceisiuid, Caerm.....	Llanfyllin
Davies, William	Rhynney, Mon.....	Brecon
Davies, William, D. Ph. ..	Parc-y-rhos, Caerm.....	Caernarthen
Davies, Thomas*.....	Llandilo-fawr, Caerm.....	Brecon
Davies, David.....	Panteg, Caerm.	Caernarthen
Davies, Henry.....	Bethania, Caerm.	Caernarthen
Davies, John	Tallhirion, near Cardiff	Caernarthen
Davies, D.	Llantsantffraid, Den.....	Private

Name.	Chapels or Residence.	Alms Mater.
Davies, E. T.	St. George, Moelfro, Den.....	Frood-y-vâl
Davies, David*	Brecon.....	Private
Davies, John	Cwmaman, Caern.....	
Davies, J.	Henryd, Caern.....	Brecon
Davies, Thomas	Swansea, &c., Glan.....	Brecon
Davies, John	Mynyddbach, Glan.....	Caermarthen
Davies, John	Brynlwyni, Glau.....	Bala
Davies, William	Machynlleth, Mont.....	Llanfyllin
Davies, David	New Inn, Mon.....	Three Crosses
Davies, John	Gideon, Pem.....	Private
Davies, William	Fishguard, Pem.....	Llanfyllin
Davies, John	Glandwr, Pem.....	Neuaddlwyd
Davies, Daniel	Sion's Hill, &c., Pem.....	Private
Davies, D. M.	Cerrig-cadarn, Rad.....	Private
Davies, S. S.*	Rhyl, Flint.....	New Town
Davies, D., B.A.	Neath, Glam.....	Private
Eddy, James	Manorbier, Pem.....	Neuaddlwyd
Edwards, Thomas	Ebenezer, &c., Caer.....	
Edwards, Samuel	Machynlleth, Mont.....	Caermarthen
Edwards, Robert	Carno, Mont.....	Hackney
Edwards, W.	Aberdare, Glan.....	Three Crosses
Edwards, John	Pentre	Llanboidy
Edwards, Robert	Llandovery	
Ellis, Humphrey	Corwen, &c., Mer.....	Brecon
Ellis, Robert	Brithdir, Mer.....	
Ellis, Moses	Mynydd-is-lwyn, Mon.....	Brecon
Evans, William	Dwyran, Ang.....	Private
Evans, Sam.	Llandeagle, Den.....	Private
Evans, David	Penal, Mer.....	Llanfyllin
Evans, C. J.	Pembroke Dock	Neuaddlwyd
Evans, Evan	Llangollen, Den.....	Bala
Evans, David	Cwmwysr, &c., Brecon.....	Caermarthen
Evans, William	Neuaddlwyd, &c., Card.....	
Evans, Daniel	Nazareth, Caern.....	
Evans, Henry	Jerusalem, Caern.....	Private
Evans, Joseph	Capel-Zion, Caern.....	Neuaddlwyd
Evans, Evan	Hermon, &c., Caern.....	Baran
Evans, John	Newtown (Gower), Glan.....	New Town
Evans, J.	Three Crosses, Glan.....	New Town
Evans, Daniel	Neath, Glan.....	Llanboidy
Evans, James	Craig-y-fargod, Glan.....	Hackney
Evans, Joshua	Cynnar, &c., Glan.....	Caermarthen
Evans, John	Maendy, Glan.....	Caermarthen
Evans, John, B.A.	Newtown, Mont.....	Private
Evans, David	Tredegarr, Mon.....	Neuaddlwyd
Evans, Simon	Pen-y-groes, Pem.....	Frood-y-vâl
Evans, Samuel	Rehoboth, Pem.....	Western
Evans, Thomas	Carmel, Rad.....	New Town
Evans, Evan	Skewen, near Neath	Caermarthen
Evans, Owen	Berea, Anglesea	Nurberth
Everett, Lewis	Llangwyfan, &c., Den.....	Private
Ford, W. J.	Pilton Green (Gower), Glan.....	Private
Francis, Aaron	Rhyl, Flint.....	
Griffiths, Wm.	Holyhead, Ang.....	Private
Griffiths, David	Bethel, Caer.....	Private
Griffiths, David, jun. }		Hackney
Griffiths, Thomas	Rhoslan, Caer.....	Private
Griffiths, R. P.	Joppa, Caernarvon	Neuaddlwyd
Griffiths, William	Llanelly, Brecon.....	

Name.	Chapels or Residence.	Alma Mater.
Griffiths, John	Buckley Mountain, Flint.	Caermarthen
Griffiths, John	Domgay, Mont.	Private
Griffiths, David*	Hay, Brecon.	Llanfyllin
Griffiths, Henry*	Brecon.	Brecon
Griffiths, John	Llanwyrtyd, &c., Brecon.	Brecon
Griffiths, Samuel.	Horeb, &c., Card.	Private
Griffiths, Philip	Alltwen, Glan.	Neuaddlwyd
Griffiths, Wm.	Llanharan, &c., Glan.	Neuaddlwyd
Griffiths, Thomas	Blaenafon, Mon.	Penywaun
Griffiths, Griffith	Newport, Mon.	Neuaddlwyd
Griffiths, James	St. David's, &c., Pem.	Caermarthen
Griffiths, B.	Trefgarn, Pem.	Caermarthen
Griffiths, John*	Solva, Pem.	Brecon
Griffiths, Evan*	Swansea	Gower
Guion, Caleb	Brecon, Brecon.	Brecon
Hancock, R.	Llanelly, Caerm.	Brecon
Havard, Thomas.	Tredwstan, &c., Brecon.	Cheshunt
Harries, Nath.	Middle Hill, Pem.	
Harries, Isaac.	Mold, &c., Flint.	Caermarthen
Harries, Isaac.	Moors, Mon.	Private
Henry, David	Cymmar Glynorwg, Glan.	Llanelly
Hill, J. O.	Merthyr, Glan.	Cotton End
Hopkins, John	Penywaun, Mon.	Three Crosses
Hopkins, Wm.	Tretwr, Brecon.	Private
Howells, P.	Amana, Caern.	
Hughes, Richard	Gwalchmai, Ang.	
Hughes, John.	Kel, Mont.	
Hughes, Henry	Capel Helyg, Caern.	
Hughes, John.	Dowlais, Glan.	Neuaddlwyd
Hughes, Robert	Welshpool, Mont.	Brecon
Hughes, Ellis	Penymain, Mon.	New Town
Humphreys, Wm.	Cadle, Glan.	Private
Jacob, Elias.	Swansea, Glan.	Brecon
James, David	Capel Mawr, &c., Ang.	Neuaddlwyd
James, Hugh	Llansantffraid, &c., Mont.	Marton
James, Benjamin	Abersychan, Mon.	Private
James, Benjamin	Llandilo, Pem.	Neuaddlwyd
James, Theophilus	Little Haven, &c., Pem.	Private
James, Wm.	Llanybri, Caern.	Neuaddlwyd
Jeffreys, Thos.	Ebbw-vale, Mon.	Private
Jenkins, Wm.	Nantyglo, &c., Mon.	Three Crosses
Jenkins, Thos.	Penygroes, &c., Caern.	Private
Jenkyn, Abednego	Brynmair, &c., Card.	Brecon
Jervis, J.	Laugharne, Caern.	Brecon
Jones, Thomas	Cilcenin, &c., Card.	Neuaddlwyd
Jones, R.	Ffald-y-brenin, Caern.	Private
Jones, John, A.B.	Hermon, Llandilo, Caern.	Caermarthen
Jones, J. T.*	Iate Llanybri, Caern.	N. Pagnel
Jones, Evan	Ffynonbedr, Caern.	Neuaddlwyd
Jones, Evan	Crygybar, &c., Caern.	Neuaddlwyd
Jones, Evan	Pen-y-cae, Card.	Caermarthen
Jones, William	Pentre-ty-gwyn, Caern.	Neuaddlwyd
Jones, David	Gwynfau, Caern.	Private
Jones, Hugh	Caermarthen, Caern.	New Town
Jones, David	Bethlehem, Caern.	Brecon
Jones, David	Cydwell, Caern.	Neuaddlwyd
Jones, Isaac.	Carmel-Llansadwrn, Caern.	Hanover
Jones, J.	Soar, Llwyni, Glan.	Brecon
Jones, Thomas	Morristown	Llanelly

Name.	Chapels or Residence.	Alma Mater.
Jones, Rhys.	Rhayadr, Rad.	Brecon
Jones, Wm.	Swansea, Glan.	Caermarthen
Jones, Daniel	Merthyr, Glan.	Llanboidy
Jones, John.	Rhydri, &c., Glan.	Private
Jones, John.	Cemaes, Ang.	
Jones, Wm.	Amlwch, &c., Ang.	Wrexham
Jones, G.	Cefn-y-Cribwr, Glan.	Private
Jones, Arthur.	Bangor, Caer.	Private
Jones, D. W.	Holywell, Flint.	Rotherham
Jones, Michael	Bala, &c., Mer.	Wrexham
Jones, James	Barmouth, &c., Mer.	Neuaddlwyd
Jones, Cadwalader	Dolgellau, &c., Mer.	Wrexham
Jones, Daniel	Aber, Brec.	Private
Jones, Michael	Iwlechnewydd, Caern.	Highbury
Jones, David	Abersoeh, Caer.	Bala
Jones, Daniel	Abergwily	Brecon
Jones, Richard	Talgarth, Brec.	Baran
Jones, Wm.	Glynarthen, &c., Card.	Private
Jones, Morrice	Varteg, Mon.	Neuaddlwyd
Jones, J. Ll.	St. David's, Pem.	Brecon
Jones, Evan	Sardis	Brecon
Jones, Joseph	Sardis, Mont.	Bala
Jones, T.	Watford, Glan.	
Jones, D.	Trewen, Card.	
Jones, Cadwalader	Llanfair, Mont.	
Jones, W.	Gore, Rad.	Private
Joseph, John	Llanedi, &c., Caern.	Three Crosses
Jynkins, David	Llanidloes, Mont.	Huntingdon
Lawrence, L.	Adulam, Merthyr, Glan.	Neuaddlwyd
Lewis, Matthew	Holywell	Private
Lewis, E.	Dokkelen, &c., Caer.	Private
Lewis, Joshua.	Henllan, &c., Caern.	Caermarthen
Lewis, Thomas	Horeb, Mon.	Private
Lewis, George.	Jerusalem, Blackwood, Mon.	Private
Lewis, Evan	Brynberian, &c., Pem.	Brecon
Lewis, H.	Cwmbach, Glan.	
Lewis, Robert.	Tyncoed, Brec.	
Lloyd, W.	Pontypool	
Lloyd, Wm.	Brynbo, Den.	Bala
Lloyd, Hugh	Towyn, Mer.	Private
Lloyd, T.	Milford, Pem.	Brecon
Matthews, John	Neath, Glan.	Private
Mathias, David	Elin, Caer.	Narberth
Mathias, Henry	Wolfsdale, Pem.	Narberth
Miles, Wm.	Ty-rhos, Pem.	Private
Morgan, David	Llanfyllin, &c., Mont.	Private
Morgan, Hugh	Sammah, &c., Mont.	Neuaddlwyd
Morgan, Morgan	Merthyr-Cynog, &c., Brec.	Private
Morgan, William	Caernarthen, Caern.	Glasgow
Morgan, W.	Saron, Merthyr, Glan.	Private
Morgan, M.	Bethesda, Glan.	Private
Morgan, W.	Llangynydd, &c., Glan.	Private
Morris, J.	Nevin, Caern.	
Morris, William	Bryngwran, Ang.	
Morris, W.	Ynysgau, Merthyr, Glan.	
Morris, Joseph	Narberth, Pem.	Coward College
Moses, W.*	Merthyr, Glan.	Caermarthen
Newton, W. T.	Swansea	
Oliver, Henry, B.A.	Newbridge, Glan.	Caermarthen

Name.	Chapels or Residence.	Alma Mater.
Owen, Thomas*	Llanfechell, Ang.	Private
Owens, John	Bwlchyffrydd, Mont.	Caermarthen
Owens, Owen	Rhesycae, &c., Flint.	Private
Owens, John	Llanegryn, &c., Mer.	Bala
Owen, John	Pencadair, &c., Caerm.	Brecon
Owen, Benjamin.	Soar, Merthyr, Glan.	Private
Owens, Owen	Bethel, &c., Glan.	Private
Owens, J.	Trecastle, Brecon.	Llanbpidy
Owen, Owen*	late Newport, Mon.	Highbury
Parry, R.	Pen-morfa, &c., Caer.	Private
Parry, Richard	Festiniog, Mer.	Private
Perkins, R.	Maenclochog, Pem.	
Phillips, Sem	Llangynnydr, &c., Brecon.	Brecon
Phillips, David	Carvan, Caerm.	Brecon
Phillips, David	Gana, Caerm.	New Town
Pugh, Hugh	Mostyn, Flint.	Private
Powell, Rees	Cross-Inn, &c., Caerm.	Private
Powell, Lewis*	Cardiff, Glam.	Private
Price, David	Denbigh, Den.	Private
Price, H.	Wrexham, Den.	Private
Price, R.	Cwmillynfell, &c., Glan.	Private
Price, David	Silon, Aberdare, Glan.	Private
Price, D.	Caebach, Rad.	Private
Pritchard, Evan	Tal-y-bont, &c., Brecon.	Neuaddlwyd
Pritchard, H.	Silo, Llwyani, Glan.	Private
Rees, Henry	Aberdaron, Caerm.	Caermarthen
Rees, Henry	Ystradgunlas, Brecon.	Llanelly
Rees, Thomas	Maen-y-groes, &c., Card.	Neuaddlwyd
Rees, Benjamin	Llanbadarn-fawr, &c., Card.	Neuaddlwyd
Rees, David.	Llanelly, Caerm.	New Town
Rees, Rees	Soar, Swansea, Glan.	Caermarthen
Rees, John	Canaan, Glan.	Llanelly
Rees, Moses.	White Cross, &c., Glan.	Neuaddlwyd
Rees, Thomas	Beaufort, Mon.	Private
Rees, Llewelyn	Trewyddel, Pem.	Private
Ridge, Thomas	Herron, Ang.	Private
Roberts, David	Caernarvon, Caer.	Private
Roberts, John	Llanerchymedd, &c., Ang.	Private
Roberts, Robert	Nantglyn, Den.	Private
Roberts, John*	Capel-Garmon, Caer.	Private
Roberts, R. W.	Clarach, Card.	Private
Roberts, John*	Ruthin, Den.	New Town
Roberts, Thomas.	Llanuchillyn, &c., Mer.	Brecon
Roberts, Edward	Foel-Llanerfyl, &c., Mont.	Bala
Roberts, Samuel, M.A.	Llanbryn-mair, &c., Mont.	New Town
Roberts, William	Pentrefoelas, Den.	Bala
Roberts, William	Pen-bont-fawr, &c., Mont.	Marton
Roberts, Lewis	Surney, Mont.	Brecon
Roberts, Edward	Cwmbychan, Glam.	Brecon
Roberts, Daniel	Dowlais, Glam.	Neuaddlwyd
Roberts, William	Carno, Merion.	Private
Rowland, Evan	Pontypool, Mon.	Neuaddlwyd
Russell, W.	Machen, Mon.	Private
Rythero, G.*	Rhosnau, Caer.	Private
Samuel, Llewelyn	Bethesda, Caer.	Neuaddlwyd
Saunders, John	Aberystwyth, Card.	Caermarthen
Sennar, John*	late Llansantffraid, Den.	Private
Steadman, John	Newton (Gower), Glam.	Private
Stephens, E.	Dwygyfylchi, Caer.	Bala

Name.	Chapels or Residence.	Alma Mater.
Stephens, John	Brychoed, Brec.	Rhydybont
Stephens, David	Glyntaf, Glam.	Rhydybont
Stephens, Noah	Sirhowy, Mon.	Brecon
Sylvanus, James*	Caernarthen	Neuaddlwyd
Thomas, William	Beumaris, Ang.	Bala
Thomas, Thomas	Llanfair, Card.	Frood-y-vâl
Thomas, Isaac	Towyn, Mer.	Hanover
Thomas, Robert	Oswestry, &c., Mont.	Private
Thomas, R. D.	Penarth, &c., Mont.	Oxford
Thomas, Thomas	Clydach, Glam.	
Thomas, John	Cwmtâf-fechan, Brec.	Caernarthen
Thomas, O.	Tal-y-bont, &c., Card.	Private
Thomas, John	Glyn-nedd, Glan.	Marton
Thomas, William	Rock, Glan.	Private
Thomas, John	Soar, Rhymney, Mon.	Narberth
Thomas, Joshua	Libanus, Glan.	New Town
Thomas, Robert	Hanover, Mon.	New Town
Thomas, Samuel	Newport, Pem.	Brecon
Thomas, Robert	Penrhiwgaled, Card.	Private
Thomas, William	Saundersfoot, Pem.	Private
Thomas, Philip G.	Llanfair, Ang.	Private
Thomas, Evan	Tiers-cross, Pem.	Caernarthen
Thomas, Robert	Jerusalem, Flint.	Bala
Thomas, J.	Tresinwn, Glan.	
Thomas, J.	Salem, Abertare, Glam.	
Watkin, Evan	Llangatwg, Brec.	Barau
Watkins, William	Saron, Llwyni, Glan.	Private
Williams, Robert	Llanddeusant, &c., Ang.	Bala
Williams, Edward	Dinas, Mer.	Hanover
Williams, J.	Keyston, Pem.	
Williams, John	Aberhosan, Mont.	New Town
Williams, David	Ystradfellte, Brec.	Caernarthen
Williams, David	Troed-rhiw-dalar, Brec.	Private
Williams, Joseph	Bethlehem, &c., Caern.	New Town
Williams, John	Newcastle Emlyn, &c., Caern.	Frood-y-vâl
Williams, John	Providence (Gower), Glan.	Private
Williams, Isaac	Trelech, Caern.	Three Crosses
Williams, David	Tabernacle, Aberavon, Glan.	Private
Williams, Wm.	Hirwaun, Glan.	Penywaun
Williams, William	Colwyn, Caern.	
Williams, J. D.	Cardiff, Glan.	Homerton
Williams, Wm.	Tredegar, Mon.	Brecon
Williams, Edward	Usk, Mon.	Private
Williams, Josephus	Pater, Pem.	Llanfyllin
Williams, James	Haverfordwest, Pem.	Caernarthen
Williams, W. C.	Llanrwst, Denb.	Rotherham
Williams, Rowland	Bagilt, Flint.	Bala
Williams, David	Bethel, Bangor	Private

ALPHABETICAL LIST OF CONGREGATIONAL MINISTERS IN SCOTLAND.

Name.	Chapels or Residence.	Alma Mater.	Ordained.
Alexander, W. L., D.D.	Edinburgh	St. Andrew's ...	1836
Anderson, Peter, M.A.	New Lanark	Homerton	1838
Arthur, David	Aberdeen	Glasgow	1841

Name.	Chapels or Residence.	Alma Mater.	Ordained.
Arthur, John	Helensburgh	Glasgow	1832
Black, John	Dunkeld	Edinburgh	1808
Boag, John	Blackburn		
Brown, David	Harray, Orkney Isles	St. Andrew's	1845
Campbell, James R., M.A.	Edinburgh	Glasgow	1835
Cook, David	Dundee	Glasgow	1845
Craig, John	Doune, Stirlingshire	Edinburgh	1847
Cullen, George D., M.A.	Leith	Glasgow	1822
Christie, William	Edinburgh	Glasgow	
Christie, L.*	Foula, Shetland		
Dobson, William	Innerleithen	Glasgow	1848
Fairley, Samuel	Newport, Fifeshire		
Farquharson, Archibald	Three, Argyleshire	Glasgow	1835
Forbes, A. G.	Glasgow	Private	1842
Fraser, Alexander	Glasgow	Glasgow	1837
Fraser, James	Northmavine, Shetland Isles	Private	1845
Galbraith, A.	Stewartfield	Glasgow	1852
Galbraith, Donald	Campbelton	Glasgow	1849
Gillies, John	Arbroath	Glasgow	1838
Gowan, A. T., M.A.	Dalkeith	Glasgow	1836
Grant, Peter W.	Cummock	Glasgow	1844
Hamilton, James	Leven, Fife	Private	1848
Hannay, Alexander	Dundee	Glasgow	1846
Harvey, Robert	Peterhead	Glasgow	1848
Hercus, Hugh	Montrose	Glasgow	1844
Howie, James	Nairn	Glasgow	1846
Hutchison, John	Elie	Glasgow	1852
Ingram, George S.*	late Glasgow	Glasgow	1842
Ingram, W.	Musselburgh	Glasgow	1858
Jamieson, R.	Sandness		
Jarvie, R. M.	Greenock	Glasgow	1852
Johnston, D.	Glasgow		
Kennedy, James	Inverness	Edinburgh	1806
Knowles, W. D., B.A.	Perth	Spring Hill	
Lang, Robert, M.A.	Dundee	Glasgow	1836
Lowe, William	Forfar	Glasgow	1836
Lothian, William*	St. Andrew's	Hoxton	1819
MacLachlan, Robert*	Helensburg	Glasgow	1816
Masson, John	Lethem	Humerton	1835
McAuslane, A.	Dunfermline	Glasgow	1852
McGill, Anthony, A.M.*	Edinburgh	Glasgow	1842
McGregor, G. D.	Portobello	Glasgow	1852
McGregor, D.	Clachan, Kintyre	Private	1848
McInvern, John	Avoch		
McKay, Alexander	Arran	Edinburgh	1806
McKinnon, Thomas	Snuchieburn	Edinburgh	1808
McLaren, John	Aberfeldy	Glasgow	1836
McLaurin, Malcolm	Port Charlotte, Islay	Private	1822
McNaughton, J.	Kirkwall	Glasgow	1825
McNeil, Neil	Elgin	Edinburgh	1808
McRobert, John	Denholm, Roxburghshire	Glasgow	1828
Menzies, John	Falkland, Fife	Glasgow	1848
Miller, John	Inverury, Aberdeenshire	Glasgow	1848
Moore, G.	Unst		
Morison, Joseph	Millseat, Banffshire	Private	1831
Morrison, Patrick*	Aberdeenshire	St. Andrew's	1845
Morrison, G. C., M.A.	Berwick	Glasgow	1852
Munro, William	Hawick	Private	1837
Murdoch, John	Anstruther	Blackburn	1830

Name.	Chapels or Residence.	Alma Mater.	Ordained.
Murker, John, M.A.	Banff	Glasgow	1833
Murray, George*	Whitehouse, Kintyre	Edinburgh	1807
Nichol, Alexander	Rhynie, Aberdeenshire	St. Andrew's	1843
Noble, Andrew	Laurencekirk	Glasgow	1852
Paterson, John, D.D.*	Dundee	Glasgow	1804
Peterson, Peter	Walls, Shetland Isles	Private	1837
Pillans, John	Perth	Glasgow	
Piper, C. A.	Cullen		
Porter, S. T.	Glasgow	Private	
Pullar, Thos.	Dumfries	Glasgow	
Rennie, John, M.A.	Culsaumond, Aberdeenshire	Glasgow	1829
Robbie, James	Kircaldy	Glasgow	1849
Robertson, John*	Burntisland, nr. Edinburgh	Edinburgh	1802
Ross, William	Paisley	Glasgow	1846
Russell, Andrew, M.A.	Stirling	Glasgow	1833
Russell, David	Glasgow	Glasgow	1839
Sime, James	Wick	Glasgow	1840
Smith, Alexander, M.A.	Rendall, Orkney Isles	Highbury	1835
Spence, Robert, M.A.	Dundee	Highbury	
Stout, J.	Sand, Shetland		
Swan, William	Edinburgh	Glasgow	
Tait, John	Blairgowrie	Glasgow	1835
Thomson, John	Aberdeen	Glasgow	1853
Thomson, Alex., M.A., Tutor	Glasgow	Spring Hill	1842
Troup, Robert, M.A.	Huntley	Highbury	1848
Tulloch, James	Bixter, Shetland Isles	Private	
Tulloch, J.	Sandwick, Shetland		
Wallace, David	Aberdeen	Glasgow	1840
Wardlaw, Gilbert, M.A.*	Helensburgh	Glasgow	
Wardlaw, Ralph, D.D.	Glasgow	Glasgow	1803
Webster, David	Linlithgow	Glasgow	1840
Weir, Robert*	Glasgow	Glasgow	1837
White, Peter	Duncanston		
Wight, George	Haddington	Glasgow	1848
Wight, Henry	Edinburgh	Private	1832
Wilson, W.	Falkirk		
Wishart, James, A. M.	Thurso	St. Andrew's	1849
Whyte, Charles	Appin, Argyleshire	Glasgow	1847
Young, Ebenezer	Annan, Dumfries	Glasgow	1842
Young, Thomas	Garlieston	Glasgow	1827

ALPHABETICAL LIST OF CONGREGATIONAL MINISTERS IN IRELAND.

Name.	Chapels or Residence.	Alma Mater.
Bain, James	Straid, Antrim	Belfast
Brien, H. G.*	late Donegal	Dublin
Carrol, J.*	late Newry, Armagh	Dublin
Davies, Edwin	Coleraine, Derry	Private
Dougan, Wm.	Carrickfergus	Cheshunt
Edwards, J.	Newry, Down	Western
Finan, P.*	late Newtown-Ilmavady, Down	Dublin
Graham, J.	Dublin	Prim. Wesleyan
Hands, J.*	Dublin	Gosport
Hanson, John	Donaghmore, Tyrone	Dublin

Name.	Chapels or Residence.	Alma Mater.
Henderson, M.A.	Cork	Wesleyan
Home, F.	Tralee, Kerry	St. Andrew's
King, Alexander	Dublin	Dublin
Lewis, John	Galway	Airedale
Martin, H.	Armagh (City)	Dublin
O'Hanlon, W. M.	Belfast	Blackburn
Quern, David	Ballycraigy, Antrim	
Sewell, Robert	Youghall, Cork	Prin. Wesleyan
Shepperd, Noble	Sligo	Dublin
Smith, J. D.	Kingstown, Dublin	Dublin
Tarbotton, W.	Limerick	Highbury
Urwick, W., D.D.	Dublin	Hoxton

ALPHABETICAL LIST OF CONGREGATIONAL MINISTERS IN THE COLONIES.

Name.	Church.	Country.
Alworth, W.	Port Stanley	Canada West
Anderson, R.	Kyneton	Victoria
Armour, J.	Port Sarua	Canada West
Austin, J. B.	Macclesfield	South Australia
Baker, T.	New Market	Canada West
Baker, E.	Morphett Vale	South Australia
Bayne, T.	Melbourne	Canada East
Beazley, J.	Sydney	New South Wales
Black, R. H.	Lanark	Canada West
Buckham, James	Bedford	Canada East
Byrne, J. T.	Whithy	Canada West
Campbell, J.	Brock	Canada West
Cheetham, G.	Kensington	South Australia
Clarke, W.*	Simcoe	Canada West
Clarke, W. F.	London	Canada West
Clarke, George	Hobart Town	Van Diemen's Land
Climie, J.	Darlington	Canada West
Connell, D.	Brome	Canada East
Cuzens, B.	Geelong	Victoria
Day, Edwin	Melbourne	Victoria
Day, W.	Hobart Town	Van Diemen's Land
Denny, H.	Springfield	Canada West
D'Emden, H. J.	Richmond	Van Diemen's Land
Dunkerly, D.	Durham	Canada East
Durrant, J.	Stouffville	Canada West
Ebbs, E.	Hamilton	Canada West
Fenwick, K. M.	Kingston	Canada West
Fletcher, R.	Melbourne	Victoria
Frazier, J.	Brockville	Canada East
Geikie, J.*	Toronto	Canada West
Geikie, J. C.	Halifax	Nova Scotia
Gibson, J.	Newcastle	New South Wales
Gordon, T. A.	Balmain	New South Wales
Griffith, Edward	Sydney	New South Wales
Grosvenor, E.	D'Urban	Port Natal
Groube, H.	New Plymouth	New Zealand
Hall, R. V.	Stanstead	Canada East
Hall, C.	McLaren's Vale	South Australia
Hamer, T.	Auckland	New Zealand

Name.	Church.	Country.
Harsant, J.	Port Elizabeth	South Africa
Hart, Jonah	Macguire	Nova Scotia
Hay, James	Markham	Canada West
Hay, William	Scotland	Canada West
Hayden, W.	Cold Springs	Canada West
Heudebourck, W. H.	Quebec	Canada East
Hingley, J.	Cape North	Nova Scotia
Hodge, M.	Port Adelaide	South Australia
Hotham, J.	Adelaide	South Australia
Johnston, J.	Freemantle	West Australia
Jupp, A. J.	Pinegrove	Canada West
Kelsey, John	Hindmarsh	South Australia
Kribs, L.	Colpoys Bay	Canada West
Landells, W. B.	Collingwood	Victoria
Lancashire, H.	Russell Town	Canada East
Leonard, J., B.A.	Perth	West Australia
Lewis, W. B.	Gawler Town	South Australia
Lightbody, T.	Sheffield	New Brunswick
Lillie, A.*	Toronto	Canada West
Macdonald, J.	Auckland	New Zealand
Mackay, C.	St. John	New Brunswick
Marling, F. H.	Montreal	Canada East
McCallum, J.	Cardigan	New Brunswick
McCallum, J.	Warwick	Canada West
McKillichan, J.	Indian Lands	Canada East
McKinnon, N.	Notawasaga	Canada West
McLeod, J. N.	Abbotsford	Canada East
Miles, R.	L'Orignal	Canada East
Miller, F.	Hobart Town	Van Diemen's Land
Morrison, A.	Melbourne	Victoria
Moss, W.	Prahran	South Australia
Newland, R. W.	Encounter Bay	South Australia
Nichols, W.	Brighton	South Australia
Nisbet, J.	Hobart Town	Van Diemen's Land
Odell, T.	Melbourne	Victoria
Oldham, William	Kapanda	South Australia
Osunkhirhine, P. P.	St. Francis	Canada East
Parker, A. J.	Danville	Canada East
Peart, J.	Cornwallis	Nova Scotia
Philps, A. R.	Angaston	South Australia
Porter, J.*	late Sheffield	New Brunswick
Poore, J. L.	Melbourne	Victoria
Powis, J.	Bellville	Canada West
Price, C.	Launceston	Van Diemen's Land
Rattray, T.	Drummondville	Canada West
Raymond, A.	Oro	Canada West
Roaf, J.	Toronto	Canada West
Ritchie, W.	Simcoe	Canada West
Robertson, J.	Sherbrooke	Canada East
Ross, Robert, M.D.	Sydney	New South Wales
Sawle, J.	Angaston	South Australia
Schofield, George	St. John	Newfoundland
Seawright, J.	Norwood	Canada West
Sherrill, A. J.	Eaton	Canada East
Silcox, J.	Southwold	Canada West
Sim, A., M.A.	Liverpool	Nova Scotia
Simper, J. B.	Richmond	Victoria
Slatyer, William	Sydney	New South Wales
Snell, T.	Cobourg	Canada West

Name.	Church.	Country.
Sneider, S.	Stratford	Canada West
Standerwick, W.*	Whitby	Canada West
Sterling, G.	Keawick Ridge	New Brunswick
Stowe, T. Q.	Adelaide	South Australia
Strongman, J. M.	Newtown	Van Diemen's Land
Thompson, William	Cape Town	South Africa
Tomkins, F., M.A.	Liverpool	Nova Scotia
Vincent, J.	Burford	Canada West
Wallace, F.	Inverness	Canada East
Waraker, J. T.	Maitland	New South Wales
Wheeler, J.	Albion	Canada West
Waterfield, J.	Green Ponds	Van Diemen's Land
West, J.	Launceston	Van Diemen's Land
Whitman, Jacob	Yarmouth	Nova Scotia
Wilkes, H., D.D.	Montreal	Canada East
Williams, J.	Eramosa	Canada West
Wilson, R.	Yarmouth	Nova Scotia
Wood, J.	Philipsburgh	Canada East
Wood, John	Brantford	Canada West

LIST OF MISSIONARIES IN HEATHEN LANDS.

IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

Names of Missionaries.	Appointed.	Station.	Country.
Abbs, John	1837	Pareychaley	India
Addis, William B.	1827	Coimbatore	India
Addis, C. J.	1850	Coimbatore	India
Alloway, William	1834	Whitefield	Jamaica
Anderson, B. E.	1845	Dysalsdorp	Africa
Andrews, Josiah	1847	Ridgmount	Jamaica
Artope, T.	1844	Mirzapore	India
Ashton, William	1843	Kuruman	Africa
Ashton, William	1828	Neyoor	India
Atkinson, Theophilus	1829	Pacaltsdorp	Africa
Barff, Charles	1816	Huahine	South Seas
Barff, John	1841	Huahine	South Seas
Barker, George	1815	Paarl	Africa
Brownlow, Joseph	1850	Benares	India
Baylis, F.	1850	Madras	India
Beynon, William	1825	Belgaum	India
Birt, Richard	1838	Kaffirland	Africa
Bowrey, James	1814	Rodborough	Berbice
Boaz, Dr. Thomas*	1834	Calcutta	India
Bradbury, James	1836	Berhampore	India
Brownlee, John	1816	Kaffirland	Africa
Budden, J. H.	1841	Almorah	India
Buyers, William	1831	Benares	India
Buzacott, Aaron	1827	Rarotonga	South Seas
Campbell, Colin	1835	Bangalore	India
Campbell, J. N.	1851	Graaf Reinet	Africa
Chalmers, John	1852	Hong-Kong	China
Charter, George	1838	Raiatea	South Seas
Chin-seen	1843	Hong-Kong	China
Chisholm, Alexander	1842	Raiatea	South Seas
Christie, George	1830	Hankey	Africa

Names of Missionaries.	Appointed.	Station.	Country.
Clark, T. H.	•	Four Paths	Jamaica
Clarke, James	1840	Hankey	Africa
Clarkson, William	1839	Mahi Kantha	India
Coles, J. B.	1843	Bangalore	India
Corbold, Alfred	1850	Mahi Kantha	India
Cox, John	1837	Trevandrum	India
Creagh, S. M.	1853	New Hebrides.....	South Seas
Dalglish, John	1842	New Amsterdam	Berbice
Darling, David	1816	Tahiti	South Seas
Davies, John	1800	Tahiti	South Seas
Dawson, William	1838	Vizianagarum	India
De Kock, J.	1848	Colesberg	Africa
Drew, William H.	1832	Madras	India
Drummond, George	1839	Upolu	South Seas
Edkins, Joseph, B.A.	1848	Shanghai	China
Edwards, Rogers	1830	Blomfontein (<i>pro tem.</i>) ..	Africa
Ella, Samuel	1847	Upolu	South Seas
Elliot, William	1821	George Town	Africa
Evans, E. J., B.A.	1851	Mirzapore	India
Foreman, J.	1846	Lonsdale	West Indies
Gardner, W. J.	1849	Chapelton	Jamaica
Gilfillan, Thomas	1848	Amoy	China
Gill, George	1844	Mangaia	South Seas
Gill, Joseph	1843	Fort Beaufort	Africa
Gill, William	1838	Rarotonga	South Seas
Gill, W. W., B.A.	1851	Mangaia	South Seas
Glen, William	1848	Mirzapore	India
Gordon, James W.	1834	Vizagapatam	India
Gregorowski, J.	1818	Somerset	Africa
Hall, George	1851	Ridgmount	Jamaica
Harbutt, William	1839	Upolu	South Seas
Hardie, Charles	1835	Upolu	South Seas
Hay, John	1839	Vizagapatam	India
Helm, Daniel J.	1836	Caledon Institution	Africa
Helm, H.	1849	Caledon Institution	Africa
Helmore, Holloway	1839	Lekatlong	Africa
Henderson, Thomas	1838	Lusignan	Demerara
Hirschberg, J. H.*	1847	Amoy	China
Hill, Samuel J.	1852	Calcutta	India
Hill, William Henry	1848	Calcutta	India
Hillyer, William	1852	Mount Zion	Jamaica
Hobson, Dr.*	1839	Canton	China
Hood, Thomas S.	1833	Longkloof	Africa
Howe, William	1838	Tahiti	South Seas
Hughes, Isaac	1823	Griqua Town	Africa
Hughes, J. H.	1847	Montrose	West Indies
Inglis, Walter	1843	Matebe	Africa
Ingram, H.	1853	Brunswick	Berbice
Jansen, Alexander	1851	Orange Chapel	Berbice
Johnston, J.	1838	Tahiti	South Seas
Johnston, A. D.	1838	Vizagapatam	India
Jones, John	1853	New Hebrides	South Seas
Kayser, Frederick G.	1827	Kaffirland	Africa
Kayser, I.	1849	Kaffirland	Africa
Kennedy, James	1838	Benares	India
Kitchingman, J.	1849	Graaf Reinet	South Africa
Krause, E. R. W.	1842	Bora Bora	South Seas
Lacroix, A. F.	1827	Calcutta	India
Law, W.	1851	Upolu	South Seas

Names of Missionaries.	Appointed.	Station.	Country.
Leang-a-fa	1828	Canton	China
Le Brun, J.	1814	Port Louis	Mauritius
Le Brun, J. J.	1842	Port Louis	Mauritius
Le Brun, Peter	1850	Moka	Mauritius
Lechler, J. M.	1840	Salem	India
Legge, Dr. James	1839	Hong-Kong	China
Leitch, C. C.	1851	Neyoor	India
Lewis, Ebenezer	1839	Nagercoil	India
Lind, W. A.	1851	Rurutu	South Seas
Lindo, A.	1853	Davyton	Jamaica
Livingston, David	1840	Kolobeng	Africa
Lockhart, Dr. William*	1838	Shanghai	China
Mather, Robert C., M.A.	1833	Mirzapore	India
Mault, Charles	1818	Nagercoil	India
Mead, Charles.	1816	Neyoor	India
Medhurst, Dr. W. H.	1816	Shanghai	China
Merrington, T.	1840	Bethelsdorp	Africa
Mills, William	1835	Upolu	South Seas
Milne, W. C.	1839	Shanghai	China
Milne, James	1840	First Hill	Jamaica
Moffatt, Robert	1816	Kuruman	Africa
Muirhead, William	1847	Shanghai	China
Mullens, Joseph, B.A.	1843	Calcutta	India
Murray, A. W.	1835	Manono	South Seas
Nimmo, J. E.	1835	Tripassore	India
Nisbet, Henry	1840	Upolu	South Seas
Parker, J. H.	1843	Calcutta	India
Paterson, James	1832	Calcutta	India
Paterson, Thomas	1847	Uitenhage	Africa
Paul, Enoch	1849	Bellary	India
Pettigrew, George	1841	Albion Chapel	Berbice
Philip, T. Durant, B.A.	1844	Hankey	Africa
Pitman, Charles	1824	Rarotonga	South Seas
Platt, George	1816	Raiatea	South Seas
Porter, Edward	1835	Cuddapah	India
Porter, William	1840	Madras	India
Powell, Thomas	1844	Tutuila	South Seas
Pratt, George	1838	Savaii	South Seas
Rattray, Charles	1834	Canal, No. 1.	Demerara
Read, James	1836	Kat River	Africa
Rice, Benjamin	1836	Bangalore	India
Robson, Adam	1823	Port Elizabeth	Africa
Roome, James	1839	Ithaca	Berbice
Ross, William	1841	Griqua Town (<i>pro tem</i>).	Africa
Royle, Henry	1838	Aitautuki	South Seas
Russell, James	1837	Nagercoil	India
Sargent, Richard	1851	Bangalore	India
Schmidt, C. W. E.	1847	Savaii	South Seas
Scott, James	1831	Ebenezer Chapel	Demerara
Sewell, James	1838	Bangalore	India
Shadrach, N.	1849	Bangalore	India
Sherring, M. A.	1852	Benares	India
Shrieves, John	1837	Bellary	India
Smith, N.	1838	Philippolis	Africa
Solomon, Edward	1839	Griqua Town	Africa
Spencer, George	1851	Taluti	South Seas
Stallworthy, George	1833	Upolu	South Seas

*The asterisk indicates the Medical Missionaries.

Names of Missionaries.	Appointed.	Station.	Country.
Stanger, J. G.	1850	Bellury	India
Storow, E.	1848	Calcutta	India
Stronach, Alexander	1837	Amoy	China
Stronach, John	1837	Amoy	China
Sugden, John, B.A.	1845	Bangalore	India
Sunderland, J. P.	1844	Upolu	South Seas
Taylor, Joseph.	1815	Belgaum	India
Taylor, J. V. S.	1845	Mahi Kantha	India
Taylor, Robert B.	1835	Cradoek	Africa
Thomson, C.	1852	Chicacole	India
Thompson, William	1836	Cape Town	Africa
Turner, George	1840	Upolu	Africa
Valett, L.	1852	Bellury	India
Van Ruyer, Arie.	1849	Tidmanton	Africa
Vos, Arie.	1804	Tulbagh	Africa
Wallbridge, E. A.	1842	George Town	Demerara
Wardlaw, John S.	1842	Bellury	India
Whitehouse, John O.	1842	Nagerevil	India
Wylie, A.	1847	Shanghai.	China
Young, W.	1828	Amoy	China

ENGLISH CONGREGATIONAL CHURCHES ON THE CONTINENT.

HOLLAND.

Rotterdam, on the Winhaven Rev. S. Davies, late of Rotherham College

GERMANY.

Hamburg, on the Johannis Bollwerk Rev. James Smith, M.A., late of Rotherham and Glasgow University

RUSSIA.

St. Petersburg. Rev. W. Ellerby, late of Highbury College

BELGIUM.

Brussels, Rue Belliard, quartier Leopold...

FRANCE.

Boulogne-sur-Mer. Rev. John Shedlock, M.A., late of Merton, Surrey

FOREIGN VOLUNTARY EVANGELICAL CHURCHES.

Church.	Pastor.	Church.	Pastor.
Alençon		Nancy.	J. Delaborde
Bergerac	B. Pozzy	Orthez (Basses Pyrenées)....	— Reclus
Bordeaux	A. Laharpe	Paris (Taitbout)	{ J. J. Audebez
Boulogne-sur-Mer	T. J. Poulain		{ L. Bridel
Castelarbe et Baigt			{ V. D. Pressensé
Gaubert	— Poichat	" Reformed Evangelical. .	F. Monod
La Nongarède	A. Henriquet	St. Foy	"
	{ G. Fisch	Toulouse	"
Lyons	{ T. Bertholet	Villefranche-sur-Saone.	Nicole
	{ J. Desombaz		{ — Raymond
Montendre.		Vigan (Herd)	{ — Eymannor

N.B.—In addition to the preceding, there are above twenty churches in various parts of France maintaining the following principles—1st. Independence of the

State;—2nd. Purity of Communion;—3rd. "That each church preserves the liberty of determining for itself its particular constitution, according to its own views and requirements. It consequently regulates its worship, its discipline, and the form of its internal government."

Some of these churches are Presbyterian in form, but admit of no interference from without, more than the Congregational churches in Great Britain.

SWITZERLAND.

<i>Church.</i>	<i>Pastor.</i>	<i>Church.</i>	<i>Pastor.</i>
Geneva (l'Eglise de la } Pelissierie) }	M. Guers	Neufchatel (Neufchatel)	Petitpierre
Vevay (Vaud).....		Berne	Von Rodt
Coffrane (Neufchatel)		Bolle (Neufchatel)	
		Lausanne	Francois Olivier

There are in all about fifty Congregational churches in Switzerland, some of which, however, are very feeble.

BELGIUM.

Brussels, Rue Belliard, quartier Leopold.....	E. J. Panchaud
Warmes, near Mons	Augustin Lefevre

RESIGNATIONS, REMOVALS, AND SETTLEMENTS.

1853.

<i>Name.</i>	<i>Whence Retired.</i>	<i>Where Settled.</i>
Aird, W.....	Bootle	
Anstey, W. M.	Plymtree.....	Fulbourne
Ashwell, T.....	Penbury	Redditch
Atkinson, J.	Appleton Wiske	Ayton
Averill, John	Ledbury	Ilfracombe
Ball, W. S.....	Havant	Stainland
Barker, R.	Inglewhite	
Barker, Wm.	Maryport.....	State Church
Batchelor, H.	London	Sheffield
Bateson, A.....	Egerton	Middleton
Beadle, J. C.	Stockton	Barnet
Beer, Joseph		Kirkheaton
Bell, S. M.	Fairford	Wortley
Bendall, B. Opie.....	Kingswood	Stamford
Bergne, S. B.....	Poultry Chapel	Bible Society
Bingley, C.....	Crewe	Tockholes
Blessly, R.	Cranbrook	
Bowden, E.....	Wadebridge	Oakhill
Brace, J.....	Ilfracombe	
Brake, Charles	Bristol.....	Pinlco
Brindley, R.	Lynn	Bath
Bromley, H.	Harwich	London
Browne, James, B.A.....	Debenham	Ulverstone
Buzacott, A., B.A.....	Debenham	
Clapham, G. W.....	Nailsworth	Haslingden
Clarke, J.	Romford	Wrexham
Corbin, John	Derby	London
Cornish, D.....	North Leach	
Creed, W.	Wakefield	West Bromwich
Crisp, A.	Longden	
Cunningham, G. C.	Cheltenham.....	Chedworth
Davey, R.	Olney	
Davies, E.....	Haverfordwest	Greenwich

Name.	Whence Retired.	Where Settled.
Davies, T.	Berrien	Cardiff
Davies, D.	Llanelly	
Davis, J. H., B.A.	Sherborne	Leamington
Davis, R.	Brackley	Sawston
Davison, Thomas	Keswick	South Shields
Day, Edwin	Hyde	Victoria
Dean, John. ....	.....	Martin Top
Dillon, E.	Birkenhead	Ludlow
Dodd, S.	Swansea	Worcester
Drane, J. C. W.	Douglas	Hanley
Duffy, A.	High Easter	Needham Market
Dyer, W. H.	West Bromwich	Bath
Edwins, J.	Bere Regis	State Church
Evans, C. J.	America	Pembroke Dock
Evans, D. D.	Burnley	
Evans, Evan	Maentwrog	Llangollen
Evans, Francis	Ulverstone	Long Buckby
Evans, C. W., B.A.	York	Guernsey
Fairfax, J. C.	Swanage	
Finch, E. W.	Portishead	
Fisher, W.	Ruar-dean	Brosely
Fleming, J.	Lancaster	Kentish Town
Fletcher, J. B., M.A.	Welshpool	
Fletcher, Richard	Manchester	Victoria
Flower, John	Titchfield	
Flower, T.	Wimborne	Wells
Forbes, A. G.	Fraserburgh	Glasgow
Forster, W.	Kentish Town	Unitarianism
Francis, Aaron	Wrexham	Rhyl
Fogg, J.	Dent	Easington-lane
Gallsworthy, T.	West Melton	Thornbury
Gill, J.	Witham	Sudbury
Glendenning, J.	Huddersfield	Uxbridge
Goffe, J.	Canewden	Wickham Market
Grant, J. ....	.....	Barrington
Gray, J. C.	Crewe	Birmingham
Griffith, W.	Hay	
Griffith, E.	Wiveliscombe	Australia
Griffiths, H.	Brecon	Liverpool
Griffiths, J. W.	Grays Thurrock	
Griffiths, R. P.	Pwllheli	Caernarvon
Griffiths, W.	Brynmawr	Llanelly
Grundy, J.	Foulmire	State Church
Hamilton, R.	London	St. Mary's Cray
Hampson, P. D.	Liverpool	
Hargreaves, Charles	Ilkeston	Cheadle
Hawkins, W.	Avebury	
Hebdict, Samuel	Ashburton	Woolwich
Hewlings, George	Pimlico	
Hill, J.	Kingston	
Hill, M.	Kingsbridge	Brixham
Hillier, Dr. J.	Spilshy	Tonbridge
Hillman, W. G.	St. Austell	Stoke-on-Trent
Hine, T. C.	Plymouth	London
Hobbs, G. H.	Foulmire	Kingsbridge
Hodson, W.	London	Dartford
Hood, W.	Oldbury	Armitage
Holder, C. B.	Lavington	
Home, F.	Coleraine	*

Name.	Whence Retired.	Where Settled.
Howard, Mark	Stockport	Bacup
Hoyle, Jos., B.A.	Pickering	
Hughes, H.	Llanrwg	Capel Helyg
Jackson, W.	Bungay	
Jay, Wm.	Bath	
Jesson, J. T.	Runcorn	
Johnson, J.	London Mission	Freemantle
Johnson, Thomas	Tamworth	Hinckley
Jones, D.	Talysarn	Trewen
Jones, J. D.	Solva	State Church
Jones, J. P.	Marton	Bromyard
Jones, John.	Sion.	Cemaes
Jones, J.	Llansanan	Sardis
Jupp, A. J.	Weymouth	Canada West
Kay, J.	Londonderry	Warrington
Kelsey, J.	Fulbourne	Australia
Kelsey, W.	Long Stratton.	Dent
Kirkness, J.	Sawston	
Kirkus, W., B.L.	Craven Chapel	Hackney
Knox, W.	Haydon Bridge	Amble
Larter, Henry.	Maiden Newton	Langford
Latham, C.	Willesden	Romford
Lessell, T. S.	India	Bootle
Lings, H.	Accrington	
Lothian, Andrew	St. Andrew's	
Luke, Samuel	London	Clifton
Lyon, James	Hadleigh	America
McMichael, J. Clunie.	Farnworth	Staleybridge
Macbeth, R.	Darlington	Hammersmith
Macbray, R., M.A.	Walthamstow	
Mackenzie, D. B.	Fleetwood	
Macdonald, G., M.A.	Arundel	
Manthorpe, Charles		Long Stratton
Miles, R.	Brigg	Canada
Milne, W., M.A.	Baldock	St. Alban's
Moir, David	South Shields	Rothbury
Moir, J. M., M.A.	Worthing	
Mollard, T. E.	Lazenby	Billington
Moore, W.		Great Harewood
Moreland, John	Duxford	
Morley, E.	Hull	Brentford
Newnes, T. M.	Matlock Bath	Warley
Nicholas, T.	Stroud	Hereford
Ollard, H.	Cventry	Derby
Owen, D.	Bromyard	Oldbury
Owens, J.	Nazareth	Trecastle
Parkyn, N.	Exmouth	Ashburton
Parry, E.	Dover	
Perfect, H.	Dunstable	Witney
Perkins, J.	Needham Market	
Philps, A. R.	Burwell	Australia
Poore, J. Legge	Manchester	Victoria
Potter, James.	Honley	
Pritchett, R. C.	Derby	Weston-super-Mare
Protheroe, J.	Stonehouse	Bulford
Rees, Henry	Pentraeth	Aberduron
Rennie, J. M.	Tideswell	Sheffield
Reynolds, N.		Fairford
Roberts, James	Potton	

Name.	Whence Retired.	Where Settled.
Roberts, R.....	Staleybridge	Chipping
Roberts, R.....	Cerdis	Nantglyn
Rogers, T.	Amble	Broadway
Rowe, D. W.	Carlisle	South Shields
Short, R. S.	East Retford	Wiveliscombe
Short, J. G.	Dartford	West Bromwich
Sime, James	Wick	Fraserburgh
Simpson, J. P.	Newmarket.....	
Simpson, R.	Shepton Mallet	London
Slater, Martin.....	Falkenham	Stonehouse
Slatyer, W.....	London	New South Wales
Smith, D.	Whitehaven	State Church
Smith, J.....	.....	Balsham
Smith, J.....	Manchester	
Smith, James.....	Haydon Bridge	Bishop Auckland
Smith, George	Brixham	Wem
Smith, R. H.	Halesworth	Surbiton
Spence, R., M.A.	Liverpool.....	Dundee
Spencer, Joseph	Bakewell	Manchester
Stephens, D.	Llanfair	Glyntaf
Stephens, R.	Todmorden	
Stirmy, S. J.	Everden	
Stroyan, J.	Dublin.....	Burnley
Sturges, Thomas	Prescot	Droylsden
Stuchbery, J., B.A.	Manchester	Wakefield
Summers, John	Walsingham	East Bridgford
Swann, G. W.....	Armitage.....	Haydon Bridge
Taylor, G.	Rangeworthy	
Temple, T. J. R.....	.....	Bethnal Green
Thomas, G.....	Rillington	Stockbridge
Thomas, T.	Weldon	America
Thomas, T.	Hebron	Llanfair
Tiler, W.....	Whitchurch.....	Matlock Bath
Timpson, Thomas	Lewisham	
Tozer, R.....	Witney	
Traill, J.	Barnet.....	
Trevor, J. E.	Torpoint	Plymouth
Tunnger, J. E.	Stamford.....	Hoddesdon
Turner, A.	Shere	Ashford
Tyndale, John.....	Oxford	
Wainwright, W.....	Hurstbourne	Wheathampstead
Wallis, G.	Banbury	Hungertford
Walker, F.	Fordham	
Ward, John.....	Hexham	
Webster, D.....	Lawrence Kirk	Linlithgow
Whewell, J.	Matlock Green	Belper
Whitby, J.	Ipswich	Swansea
Whiting, J.....	Isleworth	Bideford
Wilson, R.	Charlesworth	Nova Scotia
Wilson, D.	Droylsden	
Wilson, W.....	Linlithgow	Falkirk
Winlaw, W.	Middleton	State Church
Woodwark, John	London	Southampton
Woon, W.	Tisbury	Kingswood

ORDINATIONS, OR CALLS ACCEPTED.

Name.	Alma Mater.	Church.
Aylen, W. H., B.A.	Cheshunt.....	Salisbury
Barker, P. C., M.A.	Cheshunt.....	Bridgwater
Bartram, J. T.	Halifax Town Mission	Stoke Goldington
Betts, R. W.	New College	Peckham
Black, James	Cotton End.....	Aspatia
Butcher, T. B. ....	.....	Northfleet
Carey, C. S.	Hackney	Bassingbourne
Chapman, P. C., M.A.	Spring Hill	Bridgwater
Collier, J.	Wesleyan	Oxford
Courtenay, W. A.	Hackney	Kelvedon
Cox, F. M.	Cotton End.....	Market Weighton
Cross, Henry	Cotton End.....	St. Austell
Cuthbertson, W., B.A.	Spring Hill.....	West Bromwich
Davies, D.	Brecon.....	Hay
Davies, Edwin	Private	Coleraine
Davies, D., B.A.....	Caermarthen	Neath
Davies, Morgan .....	.....	Walker Ironworks
Davison, Thomas .....	.....	Stockton
Dobson, S. N., B.A.	Airedale	York
Edwards, Edwin.....	Western	Frome
Evans, David	Caermarthen	Peniel
Fairclough, R.	Brecon.....	Coverack
Galt, Matthew	New College	Darlington
Hoatson, George	Rotherham	Ilkeston
Hooper, H.	Lancashire	Hackney
Horton, T. G.....	Wesleyan.....	Tonbridge Chapel
Ingram, William.....	Glasgow	Musselburgh
Keightley, J.	Western	Looe
Kingsland, W.	Western	Devizes
Lewis, Evan, B.A.....	Airedale	Barton-on-Humber
Lewis, Robert.....	.....	Tvergoed
Leifchild, J., M.A.....	.....	Nailsworth
Lloyd, W. ....	.....	Pontypool
Morgan, Jonah .....	.....	Saron
Murray, Alexander.....	Hackney	Peterborough
Parker, J.	University	Baunbury
Paton, W. ....	.....	Wednesbury
Pearson, J.	Lancashire	Ipswich
Redford, R. A., B.A.	Spring Hill	Newcastle-on-Tyne
Scott, C., B.L.	Airedale	Lincoln
Selby, R. W., B.A.....	Lancashire	Chesterfield
Sewell, R.	Wesleyan.....	Youghall
Shawcross, J. T.....	Airedale	Malton
Stevens, F.	Wesleyan.....	Greenfield, Bradford
Stewart, George.....	Airedale	Hastings
Tarlton, Robert Alfred	New College	Derby
Temple, T. J. R., ....	.....	Bethnal Green
Thomas, J. ....	.....	Tresinwn
Thomas, Robert	Bala.....	Zoar
Thomson, John	Glasgow	Aberdeen
Turquand, P. J.....	New College	Walworth
Verrall, R. T., B.A.	New College	Cardiff
Vincent, Edwin	Lancashire	Nottingham
Wadland, J., B.A.....	Cheshunt.....	Burnham Market
Walker, J. K.....	Cotton End.....	Tideswell
Yeo, T.	Cheshunt.....	Northallerton

BIOGRAPHICAL NOTICES

OF MINISTERS DECEASED BETWEEN DEC. 1852, AND DEC. 1853,

* WITH A FEW OTHERS OMITTED IN LAST PUBLICATION.

NAME.	Place.	Died.	Age.	Ministry.
ALLCOTT, John	Epping.....	Feb. 19 .. 1853	89	18
ANDERSON, William	Pacaltsdorp	Sept. 1852	80	52
BAKER, J.....	Sandford	Dec. 2. 1852	40	5
BLACKETT, C. R.	Melbourne	April 3 .. 1853	48	25
BURGESS, James	Shelford	Feb. 21 .. 1853	85	37
CAMPBELL, John	Oban	Feb. 4. 1853	70	46
CHANCELLOR, Samuel ..	Epping.....	Nov. 23 .. 1853	58	10
COX, William.	Fovant.....	March 14, 1853	40	4
DOCKER, Mark	Sheffield	Feb. 14 .. 1853	73	32
DRYLAND, William	Newbury	Aug. 22 .. 1853	83	31
ELLIOTT, Richard	Devizes.....	Feb. 18 .. 1853	72	50
FINLEY, J.	Tonbridge Wells....	Mar. 20 .. 1853	77	50
FIRTH, Benjamin.....	Wyke	May 20 .. 1853	56	26
GAY, J.	Cheriton	July 22 .. 1853	73	23
GILBERT, Joseph.....	Nottingham.....	Dec 12 .. 1852	73	48
GRAY, George	Handley	—	—	—
GREGORY, William.....	Clifton	Feb. 14 .. 1853	48	20
HADDOCK, John.....	Brough	July 17 .. 1852	66	43
HALL, Thomas A.....	Godalming	Nov. 29 .. 1852	30	5
JONES, Evan	Tredegar	Feb. 23 .. 1852	31	2
JONES, Daniel	Dryslen	May 12 .. 1853	70	—
KEYNES, Richard.....	Blandford	Sept. 22 .. 1853	75	51
LILLIE, P. J.	Jamaica	July 29 .. 1853	37	—
LORRAINE, J. D.	Wakefield	May 12 .. 1853	53	26
MUNDY, George	Calcutta	Aug. 23 .. 1853	59	32
MUNRO, John	Knockando	Mar. 20 .. 1853	78	49
PENHALL, Sampson	Plymouth	Aug. 18 .. 1853	63	24
PORTER, Thomas.....	Bristol	Nov. 27 .. 1852	58	24
PRESTON, John	Warley	Feb. 18 .. 1853	57	28
RAMSAY, David	Kirkwall	Aug. 2 .. 1853	73	46
SHURMAN, James	Benares	Oct. 1. 1852	—	18
SLEIGH, Samuel	Salisbury	Dec. 22 .. 1852	65	42
SMITH, Thomas, M.A.	Sheffield	Jan. 29 .. 1853	67	35
TAYLOR, Thomas.....	Bradford	Oct. 23 .. 1853	85	41
THOMSON, Alexander....	Aberdeen	Feb. 18 .. 1853	72	35
TRACEY, Dr.....	London	Feb. 16 .. 1853	75	25
WALLIS, William.....	Sudbury	July 12 .. 1853	56	29
WEST, Samuel	Long Compton.....	April 9 .. 1853	74	27
WHEELER, F. W.	Jamaica	Oct. 9. 1852	38	11
WILKINS, William	Abingdon	June 14 .. 1853	81	52
WILSON, J. B.....	Hurstmonceaux	Feb. 9 ... 1853	—	18

Since the foregoing list was prepared, information has been received of the death of two other brethren—

HOPE, W. J. Prahran, Victoria Aug. 25th.
 FERNIE, John Brewood Dec. 2nd.

ALICOTT, Joseph, Epping.—This venerable and long-afflicted servant of God departed to his rest, February 19th, 1853, in the eighty-ninth year of his age. He was born in Warwickshire, in 1764, and was designed by his friends to be a carpenter. This business he declined, and became an artist in scagliola, under the tuition of the celebrated Wyatt, subsequently Wyattville. He established himself as a statuery and dealer in marble. Having realised a considerable property, he retired from trade, and gave himself to the ministry. He was awakened to a sense of his danger, in his eighteenth year, by a sermon preached to improve the event of a terrific thunderstorm, which had occurred just previously in London. He was united with the church at Tottenham-court Chapel, under the joint ministration of the late Rev. Messrs. Matthew Wilks and John Hyatt. He spent a considerable portion of his Sabbaths in preaching, it is believed, in connexion with the London Itinerant Society. With a view to the orderly administration of the Lord's Supper in the suburban villages, he was ordained as an evangelist by Mr. Wilks, and others. On retiring from business, he preached for a short time at Berkhamstead, but in 1814 he settled at Epping, and became pastor of the Independent church. His labours were continued nearly eighteen years. Paralysis having disabled him for service in 1832, he retired to his house, where, for twenty years, he was permitted to remain, till his mental and physical powers being exhausted, he sank into the arms of death, and was by him transferred to the regions of immortality and glory. His mortal remains were brought to London and interred at Bunhill-fields, February 28th, 1853, by his last successor, the Rev. Samuel Chancellor, who has himself since fallen asleep in Jesus, and a sketch of whom will be found in page 221.

ANDERSON, William, Pacaltsdorp.—This venerable and devoted servant of Christ, after labouring for more than half-a-century in South Africa, departed to his rest, in September, 1852. He arrived at the Cape, in September, 1800, with the late Rev. James Read, of the Kat River Settlement, who died only a few months previously. He commenced the Griqua Mission in 1801, and formed the station in Griqua Town, in 1804. He remained in this position sixteen years, and removed to the Caledon Institution in 1820. He was subsequently removed to Pacaltsdorp, where he continued to labour honourably and successfully for thirty years. His exact age is not known, but must have verged on eighty years. He was faithful unto death, and he now enjoys the rewards of the faithful in the kingdom of heaven.

BAKER, James, Sandford, was born at Barnstaple, in April, 1816. He received his first religious impressions from his aunt, a woman of eminent piety. She led him to the Sabbath school; he afterwards became an active and devoted teacher. When a youth, he left his native town, and was engaged as usher at an academy in Shrewsbury. He united himself to the church under the pastoral care of the late Rev. T. Weaver. In this place he manifested his love for souls by preaching in the surrounding villages. After being a tutor for many years, he felt it to be the will of God to devote himself entirely to the work of the ministry. He entered the Western College, under the presidency of the late Dr. Payne. His first charge was Crediton, on which he entered in 1848, and where he laboured, in season and out of season, with unwearied zeal and patience. He repaired the chapel and raised the congregation. The neighbouring village of Sandford, situated in a large and populous district, being destitute of the Gospel, excited his sympathy and attention. After many efforts, he obtained a small room for preaching. He found the people in a state of fearful spiritual desti-

tution, and greatly prejudiced against Dissenters. He encountered much opposition, but in God's strength succeeded in planting the standard of the cross in Sandford. After four years' incessant toil, friends were raised up for the cause. A church was formed; Sabbath and day schools were established; and a handsome and commodious chapel was erected, which was opened for Divine service, October 8th, 1818. Mr. Baker had the pleasure of knowing that 500 heard the Gospel every Sabbath day, and that 100 precious souls were brought to Jesus, from the commencement of his labours in Sandford. Being naturally of a weak constitution, his health frequently gave way under his many and arduous duties. In October, 1852, he had a severe attack of bronchitis, which was afterwards attended with other alarming symptoms. He bore the affliction with great calmness and resignation. No murmurs escaped his lips: all was joy and peace. To a neighbouring minister, expressing his sorrow to see him so ill, he replied, "But, dear brother, I am on the foundation." Some Christian friends calling to inquire for him, he said, "Tell them, with my love, I am on the rock; *nothing* can move me." As weakness and debility increased, so did his anxiety for the church and the unconverted around him. In the silent watches of the night, when sleep forsook his eyes, he would be praying for his beloved people, for sinners, and for ministers, that they might be faithful to the souls of men. Great hopes were entertained, at one time, that he would be spared a little longer to labour for his Lord. A few days before his decease, he said to his beloved wife, "I can think of nothing but white robes;" not then anticipating a departure. The evening before he was taken home, he exclaimed, with a heavenly radiance on his countenance, "I am so happy, I can do nothing but praise." Thus his sun set in glory, without a cloud. Before the morning's dawn he entered the eternal rest. He died December 3rd, 1853, aged forty. His loss was severely felt by the little flock whom he had gathered together, and by the neighbourhood generally. He was a good man, zealous in the discharge of his duties, blessed in his work, and greatly beloved by the people of his charge. His remains were deposited in the burying-ground of Sandford Chapel. His funeral was attended by several of the neighbouring ministers, and his death was improved by Dr. Alliott, of Plymouth.

BLACKETT, Cuthbert Robert, late of Burnham Market, in the county of Norfolk, was the son of Cuthbert Blackett and Margaret his wife. He was born at the Abbey Mill, near Durham, on November 10th, 1808. The family traces its descent from the Rev. Henry Blackett, of Ritchburn in the county of Durham, who, in his infancy, narrowly escaped from the celebrated Irish massacre, in 1641. The family, then resident in Ireland, became acquainted with their danger through their maid-servant, a Catholic, whose love for her "dear Henry" overcame her religious scruples, and led her to divulge the secret of the intended massacre. They instantly fled from the intended slaughter, and found a refuge in the north of England. The Rev. C. R. Blackett early followed the business of his father,—that of worsted and carpet manufacturing. He was introduced to a hearty knowledge of Christian truth, at fifteen years of age, by the Rev. Dr. Matheson, whose ministry he attended, and who subsequently led him to devote his life to the ministry of the Word. He studied first under Mr. Scott, at Rowell, in 1823. He entered Hoxton in 1825, and Highbury in 1826. Having completed his studies, he preached at Burslem and at Stone; he settled at Southminster, in Essex, in 1828. He preached for five years in a large room; but, in 1833, a chapel was completed, and he was publicly ordained to the pastorate. He removed to Burnham Market on the 28th January, 1838, when he preached his first

sermon as the pastor of the church, from 1 Cor. ii. 2—"I determined to know nothing among you, save Jesus Christ and Him crucified." At Burnham he remained till August, 1852, and on the 15th of that month he bade farewell to the people, preaching from Acts xx. 32—"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." He emigrated to Australia with his family—a wife and four children; setting sail from Sunderland on September 11th, 1852, and arriving at Melbourne on January 3rd, 1853. During the voyage he conducted, with others, the religious services of the ship, and received a vote of thanks for so doing, at its conclusion. He lived long enough to see his family on the way to a comfortable settlement, and was then called home, on April 3rd, having been in Australia just three months. His funeral sermon was preached, from words of his own selection, by the Rev. Alexander Morrison, at the Independent Chapel, Collins-street East, to an excessively crowded congregation. The text was 2 Tim. i. 12. Had he lived, it is thought he would have become the minister of a chapel at Sandbridge. But the Master otherwise appointed.

The general style of his mind and preaching was solidity; to which, without doubt, the old divines contributed, whose writings were his favourite study. As a man, he was greatly beloved; his consistency of character, manifested under many trying circumstances, is a theme of praise among those who knew him best. He lives still in the hearts of the people amongst whom he laboured for fourteen years. "The memory of the just is blessed."

BURGESS, James, son of James and Elizabeth Burgess, was born March 25th, 1768, at 104, Upper East Smithfield. He was conscientiously trained in "the way he should go." His mother was in the habit of taking him aside in his childhood for private prayer; those prayers produced lasting impressions. He early knew what it was to enjoy communion with God, and in after-life referred to seasons of youthful devotion with pleasing remembrance. When quite a youth, he was accustomed to attend at the Countess of Huntingdon's chapels, but subsequently joined the church under the ministry of the Rev. Richard Freer, of Cumberland-street Chapel, Shoreditch. He was early encouraged by his minister and by the church to exercise his preaching talents, both in London and in the villages around, in connexion with the Itinerant Society. Called by Divine Providence, in 1813, to visit a dear and valued friend at Meldreth, a village near Royston, he preached the Gospel with acceptance during his stay there, and was invited to Great Shelford, a village near Cambridge; his preaching attracted numbers, and in June, 1814, he was invited to settle, and accepted the invitation. His ministry was acceptable; and such numbers thronged to hear that the place of worship had to be twice enlarged by galleries, and then there was not room enough for the people. After preaching there successfully for nine years, and no church being formed, owing to peculiar hindrances, he retired from that sphere of labour, and with the sympathies and co-operation of the neighbouring ministers and attached friends, opened on July 6th, 1823, a place for Divine worship at Little Shelford, Cambridgeshire. A church was speedily formed—October 13th, 1823—upon Congregational principles (the first dissenting church formed in Shelford), over whom he was invited to take the oversight in the Lord, and was ordained, December 16th, 1823. As a preacher, he was faithful and eloquent—knew how to move the passions—gave exceedingly lucid views of the doctrines

of Scripture, avoiding equally the torrid zone of Hyper-calvinism and the frigid zones of Arminianism.

His was an unblemished character, an ardent mind, and a feeling heart. It is believed that he enjoyed much of the light of God's countenance, and lived near to heaven. His whole life, from his youth to his sixty-ninth year, had been occupied in *school* duties; and, at the age of seventy-five, he could preach three times on the Sabbath, with unabated vigour; but, at eighty, his powers began to decline, and at eighty-three, after several premonitory symptoms, such as failing sight and memory, weakness of limbs, and two or three strokes of paralysis, he became, at length, unable to take part in the services of the sanctuary. Still, however, he could join in the praises of God, and his naturally strong voice was often heard, even in his eighty-third year, almost leading the song of praise. He loved the gates of Zion even to the last. At the commencement of the present year (1853), illness compelled him to remain at home; he was usually in a very happy and spiritual frame of mind; but as his illness increased, his mind wandered. In his wanderings he would occasionally sing an old favourite tune (Shirland), while, through incapacity to articulate, the words could not be ascertained. For the last three days and nights he suffered almost incessant pain. On Saturday afternoon, February 19th, his pain suddenly seemed to cease, his countenance lighted up with an unearthly glow of radiant joy, every feature indicated delightful emotion: a beautiful and most expressive smile was on his lips, as though he would have spoken and told how conscious he was of some communication that filled him with rapture. Four persons at once saw him thus, for about twenty minutes. No doubt rests upon their minds that some spiritual communication—some message from above—was conveyed to his happy spirit. On Monday morning, February 21st, at half-past three, he gently breathed his last. The solemn event was improved on Sunday afternoon, February 27th, by the Rev. G. H. Hobbs, then of Foulmire, from Hebrews xiii. 7, 8. His mortal remains repose in the parish churchyard at Great Shelford.

CAMPBELL, John, Oban, was the subject of religious impressions in early life. In 1802 he joined Mr. Haldane's classes at Edinburgh, and in 1806 he was sent to Callander, where he continued labouring zealously for some months. He commenced his regular labours at Fort William in 1807. The moral aspect of the place was dark in the extreme. Profanity, intemperance, irreligion, and wickedness prevailed to an awful extent. Opposition, both private and public, was made by the soldiers and others; but he persevered, through evil and good report, and was permitted to see that his labours were not in vain.

He removed to Oban in 1811, and was ordained in August of that year. His congregation had no place of worship, but were accustomed to meet in the open air, in fields, or by the sea-side, or in such rooms or buildings as could be obtained, during the inclemency of the seasons. It was not till 1820 that a site was secured and a chapel built. He preached the Gospel extensively in the surrounding districts. He visited, more or less frequently, ten preaching stations, from two to twenty-six miles distant from home. He continued at Oban till his dying day. Increasing years and infirmities impaired his physical energies, and obliged him to moderate his efforts; but his desire of usefulness remained unabated to the last.

On July 3rd last, his friends proposed a public *soirée*, to exhibit their regard for their beloved and venerated minister, as also to afford an opportunity for presenting a testimonial of their affection. The evening arrived,

but he was not able to be present. He had been indisposed for a few days, but was evidently worse on that day. The meeting was held, the offerings were presented and conveyed to him by a deputation from the assembly. He received the friends in his bedchamber, and expressed, as well as he was able, the deep emotions of his heart, and his fervent desire for their happiness. The next day his strength rapidly declined, and in the evening following, his calm and confiding spirit yielded itself into the hands of the Redeemer. He had reached the full age of man, and had been employed in his Master's service forty-six years.

CHANCELLOR, Samuel, Epping, died, after a short illness, on the 14th, and was buried on the 20th of November, 1853. "He was a good man, and feared God above many." He was born at Kensington, January 12th, 1795. He was occupied in the coach-building trade during the greater part of his life; but spent his leisure time in diligent study and self-improvement, with a view to increased usefulness in the church of God. He was converted, it is believed, under the ministry of the Rev. Dr. Leifchild, at Kensington. He early became a Sunday-school teacher, and subsequently engaged in itinerant labours about Kensington and its vicinity. He employed himself in this important department of Christian effort on Lord's days for twenty-four years. He accepted a charge for a short time at Hayes, in Middlesex; and during the last six years was exclusively devoted to the ministry, as pastor of the Independent church, Epping, Essex. His illness was sudden, and his death unexpected. He had, however, the conviction, from the time of his becoming indisposed, that his work was done. His spirit was calm and his hope firm. He died exclaiming, the "precious Jesus is my all."

Cox, William, Fovant, died at Warminster, Wilts, May 14th, 1853, in the forty-first year of his age. Warminster was his birthplace. His parents were connected with Common Close Meeting-house, in that town, and his grandfather was deacon of the church for many years. His mind was gradually enlightened by the Spirit of God. He removed to Bristol, and joined the church at Newfoundland-street Chapel, in that city, in 1840. He zealously employed himself in efforts to do good, and was recommended by the late Rev. Richard Elliott to turn his attention to the ministry as a home missionary. He was sent to Fovant by the Wilts Association, in connexion with the Home Missionary Society in London, in 1849; he laboured till 1852, when he was publicly ordained. Failing health compelled him to relinquish his charge in April of the present year, and in the following month he departed to his rest.

DOCKER, Mark, Sheffield.—The subject of this sketch was born at Digbeth, near Birmingham, January 21st, 1779. He was the youngest but one of thirteen children. His parents were in humble life, and unable to give their son an education. Sunday schools were then but little known and prized. He was apprenticed to a wire-worker. When fifteen years of age he was converted and brought to Jesus. He attended the ministry of the late Rev. T. Bennett, of Birmingham, for twelve years, and addicted himself to every service in which he could benefit the souls of youth, or of the villagers in the neighbourhood. In 1808, he entered Hackney Academy, but, being thirty years of age and unaccustomed to mental efforts, his progress was unsatisfactory to himself, and he gladly embraced the opportunity, after ten months' trial, of going to Whitby as an itinerant. He laboured in

this vicinity about two years, improving in his ministerial ability, and in 1810 became the pastor of a small and poor congregation at Garden-street, Sheffield. He was ordained, New Year's Day, 1811, and remained there till 1820, when, discouraged with his apparent want of success, he resigned, and took charge of the united churches of Thorne and Hatfield, in May, 1820. He removed to Broadway, Worcestershire, in December, 1831. For seven years he diligently laboured at Broadway, and finding himself unequal to the necessities of the place, he resigned. He settled, in 1838, at West Melton, York, and at the close of eight years spent among the people, amid trials and joys, he resigned his charge, and with it his public ministry. He removed to Sheffield, and united himself with the Lee Croft church, under the ministry of Rev. W. B. Landalls, now in Australia. He became chaplain of the Sheffield General Cemetery, and remained at his post till increasing infirmities compelled him to resign. His death was apprehended Dec. 14th, 1852, but he continued till Feb. 14th, 1853, when he departed to his rest, exclaiming with his dying breath, "Praise God, from whom all blessings flow." His death was improved, March 6th, by Rev. J. H. Muir, at Queen-street Chapel, Sheffield.

DRYLAND, William, Newbury, died, in a good old age, at his residence, Speenhamland, adjoining Newbury, August 22nd, 1853. He was born at Tonbridge, Kent, Dec. 28th, 1769. He was designed for commercial life, in the iron trade in London. His boyhood was characterised by unusual thoughtfulness; but it was not until he attained his twentieth year that he became a decided Christian. Reading an account of the apostacy of a minister in Germany, who died in the agony of despair, he was by the Divine Spirit awakened to a sense of guilt, and the fear of perishing. Deep and long-continued was his distress, but through the ministry of two eminent evangelical preachers in London he obtained peace of conscience; an event to him most blessed, which he thus himself describes:—"As in meditating on the fearful end of the apostate I was awakened to a sense of my danger, and as in listening to the sermon of Mr. Goode I received great consolation, so, through Mr. Romaine, I consider myself as having been converted to the faith."

He became a member of the church at Surrey Chapel when about twenty-five years of age, and associated himself with the late Mr. Elliott of Devizes, and others, in zealous efforts to do good in connexion with the London Itinerant Society. He continued in his secular occupation till 1802, when, by the advice of friends, he relinquished business and entered Hoxton College, where he continued as a diligent student till 1806. During the latter part of his term he frequently supplied at Newbury, and at the close of his collegiate course he was invited to become co-pastor with the late Rev. John Winter. He was ordained, June 10th, 1807, and continued in co-pastorship till the death of Mr. Winter, when he succeeded to the entire pastorate. Advancing years and infirmities rendered assistance necessary; but on the settlement of Rev. H. March, the present pastor, and from whose sermon this sketch is compiled, he relinquished his office. From his resignation, in 1838, till the time of his decease—fifteen years—he lived in retirement, exemplifying and adorning the Christian character, and "still bringing forth fruit, like the palm tree, in an old age."

Mr. Dryland was a man of firm faith. Sorely perplexed with doubts in an early period of life, he was led to seriously examine the foundations of truth, revelation, and his personal hope; and by God's grace satisfied of

their security, he overmore enjoyed the full assurance of faith, so that in his last hours he could exclaim, "I am building on the Rock of Ages;" "no one can have more peace than I have; not extacy, but solid hope on the foundation." His character was marked by Christian consistency, a consistency based on his invariable sincerity, which was interwoven with the whole texture of his character; like a silver thread, shining through all its parts. Though a calm and thoughtful man, he was habitually cheerful; his conversation being sometimes enlivened by a quaint humour and gentle pleasantry, which, like sunbeams on the rippling wave, make the otherwise cold and dark waters to sparkle and delight the beholder's spirit. Yet this cheerfulness was but the expression of that inward piety towards God which illumined and gladdened his own soul, and which found sweet utterance in daily "praise," especially at the morning and evening seasons of domestic worship.

Constancy in the discharge of duty was a striking trait of his character. To ascertain what was duty, was his first concern: faithfully and perseveringly to perform it was his next. This fruit was as plentifully borne by him "in old age" as in the vigour of manhood; he retained to the last his sound discriminating judgment, his ready obedience to the dictates of conscience, and his punctual execution of whatever he regarded as required of him by the Word of God. After the means were afforded him, he was exemplary in devoting a considerable portion of his income to the benefit of men and the service of God. When his expenses increased he did not make that an excuse for lessening his contributions. His constancy was shown in the persevering efforts which he made for the rebuilding of the "House of God." His own liberality and that of his co-pastor was nobly responded to by a large proportion of those who had any ability to contribute, so that, in due time, he had the satisfaction of witnessing, not only the completion of the building, but also the entire defraying of its cost, and his whole endeavours crowned with the recompence of success.

Humility was visible, too, in his life. From the hour of his conviction and conversion, his spirit became habitually abased before God and lowly among his fellow-men. He did not put himself forward; he shrank from notoriety; he coveted retirement, and, as much as possible, withdrew into the shade. To this sense of abasement before the eyes of the Holy One, and this lowly estimation of himself before his fellow-men, is to be attributed that almost extreme reluctance with which, at length, he yielded to the earnest advice of Christian friends to give himself to the work and office of the ministry. Before entering on, his collegiate course, he wrote:—"Frequently I feel as if I should burst with zeal, when I am alone; and as though I could undergo anything for the good of precious souls. When I am in company, these sensations are repressed by timidity and the fear of man, so that I am running to the other extreme—if not to the denying of my Master, sometimes not to the acknowledging of Him, when I ought to avow my attachment, and vindicate His honour." When at college, he wrote:—"I am sensible of my unsuitness for the work to which I have devoted myself, and nothing renders my present situation supportable, but the clearest evidence that I am led hither by the providence of God." The same spirit accompanied him through his whole ministry, occasioning both that laborious preparation, in reference to which he has been heard to say—"I never uttered any thing in the pulpit which I had not before worked out of my own mind and heart"—and that solemn solicitude with which he addressed the minds and consciences of men.

He was distinguished for great catholicity of spirit. Firm in his convictions of what he believed to be the true doctrines of the Bible, and of

the ecclesiastical polity which he deemed to be most in accordance with the principles and practice of the Apostles—he could yet declare from the heart to a minister of another communion who visited him in his illness, that his aim had been, not to make proselytes to a party, but to bring disciples to Christ; as he had been wont, before, to say—"Christianity is not confined to a sect or a creed; Christianity is love."

His dying hours evinced the ripeness and richness of his sentiments. The sweet serenity of his mind, reposing calmly on the mercy of God, received by him through Christ, seemed to shed upon his countenance a light like the mild lustre of an autumnal sun. The aged saint was still treading "the way of righteousness," with slow, but peaceful and hallowed steps. His was "the hoary head" which the voice of the Lord has declared to be "a crown of *glory*." His last audible words were, "Tis grace that kept me till this day, and will not let me go;" and sustained by that grace he calmly yielded himself to the gentle bidding of death, to take his departure to rest and blessedness.

ELLIOTT, Richard, Devizes, was born in London, Dec. 18, 1780, and, in his fourteenth year, was adopted by an eminently pious uncle, who sat under the ministry of the Rev. W. Romaine. He commenced his spiritual life, 1796; made his first attempts to preach in the villages around London, 1798; became a student, 1799; was ordained as a pastor at Devizes in 1803; and relinquished his charge, after fifty years' devoted and faithful service, for his reward in heaven, in 1853.

He was designed for mercantile pursuits in the metropolis. Having a taste for music and singing, he was attracted to Surrey Chapel, and was arrested by the Word. He continued a regular worshipper, and was admitted to the church under the care of the late Rev. Rowland Hill, in the seventeenth year of his age. In conjunction with friends he itinerated on the Sabbath around London, and preached to the villagers, and especially the gipsies then frequenting the hills of Norwood. Proved to possess powers, both mental and vocal, for a public speaker, and ardently desirous of "doing good" to his fellows, he became a student for the ministry at Newport Pagnel Academy, then under the superintendence of the celebrated Rev. William Bull, the friend of John Newton and Cowper the poet, and the father and grandfather of the Rev. T. P. Bull and Rev. Josiah Bull, M.A., successively tutors in the same institution. Mr. Elliott was sent to Devizes in 1802; his animated and energetic preaching attracted attention, and secured the approbation of the church and congregation. He was invited to become their pastor at once; but not having completed his academic course, as a wise man he declined the invitation till the following year, when his term expired. He was ordained at Midsummer, 1803—the late beloved Cornelius Winter giving the charge, and the now venerable William Jay preached to the people. Earnest and impassioned, he threw his soul into his work, and preached with great success, both in his own chapel and in the surrounding villages. The congregation increased, the church was augmented in numbers, and great prosperity attended his labours in the cause of Christ. Affectionate in disposition, and courteous in manner, as well as intelligent, prudent, and liberal, his advice and co-operation were sought by Christians of all parties, and especially by the ministers of his own denomination throughout the county. Possessing their entire confidence, he was elected one of the county secretaries of the Bible Society, and treasurer of the Wilts Association. In cases of difficulty he was sought as a counsellor, both by his brethren and the churches around. Few ministers in any con-

nexion secured so large an amount of the respect, confidence, and affection of his brethren, and that through the whole period of his public life. So great was the esteem in which he was held in the county, that scarcely a meeting of the Association was ever held in which he was not requested to preach to the brethren and churches. Respected and beloved also beyond the limits of Wilts, he was unanimously chosen by the committee and constituents of the Congregational Union of England and Wales to be their chairman in the year 1841, when the meetings were held in London and Nottingham.

Fifty years he preached the "unsearchable riches of Christ," and continued pastor of the one only church which he chose to serve. Many solicitations to remove were presented, but he preferred to remain among the people of his early and voluntary choice.

Life is not permanent; the "days of our appointed time" wear gradually away. Affliction, too, comes to expedite the removal to another state. Constitutions however firm, and countenances however ruddy, healthful, and cheerful, must yield to the fell influence of disease.

Conscious of failing strength he called to his aid, by the consent of his church, a youthful and energetic co-pastor, with whom he continued in endeared fellowship till death separated the joint-labourers. His last days were spent in much weakness, but cheered by the blessed assurance of his own safety, and with the conviction that his church would be left in the hands of one who had proved himself so efficient a co-worker in the Lord. His loving people, only a short time before his death, little anticipating its so speedy approach, held a meeting of jubilation to celebrate the fiftieth year of his pastorate. The meeting was joyous and happy; grateful and gushing emotions filled every breast; all were glad to pour their offerings of respect and gratitude into the treasurer's hands. A purse of £200, and a silver salver, with a suitable inscription, were presented on the occasion, and afterwards conveyed by deputation to his sick chamber. His death occurred on Feb. 18th, 1853, only a few days after the presentation.

His funeral was public, attended not only by his family and ministerial brethren, but by nearly all the inhabitants of the town, who lamented his loss as one of the best of men and the oldest of their neighbours. The service was conducted by his beloved colleague in the pastorate; Rev. W. Kingsland; the Rev. Thomas Mann, his respected colleague in the County Association; and the Rev. C. Sandford, his esteemed neighbour, the pastor of the Baptist church in the town.

The funeral sermon was preached on the following Sabbath, by his long-attached friend, the Rev. Thomas Adkins, of Southampton. Sermons were preached also in various other pulpits in the town and county. "He, being dead, yet speaketh," was the text of Mr. Adkins's discourse, a few extracts from which will close this notice—written by one who well knew and loved him as a friend, and once a fellow-labourer in the county. After exhibiting Mr. Elliott as delighting to preach the glorious doctrines of the cross, and determining to know nothing among men save Jesus, and Him crucified, he observes:—

"As a pastor, he took in the whole circle of pastoral duties, as long as unimpaired energies would allow him to perform them. He was no trifler. He did not go to the houses of his friends merely to engage in the idle gossip of the day. Where he did come, he brought with him a spirit of sanctity, as the very element by which he was surrounded. He was the minister of morey—always going where duty led the way. By the death-bed of expiring mortality he would take his stand, to cheer the believer in his single-handed contest with the last foe, or to encourage the hopes of the

man convinced of sin and despairing of mercy—there to exhibit, not the crucifix but the cross; to tell of His power and willingness to save, who was crucified thereon; and not to cease, either in his efforts or in his prayers, until the spirit had passed to its final home. He was a wise counsellor. His sound, practical judgment, his habits of caution and of consecutive thought, qualified him for this. His counsel was sought by many, in the practical economy of life, as well as in more spiritual matters; and as it was eagerly sought, so it was cheerfully given, and proved a blessing of inestimable value. He was a man of a large heart. He possessed great catholicity of spirit. He did not truss up religion, with all its sublime truths, or love, with its amenities, within the narrow circumference of party. He lived for the public, and for great objects. He was taught in a noble school; he was cast in a right mould; and, feeling himself to be an integral part of the human family, he employed every spare energy in seeking to ameliorate the temporal condition of his fellow-men. He devoted himself, likewise, with all the firmness of principle, and all the ardour of untiring passion, to the promotion of those great measures that tell on the spiritual and moral interests of men. And hence, the Wilts Association, the Bible Society, and other kindred institutions, had in him a powerful advocate, and oftentimes a distinguished leader; and the memory of him is dear to those, and will be as long as time shall last, with whom he laboured in this neighbourhood, in connexion with the different objects aimed at by those Societies. He was a man of irreproachable character. No finger could be lifted against the spotless reputation of the Rev. Richard Elliott. For fifty years he lived and moved amongst his people, not secluding himself in a cloister—not excluding himself from observation; but transparent as the light of day in all he said and did. And yet no stain ever fell upon the brightness of his character, no blot ever came upon his escutcheon: Death has put his seal upon it, and there it stands, unrebuked and irreproachable. Thus did the pastor become an example to his flock, that they should follow in his steps. Having acted with great vigour, he was called at last to exhibit the passive virtues of the Christian character. The sorrows, personal and relative, through which he was called to pass, only served to bring out more fully the latent qualities of his mind. They were only like the clouds in the western sky at sunset. They did not eclipse his real greatness, though they somewhat softened it; and, as the light of the setting sun fell on them, served to reflect to the eye of the spectator the varied hues of heaven, as they gathered around, when he was sinking below the horizon. His end was peace:—peace just in harmony with his well-known character—a character in which feeling was always held subordinate to judgment and principle. And therefore it was a peace which, built on a solid foundation and supported by scriptural evidence, was not to be ruffled or disturbed by the grim visage of dissolution, or the gigantic realities of eternity. ‘Mark the perfect man, and behold the upright: for the end of that man is peace.’”

FINLEY, John, Tonbridge Wells.—This venerable minister of the late Countess of Huntingdon's Connexion died at Southampton, in April of the present year, in the 78th year of his age, and the 53rd of his ministry; forty-one years of which ministry he was the devoted minister of the Countess's Chapel in Tonbridge Wells. He was born at Ridge, Middlesex, January 13th, 1776. Grief at the loss of his mother, when he was only fourteen years old, appears to have been the means of first leading his thoughts to Him who alone can give comfort to the sorrowing. Though his father was living, a rich, but worldly, uncle took the youth to his home and engaged to provide for him. Discovering the lad's seriousness, he first tried to divert him by the

allurements of pleasure, and then by laughing at his religion. Unsuccessful, he at length threatened him with expulsion from the house. Strengthened by the grace of God, he was proof against all attempts to turn him from the paths of godliness, and was eventually driven from his adopted home. His father, however, gladly received him.

Visiting his sister at Enfield, he heard the late Rev. Isaac Nicholson, by whose ministry he was greatly blessed, and by whom he was recommended to Cheshunt College as a student for the ministry. With much fear and solicitude he entered college, before he was 20 years of age. He soon began to preach, and that with acceptance. At the conclusion of his collegiate course he was ordained at Enfield. At the request of Lady Ann Erskine he went to Cork in 1801. His voyage thither was disastrous in the extreme. He was wrecked in the Bristol Channel; the vessel was six feet deep in water. He, with the passengers and crew, worked all night at the pumps. In the morning a vessel providentially hove in sight, by which they were rescued from a watery grave, and brought back to Bristol. He then sailed from Milford Haven; a violent storm arose which lasted thirty-six hours: the hatchways were nailed down, and the passengers, expecting a watery doom, gathered around Mr. Finley, as he with calmness and peace of mind exhorted and prayed. The storm abated, and the vessel escaped the destruction which threatened her. He preached at Cork on the Sunday following, when many of the passengers and crew came to worship and offer their united thanksgiving to God for their safety.

He returned to England in 1803, and preached in various chapels of the Connexion; and after a few months settled at Chichester. On his marriage, in September, 1806, he left Chichester and preached at Spa Fields, Sion Chapel, Rodborough, Worcester, Odiham, Bath, and, in 1809, at Tonbridge Wells, where he remained, as the beloved, devoted, and successful minister, forty-one years. In consequence of growing infirmities he resigned his charge in 1849, and retired to Studley, to spend his last days with his respected son, the Rev. John Finley, the vicar of the parish. He went to Southampton, at the close of March, 1853, to attend the funeral of a deceased friend, and there he himself died. A few days afterwards, with the full assurance of a glorious immortality.

FIRTH. Benjamin, Wyke, Yorkshire, died May 20, 1853, in the 57th year of his age, and 26th of his earnest, devoted, and useful ministry. He was born in 1796, and was designed to be a farmer; but a fall from a horse disqualified him for such a laborious occupation. He gave himself to study, with the view of becoming a teacher of youth. He occasionally attended the ministry of the late Rev. John Scott, of Cleckheaton, with a view rather to take lessons in elocution than to hear sermons, but it pleased God to awaken his attention to the truth, and he became a decided follower of Christ. Valiant for the truth, he, with two friends like-minded with himself, was wont to visit the villages and cottages to preach therein that Gospel which he found so precious to his own soul. Through these means the Gospel spread around Cleckheaton; the churches at Wyke and Wibsey owe their origin to his zealous labours.

He prosecuted his scholastic duties for the support of himself and family, but accepted the invitation of the little flock he had gathered, to become their pastor. He served them in the Lord zealously, and gratuitously, in consequence of their poverty, for many years. A chapel was built and schools were established by his instrumentality in 1824. He was ordained to the pastorate in 1827, and continued, with much self-denial and under frequent and oppressive trials, to labour till the early part of the year 1852.

Finding his energies failing, he proposed to resign his charge. Scarcely had he given this intimation when affliction came, and for thirteen weeks held him under its painful and fatal influence. His state of mind, when perfectly conscious, was truly enviable. A few of his sayings on his dying-bed will illustrate this.

"I have now served God between thirty and forty years, and during that period often have I wondered how it would be with me when I came to lie on a dying bed; but I do not wonder now, for I find it all peace and happiness." "I have known nothing of Christ's preciousness till now." "Oh, I am happy, composed, and resigned." Doubts were spoken of: he exclaimed, "Doubts! Oh, religion has done little for a man if it has not removed his doubts in forty years." Alluding to his prospects he exclaimed, "Yes, they are unclouded; all is well. O yes, if not another star-shone in the universe, Christ is sufficient to light up eternity."

A short time before his departure his Sabbath-school children, according to annual custom, came to his residence, but not being permitted to enter, stood beneath the window of his dying chamber and sang their Whitsun hymns. Their sweet strains filled his spirit with exquisite enjoyment, and led him to exclaim, "Oh! that I could speak to them once more before I die." This could not be done. Death had laid his hand too heavily on him. On Thursday, May 19, 1853, his end was approaching, and at three o'clock on Friday morning he repeated, with faltering accents, "Sweet Jesus! set thy captive prisoner free," and his spirit escaped to the land of liberty.

GAY, John, South Cheriton.—Was born at Loddiswell, Devon, October 3rd, 1780. His early pursuits were in the agricultural line. In the year 1803, the Lord was pleased to call him to a knowledge of "the truth as it is in Jesus." In the year 1807, he joined the Independent church in his native town, and shortly afterwards became both deacon and clerk. His pastor drew his attention to village labours. Having preached at Loddiswell, and being approved of by the church, he occasionally supplied Totness and other places in the vicinity. His services proving generally acceptable, he relinquished his business and gave himself to the ministry. He studied privately with the late Rev. F. Stenner, at Dartmouth. He was ordained at Topsham, Devon, and subsequently removed to St. Ives, in Cornwall, and Bere Regis, in Dorsetshire. In 1823, he accepted the charge of the churches assembling at Temple Combe and South Cheriton, Somerset, where he continued till 1846, when through personal affliction he resigned his pastorate and removed to London, to reside with his only surviving daughter. He joined the church assembling at Tottenham-court Chapel, under the care of the Rev. J. W. Richardson. His life was one of great relative and personal affliction; called to follow the remains of two beloved wives and his eldest daughter to the tomb, he murmured not, cheered as he was by the conviction that each, though absent from the body, was present with the Lord. He was long afflicted with a spinal complaint, which at last deprived him, in a great measure, of the use of his limbs, but his mind retained its vigour to the last. His illness was of short duration. His desire for many years had been that he might not be long confined to his bed, and God in mercy granted him his request. On Sunday, the 17th of July, he complained of slight indisposition; on Monday he got worse, but not until Tuesday was danger apprehended. On Friday morning, July 22, he sweetly fell asleep in Jesus, aged 73. He was unable to converse much during his last affliction, but what he said will be long remembered by those who surrounded him. He found the Saviour precious to him, "*very precious—always precious*;" he knew that death would be to him "*gain*—

great gain—all gain." He said, "death had for him no sting;" he had bright glimpses of a glorious immortality; his last intelligible utterance was, "love Divine." His mortal remains were interred at Temple Combe, July 28th; the Sabbath following a funeral sermon was preached by the Rev. Mr. Smith, from the words, "He, being dead, yet speaketh."

GILBERT, Joseph, Nottingham.—This distinguished divine and eminent minister was born at Wrangle, Lincolnshire, March 20th, 1779. He lost his mother in the third year of his age. His father was a worthy farmer, and a rigid Churchman; but, subsequently converted to God by the labours of John Wesley, he became an ardent and zealous follower of Jesus Christ, and, notwithstanding the sneers and hostility of his neighbours, encouraged the itinerant labours of the Methodists in his own parish and vicinity. Living near the coast, his son Joseph acquired a strong predilection for the sea; and having an uncle, an officer under the celebrated Captain Cook, after whom "Gilbert's Island" in the Southern Pacific takes its name, he wished to enter the navy. His father's dissuasions, however, prevailed, and he was apprenticed at Burgh. He applied himself diligently alike to business and to study, and his progress in both was gratifying. He became, also, thoughtful and serious, so that by the time he was of age he had become a decided Christian. He entered business at East Retford, and married his first wife in 1800. He befriended the dissenting interest, low and desolate as it was, in the town, and secured the regular services of the students at Rotherham, every Lord's day. Theology, especially in its controversial and metaphysical aspects, was his favourite study. Favourable reports respecting this young tradesman and theologian were conveyed to Rotherham. He was invited by Dr. Williams to spend a short time with him, and the result of his visit was the relinquishing of business, and his becoming a student at Rotherham College. Thither he proceeded with his wife, in 1806, and attended the lectures with the utmost regularity for four sessions. So accomplished was he in metaphysical divinity, that Dr. Williams engaged him, while only in his second year as a student, to reply to a treatise by Rev. W. Bennett, written in opposition to the Doctor's theory on the origin of evil. The reply was written in eight letters addressed to Mr. Bennett, and published in 1808. On leaving college he settled for a short time at Southend, Essex, where he prosecuted his studies vigorously, and whence he was called to occupy the classical chair at the college he had so recently left. Scarcely had he settled in his new sphere before death entered his abode and deprived him of his beloved wife. His spirits sank, his health failed, and his own death appeared likely soon to follow. Spared by his gracious Master, he resumed his labours, and united with them the pastorate of the church at Nether Chapel, Sheffield, over which he was ordained, December 8th, 1812. He re-married in 1813, and continued to discharge his important and arduous duties at Rotherham and Sheffield till January, 1817, when he felt it his duty to resign his joint charges, and become the pastor of the church at Fish-street, Hull. With incessant diligence and zeal he laboured in his new sphere during eight years. While at Hull, he published his admirable memoirs of the Rev. Dr. Williams. At length, his health failing him, and the climate and situation proving injurious to his constitution, he resigned, and for a short time retired from pastoral life.

He was cordially invited to a co-pastorship at Nottingham, in 1825, which he accepted, as suited to his then state of health. The union was not lasting; and another chapel having been built at the sole expense of Miss Greaves, one of his hearers and personal friends, he became the sole minister in April.

1828, and continued to officiate therein to a numerous congregation till age and infirmity compelled him to desist. His labours were numerous and incessant. His deep interest in the spiritual welfare of the working classes, most of whom were affected with infidelity, led him to deliver lectures on the points at issue between Infidels and Christians. They were numerous and attended, and were the means of accomplishing great good. He was ready to take his full share in all public engagements connected with the progress of education, religion, and freedom in the nation and in the world. He was beloved by his ministerial associates in the town, all of whom delighted to receive instruction from his lips, whether from the public desk or in the fraternal circle. His amiable spirit, his courteous manners, his inexhaustible mental resources, together with his learned and elegant discourses, rendered him a desirable companion and endeared him to their hearts.

He was invited, in 1834, to deliver the "Congregational Lecture" on the Atonement. He complied, and in the autumn of that year addressed eight lectures to deeply interested audiences at the Congregational Library, London. They were afterwards published, and form one of the series of lectures published by the Committee of the Library. The subject is treated philosophically and scripturally, and the volume presents an unanswerable defence of that most vital doctrine. His last literary effort was to revise the volume for the new edition of "The Congregational Lectures," now in course of re-publication.

Time wore on apace, and with it infirmities advanced. An illness in 1841 reduced his physical energy, which he never fully recovered. A fall in 1846 broke one of his ribs, and materially affected his nervous system. In 1849 it was needful to have pastoral assistance, and the Rev. James Matheson became his fellow-helper for a short time. He preached his last sermon, April 20th, 1850, and retired from the public and regular duties of the ministry in November, 1850, though the kindness of his friends would not allow him to present a formal resignation till November 10, 1851. In December, 1851, they presented to him a testimonial of their veneration, esteem, and affection.

His last appearance in public was June 22, 1852, at a missionary meeting in Nottingham. Death appeared at hand in August, but receded from view till early in December, and on the 12th day of that month struck the fatal blow, while the man of God lay in peaceful slumbers. The public funeral was on December 19th; the Rev. J. Wild and the Rev. Samuel McAll officiated on the mournful occasion, and delivered addresses in the chapel and at the grave, respectively. The funeral discourse was delivered on the Thursday evening following, by the Rev. Spedding Curwen, of Reading, one of his earliest pupils and oldest friends.

His amiable and gifted widow has published a beautiful "Biographical Sketch" of her late venerable husband, from which the preceding notices have been gleaned. His character is admirably sketched, by various friends, in the volume. The following lines from the *Eclectic Review* present a summary of his excellences, and will fitly close this humble notice of the deceased:—

"Few English theologians have equalled him in the penetrating and cautious intellect which he consecrated to the profoundest regions of human thought. He was pre-eminently a sound divine. His classical and mathematical studies were prosecuted with delight, long after he had ceased to fill the Professor's chair at Rotherham College,—even to the end of life. He combined great learning and singular power of abstract thinking with a degree of practical sagacity which rendered him a safe counsellor in seasons of worldly perplexity. In the midst of nearly constant suffering, and

besides the faithful discharge of a pastoral ministry peculiarly enlightened, he maintained the habits of a scholar."

GREGORY, William, Clifton, had the privilege to be born of parents who were eminently pious, and warmly attached to the great principles of Protestant Nonconformity. He was born at Whixall, in Shropshire, in the year 1805. He was early trained to attend the house of God, and was, from his earliest youth, accustomed to the society of pious persons and of ministers of the Gospel. For a number of years these privileges were unimproved, and as he grew up he entered into all the frivolous amusements and vain pleasures of this life. But, then, conscience and the Spirit of God were striving with him; and often, when violating the Sabbath, he would, in agony of mind, think of his parents and the people of God worshipping in the sanctuary; and would inwardly resolve that, at some future time, he would seek salvation for himself, and then become a preacher of it to others.

His parents, having left their farm at Whixall, came to reside at Prees, in the same county. They connected themselves with the Independent church under the pastoral care of the Rev. Samuel Minshall, whose eldest son, a boy of fourteen years, was then suffering under a pulmonary complaint. Young Gregory's mother often went to see the dying lad, and upon her return home talked of his deep piety, and his ripening for glory. She said so much that her son's mind was filled with envy, and, to use his own words, he "hated the boy that everybody made such a fuss about." The youth soon after died; and he, from a strong desire to see a boy who was so pious, went to view the body. As he stood by the coffin, all his early impressions, and the lessons taught him in childhood, both at home and in the Sabbath school, and the course of folly he had subsequently pursued, were brought to remembrance and deeply refixed in the conscience. Soon after this, he himself was laid aside by a severe illness; and this, in connexion with the instructions received in the Sabbath school from Miss Everall, the daughter of the minister at Whixall, and the death of young Minshall, were the means used by the Holy Spirit to lead him to God, and to make an unreserved surrender of himself to Christ. Some time after his recovery he was received into the church at Prees; nor was he a loiterer in the vineyard; he heard the call to work, and he obeyed it. He earnestly devoted himself to the engagements of the Sabbath school, and other works of usefulness. It soon became apparent that God designed him for a more extensive service. His first sermon was delivered at a place called Mees Heath, from these words: "Looking unto Jesus." When he entered the pulpit he was much moved, and somewhat unnerved, by witnessing before him numbers of his former companions. The desire to hear him on this occasion was so great that they were under the necessity of taking down the doors and opening the windows, that those outside, as well as those inside, might hear. It pleased the Lord to set the mark of His approval on his attempt to speak in His name, by granting him a soul for his hire. This greatly encouraged him; and, while he went on preaching, the hand of the Lord was with him. His services were soon sought by congregations in various parts of the country; he spent several years in preaching the Gospel from place to place with great acceptance and success. So deep an interest was excited, that persons walked many miles to hear him, and would follow him from place to place; and many souls were, by his instrumentality, gathered into the fold. At this time he had several unanimous calls to settle in the ministry; but this being against his own judgment, and the judgment of his friends, he declined them, and entered upon a regular course of

academical training at Haekney Theological Institution, London. About the close of his academical course he came as a candidate to Hope Chapel, Clifton, Bristol, in October, 1831, and was shortly afterwards invited to the pastorate, which he saw it his duty to accept. He entered upon the pastoral office in January, 1832, and was ordained in the April following. He prosecuted his ministerial and pastoral duties at Clifton for sixteen years, with perseverance, fidelity, and success. His preaching was generally acceptable and profitable to all classes of hearers. He had several pressing invitations to remove from his first, and—as it proved—his only charge. A sense of duty compelled him to decline all such invitations, and to continue steadfastly at the post assigned him by his Divine Master. A mysterious and distressing providence terminated his ministerial career long before his death.

In May, 1848, he sustained a severe shock on the railway, going to London to attend the missionary meetings. From that time he experienced a sharp pain in the back, and it was evident that his frame was considerably affected. But it was thought that this would soon be got over. During the ensuing winter and spring his sufferings greatly increased, and in the summer they became worse; indeed, so much so, that he had to desist from his labours. From this time his life was one of great and continued suffering. For the next year and a half, every remedy that human skill could devise was tried, in order to allay his sufferings and effect a cure; but all without avail. About Christmas, 1850, it was discovered that the spine was considerably diseased, and that he must, without delay, resort to a constantly recumbent posture; and this posture he was obliged to continue, with one or two short intermissions, till his death. Last spring, slight hopes were raised, and he was permitted to rise from his couch, and again, for a few times, engage in his beloved work of preaching the glorious Gospel of the blessed God. These hopes were soon doomed to be disappointed; his heavenly Father had otherwise ordained for him. Increased weakness appeared; and, although he preached once or twice in October, and on the first Lord's day in November, it was apparent that his work on earth was nearly accomplished. He preached his last sermon on the first Sabbath in November, from the words, "Thy will be done;" and also administered the Lord's Supper, and spoke from the words, "I will henceforth drink no more of the fruit of the vine until I drink it new with you in my Father's kingdom."

During the time he lay on his little carriage he enjoyed seasons of great happiness. He used to call them bright and sunny days, and some of the happiest times of his life. At this period he was doubtful of his recovery, but was able to leave all in God's hands, that He might do as seemed good in His sight. His bodily sufferings were of the most intense kind. His nervous system was much affected. His mental suffering was truly severe; but as this arose, undoubtedly, from physical causes, as his pains somewhat abated, this painful state of feeling passed away, and he was able to rejoice in Christ as his Saviour and his hope. His last days were pre-eminently his brightest. He always spoke of himself as a dying man; and would sometimes give such glowing descriptions of heaven as almost overpowered those that listened to them. On one occasion, after speaking of heaven, he said,— "Saviour, clasp my hand in thine, and gently lead me through the dark valley. Let its pathway be illumined by the rainbow of thy covenant love; then will I not fear the swellings of Jordan." On another similar occasion, he said to one near, "Oh! will it not be glorious to get there, to leave these vile bodies, and be with the Lord?" And again, he said, "Oh! how delightful to leap from earth to heaven! Oh! had I wings like a dove, then would I flee away and be at rest!" For the last few days of his life, his

weakness was too great for continuous conversation; but night and day he was in communion with God. His words were, "Lord, prepare me for thy will! meeten me for my inheritance! Yes, I shall get there through the blood of the Lamb! Oh! to be with God, and to be like Him! O Lord, how long?—why tarriest thou? Come, Lord Jesus, come quickly!" He often asked if he was sinking; and when it was said it was thought he might last some time, he would answer, "I hope I shall have patience; it seems my work is to lie and suffer." All Monday, sleeping or waking, he was in prayer to be gone, but there was nothing to intimate that death was so near. About eleven o'clock he awoke from a refreshing slumber, and continued till about one o'clock, alternately dozing and praying. He then seemed to sink into a quiet sleep; and without a struggle or a groan, or the movement of a single feature, he fell asleep in Jesus, February 14th, 1853.

The funeral took place on February 23rd, at twelve o'clock, when the Bristol ministers—Independent and Baptist—and several other gentlemen attended. Many groups of persons studded the way as the funeral passed, and a large assembly filled the chapel. On the following Sabbath evening the funeral sermon, according to the wish of the deceased, was preached by the Rev. John Jack, minister of Castle Green Chapel, from 2 Tim. iv. 7, 8.

This brief notice has been prepared from a posthumous volume, lately published, entitled, "Pastoral Memorials," edited by the Rev. John Jack, Bristol.

HADDOCK, John, Brough, Westmoreland, was born at Thirsk, in 1785. At the age of nineteen he joined the Independent denomination, and shortly after began to study for the Christian ministry, under the superintendence of the Rev. James Jackson, of Green Hammerton. He laboured for some time at Thirsk; after which he received a call from the ancient church at Parkhead, Cumberland, which was originally presided over by one of the ejected ministers. There he was ordained, and after doing the work of an evangelist in that place, and in many of the surrounding villages, for thirteen years, he removed again to Thirsk, where he continued three years. Thence he came to Brough, where he remained until his death—a period of twenty years. He resigned his charge, and the ministry, in 1850. He had not been laid aside previously by illness for a single Sabbath. But at length, however, he became very infirm, and was wholly confined to his house. His sufferings were great, but in patience he possessed his soul. His mind was much occupied with thoughts and anticipations of that better country where "the inhabitant shall not say I am sick." The day before his death he requested one of his daughters to read to him the seventeenth chapter of the Gospel according to John. When asked if he had heard it, he replied, "Oh, yes! it is a precious chapter!" To a friend he said that he had a great "desire to depart and to be with Christ, which is far better;" a desire which was gratified on July 17th, 1852, in the sixty-seventh year of his age, and forty-fourth of his ministry.

HALL, Thomas Alfred, Godalming. This devoted young minister was a native of the metropolis; he was born January 21st, 1822. He was early dedicated to God, and trained in His fear by his pious and devoted parents. It was not till his eighteenth year that he gave decided indication of seriousness. James's "Anxious Enquirer" was the means of exhibiting to him his spiritual danger, and exciting alarm, bordering on despair. He was, by the grace of God, delivered from his fears, and experienced the "joy of faith,"

and became a sincere, devout, and most conscientious servant of the Lord Jesus. He was received as a member of the church at York-street, Walworth, under the pastoral care of the Rev. George Clayton, in 1842. He was designed for the legal profession; but on becoming a decided Christian, he abandoned "Blackstone, Coke, and Littleton," and studied "Baxter, Howe, and Owen;" and became intensely desirous of entering the ministry. His pastor, and his friend, the late Rev. Ingram Cobbin, introduced him to Hackney College, in 1843. He diligently and most conscientiously prosecuted his studies, anticipating with extreme delight the prospect of being engaged in the solemn and responsible work of the ministry.

He left Hackney in 1847, and supplied the small church at East Sheen, Surrey, for nearly a year. He was encouraged by the result of his labours; but as there was no probability of the people being able to support him permanently, he accepted an invitation to Godalming. He was ordained in December, 1848. Most zealously he engaged in his ministerial work, both in the town and surrounding villages. His efforts exceeded his strength. A cold induced pleurisy, in August, 1851. A lengthened and alarming illness ensued, from which he slowly recovered, only to learn the fact that his lungs were diseased, and that the probabilities of his resuming the ministry were extremely few. He, however, did rally sufficiently to make the attempt to preach again; but, after a few weeks, he was obliged to resign all hope of pursuing the work in which he so much delighted. His last sermon was an attempt to improve the melancholy event of the destruction of the "Amazon" steamer, by fire. He resigned his charge in April, 1852, and proceeded to Hastings in the hope of recruiting his wasted strength and recovering his impaired health. He rallied, and revived sufficiently to preach for his friend Rev. W. Davis, Hastings, on Sabbath, November 14th, 1852. Flattered by hope, and finding no immediate mischief from the effort, he looked forward to a renewal of his services in the church of Christ; but scarcely a fortnight elapsed before he was gently summoned, and departed to his rest and reward. He died, November 20th, 1852, in the thirty-first year of his age, and was buried in Croft Chapel burial-ground, where his dust awaits the morn of resurrection.

Mr. Hall's character was marked by great transparency and Christian integrity. His preaching was simple, earnest, and affectionate. His personal religion was most manifest. Its power over his own spirit and life, and its influence over others was remarkable. His conscientiousness was extreme; too sensitive for some rightly to appreciate and imitate. He "walked with God;" and hence, in his first and long affliction, as well as in the brief attack which terminated his days, he enjoyed great tranquillity of spirit and perfect peace of mind. "I am not afraid to die," he exclaimed; "I am a great sinner, but I have an Almighty Saviour." His memory is fragrant; and he is now enjoying his eternal reward.

JONES, Evan, or Jenan Gwynedd — his Bardic name — was born, 5th September, 1820, at a place called Bryntynoriad, in the parish of Dolgellau, county of Merioneth. He was the youngest child out of five, and as both his parents were religious, he had the advantage of an early training in the "way that he should go." His mother, in particular, was a woman of rare abilities, and always had the religious welfare of her children much at heart. Evan soon gave signs of precocity of talents, for at the age of nine he had mastered all the little stock of books that were at his father's house, and many theological tracts borrowed elsewhere. He then read the productions of our bards with great avidity, and was well acquainted with

the contents of almost all the periodicals of the day, and had the pleasure of seeing a hymn of his own composing inserted in one of them, while he was yet eleven years old. His mother did all that she could to encourage this love of reading. His father was not so favourable to this exclusive cultivation of a literary taste; but his mother "was persuaded better things of him," and continued to nourish the flame that had already kindled in his mind, and for this she was well rewarded. She saw her son placed, by universal consent, in the first class of poets and writers of the principality, and, what to her was a more exalted distinction, a Christian minister. He was admitted into church-fellowship, about the age of fifteen, by the Rev. C. Jones, Dolgellau, at Brithdir. About the age of seventeen he left his father's roof, for the first time, to keep a school at Llanwddyn, in Montgomeryshire, where he first began to preach. On coming to this neighbourhood, he resided in a worldly family, and though a mere boy, he had the courage to ask the permission of the master to conduct daily worship in the family. Not long after this, he went to a preparatory school kept at Marton, Shropshire, by the Rev. John Jones. In the year 1841 he was received into Brecon College, and at the expiration of his time, in 1845, he settled at Tredegar, Monmouthshire, and was married in the same year. Here Mrs. Jones's health began to decline, and his troubles multiply. In the year 1846, Mrs. Jones gave birth to a child, but died in her confinement; the child also died, and the mother and her offspring were buried in the same grave. While his wife was ill in one bed, and he himself ill in another, he wrote a successful prize essay, "The Evil of Moderate Drinking." Soon after this, Mr. Jones published his "Dissent and Morality of Wales," an able defence of its character and religion, based on facts and figures, against the slanders of the "John Bull" and of the "Blue Books." His health failing, he thought it advisable to give up his charge at Tredegar, and to undertake the editorship of a periodical called the "Principality." Mr. Jones's connexion with the "Principality" did not long continue. He went to London, to be one of the editors of the "Standard of Freedom," and while there married Miss Lewis, daughter of the Rev. Mr. Lewis of Tredwstan, who became, indeed, a helpmeet for him during his protracted illness and sufferings. While engaged in his multifarious labours as editor of the "Standard of Freedom," he ruptured a blood vessel, and was removed, by the orders of his physicians, in a very precarious state, to Cardiff, where he remained till the time of his death, which took place on the 23rd of February, 1852. He was buried at Groeswen, in Glamorganshire. A monument, erected by penny subscriptions, collected from every county in Wales, is placed over his grave. The amount of labour done by Mr. Jones, during the last two years and a half of his life, was enormous. He conducted two monthly periodicals and a quarterly review, besides contributing occasional leaders to some English newspapers. He wrote several masterly essays, and poems and odes, which carried the first prizes in the Bardic congresses. He took a lively and prominent part in almost every movement that pertained to the welfare of his country. He read extensively the literature of the day. Yet, in the midst of all his labours, his weakness was so excessive as to compel him to spend most of his time in bed. His pulse was, at all times, fearfully rapid, his cough terrific, and his whole frame wasting away under a fatal consumption. His power of application was prodigious; labour was, to him, as rest—and rest, labour. However, nature was nature still—she could hold out no longer—she "let go her hold," and Mr. Jones sank, in perfect peace, in the thirty-second year of his age. The whole principality mourned his loss. In the death of Mr. Jones, Cambria lost one of her most devoted sons. He was a true patriot, and a genuine Christian.

KEYNES, Richard, Blandford, was born at Salisbury. His parents belonged to the church of England, in the doctrines and rites of which he was educated. His conversion to God took place while he was engaged as clerk in an attorney's office, and, in some measure, through the influence of a brother. Soon after this great change, he left the Established church, and joined in communion with a church of Independents, under the pastoral care of the Rev. Mr. Adams. His religious character being established, he was encouraged by his pastor to exhort and preach in the surrounding villages. This led to an earnest desire to separate himself from worldly business, and to give himself wholly to the work of the Christian ministry. As he gave proof of strong mental powers, he was sanctioned in his determination by Mr. Adams, and entered as a student at Hoxton College, then under the presidency of the Rev. R. Simpson. There he remained about three years, and acquired considerable distinction as a popular and impressive preacher. Having completed his studies, his first ministerial labours were carried on at Tisbury, in Wiltshire, (the birth-place of the venerable William Jay,) where his services were much valued by the congregation, who would gladly have retained him among them. He then supplied for about three months the pulpit at Poole, which had become vacant by the death of the late Mr. Ashburner, and which was subsequently occupied by that excellent and lovely minister, Mr. Durant. He was afterwards invited to Blandford; and after preaching for a short time, he received and accepted an invitation from the church to become co-pastor with the venerable Henry Field. His ordination took place on September 9th, 1802. Soon after this, Mr. Keynes entered into a matrimonial connexion with the eldest sister of the Revs. J. Angell and Thomas James; an union which was a source of happiness to themselves, and of satisfaction to the congregation. He now commenced, what must in all cases be regretted in reference to Christian pastors, and which, though once so common, is now happily so rare, the profession of a schoolmaster, in connexion with his ministry. As an instructor of youth he was very successful, and many are now filling highly respectable stations in life who were educated by him. One of the first mathematicians of the age and a professor in the London University was among his pupils, and cherishes to this day a grateful recollection of the benefits he derived from his tuition. Mr. Keynes, in his co-pastorate with Mr. Field, was singularly and uninterruptedly happy.

The life of a pastor of a church in a small town affords few incidents which demand attention. Mr. Keynes was too much occupied with home duties to be in any sense a public man, though under other circumstances he possessed talents, which might thus have been employed with considerable advantage. He certainly was never much of a pastor, a matter often lamented by his flock. This was in part the result of his natural disposition, and in part of his occupations, formerly as a schoolmaster, and more latterly as engaged in agricultural pursuits. He never, however, neglected his pulpit preparations. His sermons were usually well studied, and not the mere product of such scraps of time, and effusions of crude and hasty thought, as his other occupations left him. He was an early riser, and secured as much time before he entered on his secular occupations, as some men do, who have the whole day at command. Upon the whole, with the exception of one or two attacks of illness, he enjoyed through life good health, and continued his labours with little interruption till the last. His constitution was perceived by his family, so long ago as last winter, to be in some slight degree losing its usual tone; but in April the disease which brought him to the grave showed itself by unmistakable symptoms,

and from that time continued steadily and irresistibly to advance, in spite of skilful and devoted attention. As it approached its termination, it threw occasionally a cloud over his strong intellect, and for weeks rendered its exercise disturbed and incoherent. It was not permitted his family to enjoy the privilege of witnessing, in his case, the cloudless sunset of a calm and beautiful summer evening. Delirium, often distressing, prevented all this; and in this respect, and in this only, he had a dark and rough access to the gate of life, which he reached, September 22nd, 1853, aged seventy-five years; and in the fifty-first year of his pastorate.

In the early stages of his disease, his trust in the merits of the Saviour for eternal life was unshaken, and his hope of immortal glory peaceful, if not triumphant. The joys of some, even in their deaths, are as illusive in themselves, and as deceptive to survivors, as are the physical painful apprehensions of others. Medical science will attest, that even where there is no delirium, some diseases tend to excitement and exhilaration, while others produce gloom and despondency. His strong intelligence and masculine understanding—his inflexible integrity and uprightness—his noble generosity, and abhorrence of all that was mean, sordid, and selfish—his unwearied industry and diligence—were well known and appreciated. His congregation never had the mortification of being taunted with the inconsistent conduct of their minister, nor reproached with his debts, which they were called upon to discharge. Like his venerable predecessor, he walked the streets without having the finger of scorn pointed at him, as one, who, whatever he might be in the pulpit, out of it soiled the cloth he wore, and dishonoured the office he filled. He was no busy-body in other men's matters—no sower of discord—no turbulent meddler—no restless agitator of the public peace. As a theologian, Mr. Keynes was an admirer of the writings, because a believer in the sentiments, of our great Puritan and Nonconformist divines. The ancient Gospel, which though old is always new, was his theme. Yet he possessed a bold, independent, and rather speculative turn of mind. He knew that Christ crucified was his appointed and appropriate theme, and he kept to it; and yielded no more than did Paul, to the clamorous demands of a philosophising age, and an Athenian passion for some new thing. An abstract, cold, and heartless intellectuality he knew was another Gospel, and yet not another, and he would not preach it.

On the review of life, no man was more sensible of defects, both as a Christian and a minister, than he was. The most profound humility characterised his frame of mind; and such was his deep sense of deficiency, that sometimes, even when his mind was not under the power of delirium, he deprived himself of the full consolations which are provided by the mercy of God, in the Gospel scheme of salvation, for all those who can trust in that blood which cleanseth from all sin. He has now reached that blessed world, which is ever drawing to itself all that is holy on earth—upon whose deathless and eternal shores the tide of time is ever setting, and conveying the souls of the redeemed family where "mortality will be swallowed up of life." The spirits of just men made perfect and the innumerable company of the angels have received him to their exalted and blessed fellowship; God, the Judge of all, has welcomed him to His presence; and Jesus, the mediator of the new covenant, has said, "Well done, good and faithful servant."

The church at Blandford is one of the oldest in the country, and was formed in all probability during the Commonwealth, or soon after. And it is remarkable, that during two centuries it had a succession of only four pastors. Mr. Field was minister there sixty-six years. For the first time for a century and a half, the church is destitute of a pastor. At the decease

of Mr. Blake, who was pastor fifty years, Mr. Field was his co-pastor, and at the death of Mr. Field, the deceased was assisting him.

Mr. Keynes was interred in a vault in front of the meeting house, in which he had laboured more than fifty-one years; where, sixteen years before, his wife had been laid, and subsequently to that time his eldest daughter. At his obsequies, the Rev. E. R. Conder, M.A., read the Scriptures and prayed; the Rev. Alfred Bishop delivered an address to the congregation in the meeting house; and the Rev. Thomas Evans, at the grave. The congregation was 'clothed in mourning—the service was solemn—and all felt that a weary, worn-out servant of Christ had gone to his rest; and "heard the voice from heaven saying, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

LORRAINE, John Douglas, Wakefield, was a minister of eminent worth and goodness, and very highly and deservedly esteemed as an able and faithful preacher of the Gospel; nor will any of the devoted pastors, who have recently been called from their earthly labours to their heavenly rest, be more deeply deplored by their bereaved flocks.

Mr. Lorraine was a native of Alnwick, Northumberland, and born in May, 1790. His father was an elder of the Burgher Presbyterian Church in that town, a man of high moral principle and fervent piety; so strong and marked, indeed, as to leave deep and indelible impressions on the mind of his son, though he was only about four years old at the time of his death. He and an elder brother were then left to the care of their widowed mother, and were diligently and affectionately trained up by her in the nurture and admonition of the Lord. His allusion to that period of his history, and to that beloved parent, in his ordination service, was very grateful and very impressive:—"I would this day publicly record it, for the encouragement of parents, that if I know anything experimentally of the grace of God, I owe it to the unwearied efforts of maternal love. Even now, when memory again seems to listen to the voice which early instructed me, there is a freshness and tenderness in the admonitions, which always leave a feeling of sacredness upon my heart." He thus became the subject, not only of early impressions, but of early and unequivocal piety, and devoted himself to God in the days of his youth.

At fifteen years of age he was apprenticed to the business of a printer and bookseller in his native town; and with characteristic integrity he applied himself to learn and discharge the duties of his new relation, and won the esteem and confidence of his employer by his steady and habitual diligence. His hours of leisure were also well employed in the cultivation of his mental powers by reading and writing; and the results of these studies were seen and appreciated by his religious connexions. By them, even before the term of his apprenticeship had run out, he was advised and urged to direct his thoughts to the Christian ministry, and to devote himself to it as soon as he was at liberty to do so. This had long been the object of his predilection and preference; he looked back to it as one of his earliest and most cherished aspirations; it mingled with all his prospects, and the desire for it grew and strengthened with his years; yet such was his sense of the magnitude and requirements of the office, and of his own incompetency, that, ardently as he loved it, and even longed for it, he hesitated to declare his wish and purpose, and shrank back for a considerable time from so solemn an undertaking. While in this state of suspense, his mind was powerfully affected by the condition of the heathen, and with a pious, earnest concern to labour for their salvation. One of his companions

was similarly impressed. They compared their emotions; read, and wept, and prayed together—stimulated and encouraged each other—and came deliberately to the resolution to offer themselves to the Missionary Board. It was natural and necessary that they should inform their parents, and obtain their consent before taking this step. His friend succeeded, but with difficulty; and when Mr. Lorraine intimated the intention he entertained to his widowed mother, he found himself opposed—yet, with so much meekness and deep feeling, that he could not persevere; but (to use his own words) “reluctantly yielded to the voice, and relinquished his purpose.” It was then proposed to him, instead of going far hence, to labour in a foreign field, that he should devote himself to the service of Christ at home, and that he should repair to a dissenting college to prepare for it. He assented to this proposal, and soon after became a student at Rotherham College. His course there, under the able direction of the Rev. Dr. Bennett, and the Rev. Thomas Smith, was diligently and successfully pursued; his college exercises were highly creditable, and his preaching—as a supply to neighbouring congregations—was very generally approved. Before leaving college he had received invitations to Wakefield, Doncaster, and a third town in the north of England. Following the advice of his esteemed tutors, he decided to comply with the urgent and unanimous request of the church assembling in Zion Chapel, Wakefield, where he commenced his ministry, in September, 1827, and was ordained in the following March; succeeding a worthy and excellent man—the Rev. Samuel Bruce—who had honourably sustained the pastoral relation to that church during forty-four years.

He gave himself at once to the duties of his office and sphere, and to the best interests of his people; and nothing was allowed to divert him from these great objects, or to employ his time and energies on any other that did not bear directly on his ministerial work. He loved the Gospel which he preached, and he loved also the labour of preparing for it. In those preparations he was most careful, and remarkably, nay, rigidly conscientious, in redeeming and securing time to study his sermons—to write them out, and to make himself master of them before he appeared in the pulpit; and there he delivered them—not coldly, or tamely, or slavishly, but with a heart and an earnestness which showed how much he felt and prized the Gospel and its glorious truths. Perhaps, few modern preachers have so exactly realised the picture sketched in Eccles. xii. 9—11. In discussing the important subjects presented to his hearers, his divisions were usually skilful and striking; his thoughts and illustrations felicitous and instructive; and his style not only clear and perspicuous, but often sublime and beautiful. His prayers were never protracted and tedious; yet comprehensive, scriptural, and experimental. Such a ministry was calculated to instruct, console, and encourage the believer; but it was adapted also to arrest the careless, to alarm the guilty, and convict the sinner, as its general results have proved; and many, no doubt, will be his “joy and crown of rejoicing in the day of the Lord.”

Soon after his coming to Wakefield the chapel was considerably enlarged and improved; but to meet the growing necessities of the congregation, that building was taken down, and the present large and handsome structure erected, and opened in May, 1844.

Mr. Lorraine's health—never, perhaps, strong or robust—during the two years which preceded his death, was so much impaired as greatly to interrupt and diminish, and for months together during part of that period, to prevent altogether his public services. This was a great trial to him; again and again he made the effort to resume his labours; but, to his own disappointment

and that of his anxious and attached congregation, he was unable to persevere.

His last sermon was preached on the morning of Lord's day, October 10th, 1852, from Isaiah xii. 2. During the months which ensued he was entirely incapacitated for public service; but, on the evening of February 1st, he yielded to the wishes of his young friends, and presided at the meeting of the Juvenile Missionary Society. It was a cause and service which he loved, but the effort was too much for his strength and his feelings. On the 6th February he administered the Lord's Supper; but with great difficulty, and painful interruption, from his severe cough. His last visit to the sanctuary was in March last, where he heard a sermon from his friend Mr. Scales; but he reached home in great feebleness, and in a few days was confined to his bed-room, where he languished under great debility until Thursday, May 12th, when his spirit departed for its glorious rest.

The funeral service, on the ensuing Tuesday, was conducted by the Rev. T. Scales, of Silcoates House, and the Rev. S. Oddie, of Ossett, and attended by several neighbouring ministers, and by a large body of the members of his sorrowing church and congregation, as well as of other communities, evincing the general respect in which he was deservedly held. The funeral sermon was preached by his attached friend and fellow-student, the Rev. Joseph Croft, of Ripon.

His protracted illness afforded an edifying example of the power of religion in the Christian resignation of the sufferer, and the support and consolations which he enjoyed. The Gospel he had so clearly and faithfully preached to others was the strength and stay of his own mind, and yielded the full, rich influence of its promises and hopes, in the prospect of dissolution, and at its crisis; and his end was peace. Mr. Lorraine has left a widow and four young children.

MUNDY, George, Calcutta, was born near London, in December, 1793. In 1815 he was converted to the faith of the Gospel. In the following year he was introduced to the directors of the London Missionary Society, by his spiritual father and pastor, the Rev. Rowland Hill. His piety and demeanour at once secured their affection and confidence, and he was accepted a candidate for the missionary work. He had the privilege of studying at the Missionary College, Gosport, under the late excellent and talented Dr. Bogue. During his studies, Mr. Mundy secured the esteem of his fellow-students and the respect of his pastor. His preaching was, at that period of his life, blessed to the conversion of many. In the month of October, 1819, he embarked for India, and landed in Calcutta in March, 1820. He was appointed to the London Missionary Society's station at Chinsurah, whither he proceeded immediately on his arrival. Owing to failure of health Mr. Mundy was obliged to return to England in 1828. In 1837, he returned to India. In 1843, he was again compelled to visit his native land in search of health. In 1849, he once more returned to labour in India, when he was appointed to labour amongst the heathen in Calcutta, and to take the oversight of the church and congregation at Cooly Bazar, which duties he continued to discharge till the very day when the sickness, which was unto death, fell upon him. On Tuesday, the 16th August, he preached with his usual vigour to the heathen, and on Wednesday, the 17th, for the last time, to his people at Cooly Bazar.

Mr. Mundy early acquired a knowledge of Bengali, in which he was a diligent preacher of the Gospel and teacher of youth. In both these departments of labour, while at Chinsurah, he took deep delight; nor was he ever weary, amidst all the trials connected with that station, in preaching a

crucified Saviour to perishing sinners. For many years he maintained a circle of schools for the benefit of the heathen at Chinsurah and its neighbourhood. In those schools, the truths of the Bible were from the first fully taught, and to these schools may be traced, to a great extent, that preparedness of the people which gave such success to the Government College at Chinsurah at its commencement; nor was he unmindful of the condition of the children of the Roman Catholic community. Nor were the lambs of the flock uncared for; an infant school, a model of its kind in India, was established and conducted by him and the late Mrs. Mundy, until the eve of his departure for England in 1843. Added to his labours as a missionary, Mr. Mundy presided over the English church and congregation connected with the London Missionary Society at Chinsurah. His labours in this department were signally successful in the conversion of sinners, and in the edification of believers. Since his last return to India he was privileged to see the congregation at Cooly Bazar materially improve, and also to him was granted the happiness of forming the first Christian church at that station. To the heathen, so far as his bodily infirmities would allow him, he preached to the end of life; and in both departments never did his ministrations appear more calculated to be the means of good to his hearers than during the last few months. Nor was Mr. Mundy unemployed with his pen. In Bengali he published "Evidences of Christianity;" "An Exposition of the Gospel of Mark;" "Letters on the Evidences of Christianity;" "A Catechism on the Christian Religion;" "A Tract on Providence;" and other smaller works. In England he published "Christianity and Hinduism Contrasted;" the copyright of which he handed over to the Calcutta Christian School Book Society. He also published the following sermons: "On the Death of Mrs. Overbeck of Chinsurah;" "On the Death of the late Bishop Corrie;" "On Drunkenness;" four sermons, entitled, "Millennarianism Examined;" "On the Disaster of the Retreat of the British Army from Afghanistan;" "Letters to Catholic Laymen;" "Letters on Puseyism;" "A Letter on Baptismal Regeneration;" and the excellent and deservedly popular "Memoir of the late Mrs. Mundy." These works were published previously to his departure, in 1849, to England. After his return to India he was employed in translating some works into Bengali, and in correcting others in that language for the Religious Tract Society. He was for many years an occasional contributor to the "Advocate."

As a man, Mr. Mundy possessed many excellent qualities; and as a Christian, those excellences were sanctified and laid under tribute to the highest and most hallowed purposes. He was kind, faithful, affectionate, laborious, and persevering. He possessed a thorough knowledge of human nature in its more uninviting, as well as in its attractive forms. He was peculiarly sensitive and of a naturally retiring disposition, and had a dread of what may be called public life; but he was always ready, even to the sacrifice of his natural disposition, to defend the truth of the Gospel, if it needed it, and was a zealous co-operator with all those institutions which have for their object the promotion of Christ's kingdom. In his views of Divine truth he was eminently catholic, and though the pastor of an Independent church he was no sectarian. His heart and church were open to all who loved the Lord Jesus Christ in sincerity and in truth. As a preacher, Mr. Mundy was striking, earnest, faithful, and scriptural; his pulpit addresses were generally extemporaneous; but they bore all the marks of having been well thought out, and were deeply imbued with scriptural sentiments and with deep solemnity. His expositions, and applications of the law of God were generally searching, and always adapted to arouse the careless sinner and stimulate the sluggish

believer, so that on his arrival in India he was called "The Thunder of Sinai." His ministrations were also marked with great instructiveness and depth of Christian experience; and this, in a peculiar manner, adapted his pulpit services to the matured and tried believer. As a missionary, Mr. Mundy was observable for his untiring compassion for the heathen, and for his constant and unwearied labours for their spiritual welfare, amidst much discouragement.

The close of Mr. Mundy's career was, like his Christian life, peaceful and full of hope. When the fever first came upon him, he appeared to have an impression that he should not recover; and as the disease progressed this feeling increased; but he was not disturbed by it. He knew in whom he had believed, and was confident that if the earthly house of his tabernacle was dissolved, he had a house not made with hands, eternal in the heavens. In his conversations with the friends who attended him in his sickness, he often expressed his hope and happiness in Christ. On Sabbath evening he said, "It is all right; I am quite happy. It is a good thing to have Christ as our portion. Nothing but the atonement will do for a dying sinner, but that is sufficient:

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all!"

In conversations with friends, and so long as memory did its office, and the faculty of speech was left, his mind rested firmly on Christ, and he expressed his entire confidence and hope in Him. During the last few hours that he could articulate, he often spoke in Bengali, the language in which he had for so many years been in the habit of speaking and preaching. After lingering on without much suffering for six days, he breathed out his soul into the hands of his Saviour, almost without a struggle or a groan, August 23rd, 1853, in the sixtieth year of his age, and thirty-third year of his very efficient labours in the cause of Christ.

MUNRO, John, Knockando, was a native of Aldearn, Nairnshire. He was born in 1774, and received his education at the Grammar School, Nairn, conducted by a celebrated teacher of the name of Strath. At an early age he learnt the art of weaving, and removed to the town of Huntly, where he attended the ministrations of the celebrated and pious George Cowie, then a minister of the Anti burgher body of Seceders. Here Mr. Munro had the opportunity of listening to the preaching of Mr. James Haldane, and Mr. Rowland Hill, in their northern tour in 1797-98. Captivated by the preaching of Mr. Haldane, and sympathising with his zeal for the revival of evangelical religion, he was greatly displeased with the Anti-burghers for deposing Mr. Cowie; but it does not appear that he left that body for some time after. Mr. Robert Haldane established, at his own expense, in 1798, classes for the education of young men for the ministry. The talents and piety of Mr. Munro had pointed him out as a suitable student for these classes; and he was one of the first class of Scotch students placed under the care of the Rev. Mr. Ewing, in Edinburgh. After completing the course of studies there prescribed to students for the ministry, Mr. Munro received a temporary appointment at Fife.

He was conscientious in his studies, He wrote his sermons fully out. He was slow but correct in his utterance. He was defective in attractions to bring or bind a promiscuous audience together. Complaints were sent to

head-quarters. He was ordered to Edinburgh, and to bring his MSS. with him. When examined, it was found that his sermons were so carefully prepared as to be fit for the press. He was told that would not do. He must learn to skeletonise, and acquire a prompt and ready mode of delivery. He admitted that to skeletonise might do very well for a man of some standing in the Divine life, and who had obtained considerable acquisitions of theological knowledge; but he respectfully submitted, that for a greenhorn like himself, to do with less than writing fully out, and committing to memory, was out of the question. Mr. Munro succeeded in silencing the complaints against his own method of preaching. He took up his residence for a time in Elgin, lodging in the house of the Rev. Mr. Ballantyne. During his stay in this town (1801-2), he made frequent tours up Spey-side, speaking to the people on both sides of the River Spey, as occasion offered, for several weeks at a time, which ultimately issued in his settlement in Knockando. His labours were unwearied and exhausting. He had four or five regular stations at which he preached; these were at a considerable distance from his residence, and from each other—some of them as far as seven or eight miles. The state of the country was very different in the early part of his career from what it is now. There were few roads, and those few of the very worst description; so that such a ministry must have been peculiarly laborious at that time, and in that mountainous district. After a time, Mr. Munro, with the aid of some friends, erected a place for public worship, with a comfortable dwelling-house, at Croftmore; and, as the weight of years came on him, his labours were more strictly confined to the weekly Sabbath services there.

During his entire career Mr. Munro took a warm interest in all public questions, and was ever ready to wield his pen in behalf of his views. On behalf of missions, Sabbath schools, and all similar institutions, he was peculiarly zealous. In the district in which he specially laboured, his ministrations were the means of doing much good, and he had the gratification of seeing a very large proportion of his flock "walking according to the truth."

Mr. Munro's literary abilities were of no mean order. He wrote clearly and forcibly, and occasionally reasoned powerfully. His mind was active, his perceptions quick, and he was endowed with a large share of "common sense." In the course of his ministry he published several works—one on "Infant Baptism," another on the "Covenants and Church of God," and a third on the "Mode of Baptism." He wrote several good papers for the "Scripture Magazine." One of these attracted a large share of attention, and was subsequently published in a pamphlet form. Mr. Haldane had, in the pages of that Magazine, among other things, proposed to abolish the system of church-door collections, as, we presume, not altogether in harmony with apostolic practice. Mr. Munro considered Mr. Haldane's proposal an "inroad," and wrote a vigorous reply, taking for his text the passage recording the Saviour sitting over against the Treasury, while the people cast in their money. Mr. Munro possessed the more important elements of a good controversialist in no ordinary degree.

The name of this veteran apostle will long be remembered on the banks of the Spey, and particularly in that extensive district to which his labours were devoted. His unassuming personal piety, his thorough devotion, fervent zeal, and unremitting labours as a preacher of the Gospel, secured for him the respect of all, and the affectionate esteem of a large portion of his countrymen. That humble but firm faith, which upheld him amidst his arduous labours, and sustained him under the trials and difficulties of life, did not fail him in the last and trying hour. He lived the life of the righteous, and his latter end was peace. Mr. Munro's last afflictions were

very severe, and extended over three years. He was subjected to several painful operations. Dropsy and enlargement of the heart supervened. He bore his afflictions with patience, cheerfulness, and Christian resignation to the will of his heavenly Father. He fell asleep in Christ on the evening of Sabbath day, March 20th, 1853, without a sigh or groan, or a distorted feature. "They that sleep in Jesus will God bring with him!"

Mr. Munro was in the seventy-ninth year of his age; and had he lived a few weeks longer, he would have entered upon the fiftieth of his stated ministry at Knockando. He leaves behind him a widow, who has been the partner of his joys and sorrows for the long period of forty-six years, and a family of three sons and seven daughters, who have all reached the years of maturity. His death was the first breach that the King of Terrors had made in the happy and united family. His eldest son, Dr. John Munro, is the head of an educational establishment at Stone Grove, Sheffield; his second son, the Rev. Alexander Munro, is Congregational minister at Skene, near Aberdeen; and his younger son, Daniel, is principal of the Northern Congregational School for the education of the sons of ministers and missionaries, Silcoates, Wakefield.

PENHALL, Sampson, late at Codford, Wilts, was born at St. Mervan, near St. Austell, Cornwall, on the 13th of April, 1790. He removed with his father's family to Devonport, and in early life became a member of the Baptist church meeting in Morice-square Chapel in that town. Shortly after, he went to live at Calstock, and was recommended, by the Baptist ministers of Devonport, to the notice of the Rev William Whillans, Independent minister of Beeralston, in the neighbourhood of Calstock, as a young man likely to be useful in village preaching. He now attended Mr. Whillans's ministry, and received from him instruction both in English and Latin. During the three years he spent here his views on the subject of baptism underwent a change; and in October, 1817, he applied for membership, and was admitted to the fellowship of the church under Mr. Whillans's pastoral care. Subsequently he was encouraged by his pastor, and the late Rev. William Rooker of Tavistock, to devote himself wholly to the work of the ministry; and with this view he became a student at the Hackney Academy. On the completion of his studies he settled as pastor of the Congregational church at Whitchurch, Herefordshire, and remained there about twelve years. In 1834, on the recommendation of his tutor, the late Rev. George Collison, he supplied the then vacant pulpit at Codford, Wiltshire; and, after a few weeks' probation, received a cordial and unanimous invitation to the pastorate. At Codford he laboured zealously and successfully, and also in several adjacent villages, the Lord graciously blessing his labours, and making him the honoured instrument of building up and enlarging the church of the Redeemer. In 1846 he was laid aside from his beloved employment by a stroke of paralysis, from which he never completely recovered. About ten months after this visitation he removed to Plymouth for the sake of being in the vicinity of his relative connexions; and, together with his wife, united with the church assembling in Norley Chapel, under the pastorate of the Rev. Eliezer Jones, and was regular and exemplary in his attendance on the means of grace, but was entirely incapacitated for any public labours. The evening before his death he was as well as he usually had been, and conducted, according to his custom, family worship, praying more collectedly and fervently than for some time before. On the following morning, August 18th, 1853, he rose at his usual hour, and made rather a hearty breakfast; and then, in the

momentary absence of his wife from the room, he leaned his head upon the table before him, and suddenly and quietly departed to be for ever with the Lord.

Through life he had shown himself to be a humble-minded and devout follower of the Saviour; and being well known and highly respected as a man of God, in Plymouth and around, his funeral was attended by a considerable number of ministers and other friends. His mortal remains were deposited in the New Cemetery, the funeral service being conducted by the Rev. Samuel Newth, M.A., of the Western College, and the Rev. John Pyer, of Devonport.

PORTER, Thomas, Bristol, son of Thomas and Sarah Porter, was born, Dec. 9th, 1794, at Great Yarmouth. His parents, shortly after his birth, removed to London. He was instructed in the art of ship-building, and employed in the Dockyard at Deptford. He was much beloved for his amiable disposition, obedience to his parents, strict morality, and steadiness of deportment. He constantly attended church, and revered the Sabbath; but gave no evidence of decided piety till in his twentieth year, when he was led by the providence of God to attend the preaching of the Wesleys. He joined the "Society," became an active Sabbath-school teacher, and in his twenty-second year became a local preacher. Often has he walked fourteen miles on the Sabbath, preached three times, and been at his employment before daylight on the Monday morning. He continued with the Wesleys about five years, when he became the subject of some misgivings relative to certain points which divide the Christian church, and, after mature deliberation, resolved to unite himself with the Independents, whose views were more in accordance with his own. He united himself to the Independent church at Deptford, under the pastoral care of the late Rev. John Mackenzie. Though diffident of his own abilities and qualifications, it was pressed upon him by the members of the church that he should study for the ministry; he accordingly relinquished his occupation, and in accordance with his own wishes was introduced by his pastor to the late Rev. George Collison, tutor of Hackney Academy, and was admitted as a student for three years. Soon after the expiration of his academic studies, he was invited to supply the Independent chapel at Kilsby, in Northamptonshire, where, after receiving a unanimous call from the church, he was ordained and settled in 1826. In 1829, he married Mary, third daughter of the late Christopher Waltham, Esq., of Peckham, who survives with four sons to lament his loss. He remained at Kilsby thirteen years, labouring arduously in his Master's service, and inducing many, particularly the young, to join themselves to the Lord. At the close of this period he was deeply grieved at the demoralisation of the neighbourhood, in consequence of the construction of the "great tunnel," and readily accepted a call to the church at Godalming, Surrey, and commenced his labours, January, 1840. There also he had seals to his ministry, and souls for his hire, and many can bear testimony to his faithfulness. He removed thence to Bristol, in March, 1848, where he opened a chapel that had been unoccupied for some time, and by his indefatigable zeal and energy succeeded in forming a church; while his gentle, amiable demeanour drew around him a considerable circle of admiring friends. He had just succeeded in procuring funds for the purchase and repairs of his chapel when he was removed to his rest.

His decease, which took place on the 27th Nov. 1852, was most peaceful and happy. His faith was firm in the merits and mediation of his Saviour. Calm and collected, he gave minute directions as to his worldly affairs and his funeral. -With the exception of the last night of four, in which he may

be said to have been in a dying condition, he suffered little pain. On that last night his restlessness was extreme; he was frequently turned in his bed, and on one occasion, being asked if he felt easy, he replied that all positions were alike uneasy, adding, "But now I feel in a position for Christ's host to come and take me to himself." At one time he requested those about his bedside not to stay the hands of the angels, for he would not have them hindered for worlds. He remained perfectly conscious till within a few minutes of his death. Though his speech was inarticulate, the brightness of his eyes,⁴ and the joyous expression of his countenance, will long be remembered by those who were privileged to witness the dying scene.

He was buried in the Cemetery at Bristol on the 3rd December, and on the following Sabbath the melancholy event was improved to a crowded audience by the Rev. J. Jack, from Psalm xxxvii. 37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

PRESTON, John, late of Warley, near Halifax, and formerly of Mixenden, was born in the neighbourhood of Preston, Lancashire (the Fylde), May 31st, 1795. When eighteen years of age, a young man, who had been a companion in sin, but who was now a Christian, took occasion from a thunderstorm to speak to him of the awfulness of the day of judgment, and the necessity of being prepared for it. He was alarmed, and so pungent were his convictions that he imagined he saw the Judge descending, and all the solemnities of the last great day were arrayed before him. In this state of mind he returned home, fearing lest some evil should befall him before he arrived there. After this, however, he endeavoured to conceal his convictions, trying in the meanwhile to persuade himself that, at least, till the flower of youth had passed away, he might give himself up to worldly pleasure through the week, if on the Sabbath he devoted himself and the day wholly to the service of God. In July, 1815, Mr. Towne, the clergyman of Preston, according to custom, preached a sermon against "the races," from Proverbs iv. 13, 14. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." This sermon produced a great revolution in Mr. Preston's views and feelings; stronger and deeper convictions took possession of his mind. Sin appeared "exceeding sinful." He now began to pray in earnest that he might be delivered from the bewitching influence of sin, at whatever cost; and from thenceforth he began to experience the comforts of religion, and to know the joys of pardoned sin. The Saviour became precious to him—his yoke easy, and his burden light. At his conversion, and for some time after, Mr. Preston was a rigid Churchman, but having himself found mercy he was very anxious that those around him should enjoy the like blessing. With this end in view he commenced a weekly meeting for reading the Scriptures and prayer, which was attended principally by those who frequented the same ministry as himself. After many painful struggles he raised courage to make a few remarks on the chapters read. About this time also, a dissenting layman commenced preaching in the neighbourhood, whom he occasionally heard. This circumstance was the means of his becoming acquainted with the Dissenters. He shortly afterwards united himself to the Independent church at Kirkham, and was by that church afterwards recommended to the Committee of the Academy at Idle, and was admitted as a student, January, 1819. After remaining four years at Idle, he settled as pastor of the Independent church at Mixenden, near Halifax, January, 1823, and was ordained there, September 4th, 1823. God giving "testimony to the Word of his grace," the congregation increased until it became necessary to

rebuild and enlarge the chapel. In the spring of 1841, after somewhat more than eighteen years' service at Mixenden, he resigned his charge, and settled at the adjacent village of Warley, in the same parish. Here he laboured for several years, with much pleasure to himself and profit to the people, till his health failed, when he was compelled to resign his charge, and retire into private life.

His work now seemed to be done. He took up his abode in the neighbouring town of Halifax, and with the exception of twice or thrice, when he preached for some of his brother ministers, he never appeared again in the pulpit. For some time before his death he seemed to think his end was approaching. He arranged all his papers, and settled all his other affairs with the greatest exactness, and sometimes spoke as though he expected a sudden removal. For some days before he died he appeared much better and more cheerful, and on Friday, February 18th, 1853, seemed comparatively well. After tea on that day he proposed to Mrs. Preston that they should go and visit a friend. Here he was taken suddenly ill. Various means were tried, but he obtained no relief. They left home at about half-past six o'clock, and arrived there again at half-past eight. He sat down by the fire, gave directions to Mrs. Preston what to do, and while attending to his request he expired in a moment. "Blessed is that servant whom his Lord, when he cometh, shall find watching."

RAMSAY, David, Kirkwall, Orkney, was born in the year 1780, in the parish of Barrie, in the county of Forfar. At an early age, without any appearance of decided piety, he became a member of the National church. At this time the preaching of Rowland Hill and the Haldanes in the district, and the doings of the Congregationalists generally, excited no little interest even in the secluded parish of Barrie. A portion of the people adopted their views, and Sabbath after Sabbath a little band of pious men and women were to be seen travelling to Arbroath (seven or eight miles) to hold fellowship with the church there. David Ramsay himself seems to have been smitten with the spirit of inquiry:—"I determined to have some knowledge of religion for myself. I purchased 'The Confession of Faith,' 'Brown's Dictionary of the Bible,' 'Bailey's Dictionary,' and Boston's 'Fourfold State.' For some years these, with my Bible, formed my only library. I first became a dissenter from the *form of church government* contained in the 'Confession of Faith.' The 'Confession' says that there were several churches or congregations in Jerusalem; Scripture speaks of but one. The 'Confession' says that it is lawful, and agreeable to the word of God, that there be a subordination of congregational, classical, provincial, and national assemblies; on this the Scriptures are silent. Even the compilers seem to have thought so themselves, for they have not affixed a single passage in proof of their statement. It was some years before I became a dissenter from the National church on account of her *national form*."

About this time he was sent to Arbroath to learn the trade of a weaver. He was now in a focus of Congregationalism. Earnest and lively preaching, prayer meetings, fellowship meetings, Bible classes, Sunday schools, field preaching, with the earnest zeal of the individual members of the church, constituted an atmosphere that in his state of mind could not be inhaled without producing very decided results. As by his own silent thinking he had been led before to repudiate the claims of a Presbyterian church government, so he now came to abandon the idea of a National church, and connected himself with the Congregational church in Arbroath.

He became a student in Mr. Haldane's classes. Strange questions then,

as since, agitated the Congregational churches—infant baptism, exhortation, the functions of the ministry, &c. The students, as a matter of course, represented these varied opinions. They formed themselves into two parties, for or against the new views of the times. They not only had each their peculiar arguments, but peculiar badges. The movement party on leaving the class wore *grey* coats; the other, *black* ones. He was one of the grey coat party. Time, however, works wonders with the young; and Mr. Ramsay soon took kindly enough to the black coat, and substantially to the opinions associated with it.

In 1807 he went to Orkney. A Congregational church had been formed there a year before, and a chapel built. The trustees, however, were not all members of the church. The interest of the debt pressed hardly upon them. To assist in raising money the chapel was let out to a company of stage-players. Mr. Ramsay then left the chapel and rented a large room, where the church met for worship. "At first," he mentions, "the members exhorted in the forenoon." This practice, however, was but of short continuance, for afterwards he enumerates among the impediments to the success of the cause in Kirkwall, people attempting to speak at meetings on subjects which they did not well understand.

To a man anxious to lead souls to Christ, the state of Orkney then, compared with its state now, could not but be peculiarly encouraging. From the time of the Reformation the means of grace had been sadly inefficient. With the exception of Kirkwall, in no parish was a sermon preached oftener than once a fortnight—frequently much seldomer. In some of the islands, a sermon or two a-year was all that was heard. The ministers were to a large extent inefficient—some of them worse. The people for generations had been sunk in apathy and indifference. They were now awakened. Every where they were ready to hear. Mr. Ramsay was abundant in labour, in various parts of the Mainland, Stromness, Harray, Rendall, and the islands, and with very encouraging prospects of success. At the close of his first year, however, his means of support failed, and he was forced to betake himself to a secular calling, to enable him to provide things honest in the sight of all men. He commenced the manufacture of straw-plaiting, which for the last forty years has supplied employment for nearly the whole of the female population. Though prevented by this employment from engaging in active efforts for the diffusion of the knowledge of Christ throughout the week, on Sabbath he was always engaged in Kirkwall, in the islands, or in the country. These gratuitous labours were performed often at a very considerable expense to himself, for horse-hire and boat-hire, and often with no little danger from the sudden rising of storms, which, except in extreme cases, it was necessary that he should encounter, to enable him to be at his business on Monday morning. His escapes from a watery grave in some of these cases were very remarkable.

Returning from Harray, one winter Sabbath evening, snow being on the ground, Mr. Ramsay's horse fell with him. When disentangled from the horse he found that his leg was broken, and that he could not walk. For a time he lay on the ground, fearful that he might die there, for he was near no road, and beyond cry of any house; but he often mentioned, that even in that desolate position his soul enjoyed the most perfect peace. He had been engaged in doing the Lord's work, and in no better posture could the Lord's summons find him. After a while, with great suffering, he managed to creep on his hands and feet to the house from which he had started. In the course of five or six hours after the accident he reached his own house at Kirkwall. His recovery was tedious; but as soon as he was able to sit in a chair, he caused himself, chair and all, to be carried to the place of meeting.

and in this position, Sabbath after Sabbath, proclaimed the unsearchable riches of Christ.

For several years past his health had been declining. With increasing years and weakness his mind became increasingly set on the things that are at God's right hand. In January he writes:—"Death will come at last. Blessed are the dead that die in the Lord! I have seen seventy-two winters. I have been forty-six years in Orkney. During all that period I have experienced very little sickness. Goodness and mercy have followed me all the days of my life. Now I am old and grey-headed. I hope that, through mercy, I shall be permitted to dwell in the house of the Lord for ever." In June he writes:—"It is not very likely that I shall be long here. I hope that, through grace, I shall be able to do or suffer the will of God. Time is short. Momentary affliction works out an eternal weight of glory. 'All things work together for good to them who love God.'"

He suffered a good deal of pain, though he never said much about it. For several weeks he was not much out of bed, but always cheerful and happy; and those who called received the same kind welcome from him as was his wont when in health. On the Saturday previous to his death he was taken suddenly worse, being seized by a violent shivering. He never recovered from this attack. He retained full possession of his mental faculties to the last. When asked if his mind enjoyed peace in the prospect now before him, he said, "I have peace when I look only in one direction—the cross of Christ." He died on the 2nd of August, aged seventy-three.

Mr. Ramsay was an *original thinker*, and thought on a vast variety of subjects. He was a wise and faithful counsellor. He was a man that had friends, and these were wise and faithful men, scattered over various parts of the country. Equally was he esteemed and respected abroad and at home. Men of all sects, whatever their differences among themselves, still held intercourse with him. Indeed, at some periods of theological conflict, his shop was often almost the only place where polemical antagonists had a chance of meeting each other.

He was a moderate Calvinist;—the practical character both of his mind and preaching preventing him from extreme views on either side of the Calvinistic and Arminian controversy. He was a thorough hater of Popery. His self-taught views of Congregationalism suffered in later life no change in theory. Practically he wished to see the church members exhibiting individually a greater desire to turn men to the Lord. "It is one of the calamities of the churches," he writes, "that there are very few active men and women in them. If the minister were supported by only five or six holy men, it is likely that there would be times of revival. It is too much when the whole burden falls on one. A minister's happiness does not consist so much in the number of church members as on the efficiency of the members which he has. Two or three fellow-workers, true yoke-fellows, are better than twenty on-lookers."

Few men watched more diligently over their own souls than he did; or allowed the good opinion of others to influence them less in this work. "I need," he writes, "to preach to myself now; for I have sometimes studied and preached to others more than to myself. A man may understand the way of salvation, state it plainly to others, be in earnest during the time that he is so engaged, but at the same time want an abiding sense of the importance of his work. Young ministers would need to be very wise. From want of experience they may do harm as well as good. When a minister looks back on his official life, and weighs it in the balance of the sanctuary, he will have to say, 'O Lord, if thou shouldst mark iniquity, who, O Lord, shall stand! —I cannot look with great pleasure on many

parts of my life. I have been prevented by grace from being exposed to public censure in general. It is of no use to confess to man what has not been seen by man, and what gives offence to none. Secret sins must be confessed at a throne of grace."

As a Christian minister his services were characterised by force and point. His illustrations were, in general, singularly luminous—the point at which he aimed; but not always equally distinguished by good taste—an object he seldom thought of. His practical application was always pointed and powerful. His manner of preaching was popular, and, generally speaking, he was a popular preacher. This was particularly the case in the west Mainland. Nor were his abundant and long-continued labours without fruit. As a Christian his feelings were more sober than extatic. His mind was evidently ratiocinative. His faith was built upon the immovable rock. His life as well as his death was peace.

SHURMAN, John Aden, Benares, was a German; he studied at Berlin. He applied to the London Missionary Society in 1832. He was accepted and sailed for India, July, 1833. He was finally appointed to Benares, where he arrived in February, 1834, and continued till death terminated his valuable life and labours, October 1st, 1852. His health had been failing for some months previously. A severe attack of acute dysentery accomplished the fatal work. He was chiefly occupied in the educational and editorial department of the Mission. The Urdu Old Testament, extensively used in Northern India, was translated by him. He was principal editor of the new Hindustani version of the Scriptures. The last complete effort of his pen was the composing of four hymns in Hindustani for the native paper, the "Khair Khwah i Hind." They were translations of four favourite German hymns of praise. He is now joining with the celestial chorus in the skies in singing the song of Moses and the Lamb.

SMITH, Thomas. A.M., Sheffield.—An eminently gifted, useful, and devoted servant of Christ, who, during many years, laboured in the two-fold capacity of classical tutor in Rotherham College and pastor of the church worshipping in the Nether Chapel, Sheffield, whose career is eminent as an example of successful and honourable exertion with exemplary, self-denying, and consistent devotedness to the cause of Christ. He was born in the year 1786, in the Redding, an obscure hamlet near Kilsyth, in the county of Stirling, in Scotland; and being left an orphan at a very early age, was brought up by an aunt, whom he through life regarded with truly filial affection. He received the first rudiments of instruction in the neighbouring parish school of Polmont, the same in which the missionary Robert Moffatt was subsequently a scholar; and up to the death of his early master, in a good old age, Mr. Smith maintained with him a kindly intercourse. After he left school (which he appears to have done when still very young), he devoted all his leisure time to reading and to the study of the classics, with the most extraordinary application. He induced upwards of twelve youths of his acquaintance to form a class for the study of Latin and Greek, under the tuition of a valued friend of considerable ability and attainments; and though many dropped off, yet Mr. Smith and a few others persevered for more than three years, and made satisfactory progress. His first religious impressions were received, at an extremely early age, from the example and teaching of a saintly grandmother, of whom he often spoke as one who had lived on the confines of heaven, in holy communion with her

Lord and Saviour. His piety was of a decided character, while yet in the morning of life; and, when about fifteen, he sought and obtained admission to the communion of the Scottish Established church; but shortly afterwards, not without some sacrifice of worldly prospects, he saw it his duty to withdraw from the Establishment, and to join the Independents, who formed at that time a very active and zealous body, though far from being popular, in Scotland. He now first began to speak and to preach in public, which he is recorded, even then, to have done with much warmth, earnestness, and eloquence. He also formed two or three classes among his companions for the purpose of prayer, and of studying the holy Scriptures in company. These were productive of much good, and four of the members subsequently became ministers of the Gospel. This early promise induced the pastor and members of the church to which he belonged, to recommend him as a student to the academy established in Edinburgh by the late Robert Haldane, Esq. He entered there accordingly, being then about the age of twenty; but, before his course of study was completed, Mr. Haldane's views on baptism and other subjects became so changed, that Mr. Smith saw it right to withdraw from the college, and was thrown upon his own resources; nor did they fail him, for, during a period of four years, he supported himself by private tuition, at the same time pursuing his own studies at the University of Edinburgh, where he attended the lectures, and took his degree of Master of Arts. He was, during the college vacation, tutor in the family of Lady Grace Douglas, of Cavers, to an elder brother of the present James Douglas.

In 1812, Mr. Smith left Edinburgh, and came to Manchester, in the capacity of private tutor in the family of the late Robert Spear, Esq. During about four years which he spent there, while not neglecting either his pupil or his own studies, he laboured in the surrounding villages with indefatigable energy, often preaching thrice on the Sabbath, and always several times during the week. From this private station he was unexpectedly called, in 1817, to occupy the chair of classical tutor in Masborough College, near Rotherham; a position of responsibility and eminent usefulness, which he sustained with honour nearly thirty-three years. In performing the functions of this office, it was especially his aim to direct and aid his students in understanding and interpreting the sacred Scriptures in their original languages; and his lectures on the Greek Testament, into which he threw his whole heart, will always be remembered by his pupils as of inestimable value. Not long after his arrival at Rotherham, he received an invitation from the church meeting in the Nether Chapel, in the neighbouring town of Sheffield, to become their pastor; and in October, 1818, he accepted, after much deliberation, the unanimous call of the people, over whom he continued to preside till a few months before his decease. The church and congregation rapidly increased in numbers under his ministry, till it was found needful to build a new place of worship. In August, 1828, the present chapel was opened—the largest that had, at that time, been erected for the worship of God among Congregational dissenters—at a cost (including the land) of upwards of £4,200. To this sum Mr. Smith was himself the most munificent contributor, by sinking an endowment connected with the old meeting-house, as well as by repeated donations. A large debt, however, was incurred, which proved a very serious incumbrance and discouragement; and Mr. Smith was made to feel that the size of the building was a miscalculation, though a generous one; his object being to provide an edifice suitable for large united meetings in support of missions and similar objects, as well as adapted to the vast and teeming population of Sheffield. Here, till the close of his public career, he continued to labour

with indefatigable zeal and devotedness in the discharge of the duties of the pastorate, in combination with his academic engagements; active also in advancing, in every way, the welfare of his fellow-townsmen. As an instance of this, it may be mentioned that he was the main instrument of establishing and maintaining a large public infant Lancasterian school, in a densely-peopled part of Sheffield. On occasions where religious freedom or the interests of the Gospel seemed at stake, he was always found prepared to render prompt and efficient aid; but, beyond this, he took no prominent part in public political movements, though ever ready to unite with Christians of every denomination in promoting any object of philanthropic or religious activity.

As a pastor, he was eminently exemplary and devoted, unremitting in the discharge of the duties of the office, and he enjoyed the affection of his people in a striking degree. In the pulpit, his deafness and occasional ill-health were latterly the cause of a heaviness of manner, which strikingly contrasted with his energetic and powerful oratory when roused to exertion. His preaching was always eminently instructive. As far as possible, he used to interpret Scripture by Scripture; and his copious memory and intimate acquaintance with Holy Writ enabled him to enrich his discourses with the most suitable quotations to a truly marvellous extent. His copiousness, fluency, and power of extemporaneous oratory or argument were such as often both astonished and delighted his audience. In private intercourse, he was ever on the watch for opportunities of introducing Gospel truth; and so many instances of his usefulness in this way are known, that, could the full extent of his success be ascertained, these unobtrusive efforts would probably prove to have been not the least valuable of the services which he rendered to the church of Christ.

The last three months of his life were passed in quiet retirement at Bournemouth, in Hampshire, where he had been recommended by his physicians to pass the winter; and there, on Saturday, the 29th January, 1853, he breathed his last, in the presence of his wife and their only son, in the sixty-eighth year of his age. His last hours exhibited the same humble-minded faith and simple reliance upon the Divine testimony, which had marked his character through life. His death was improved at Sheffield by Rev. Samuel McAll, of Nottingham, one of Mr. Smith's former pupils. "Our fathers, where are they?" and the prophets, do they live for ever?"

Owing, in part, to his active and incessant labours; in part, to his singular modesty, and a diffident estimate of himself, Mr. Smith never published anything beyond one or two sermons. His friend, the late Dr. Winter Hamilton, in writing to him on one occasion, said, "I publish works—you publish men;" alluding to Luther's designation of preachers as "living books." No man was ever more perfectly free from pretence; and he has often been heard to speak with fervid admiration and deference of scholars far inferior in attainments to himself. One of the kindest and most generous of men, he was very tenacious in his friendships. For the memory of his early friends, Dr. Adam Clarke and Greville Ewing, more especially, he cherished a strong regard; and with his friend and neighbour, James Montgomery, he lived upon terms of affectionate intimacy. The mind of Mr. Smith was massive and capacious; his classical attainments were extensive and profound, and he was well read in the whole range of English literature. His sermons, though carefully studied, were generally written (if at all) after they were delivered; and he has often put aside the discourse he had prepared, for some new train of thought which suggested itself on the way to the chapel; and he sometimes found reason to believe that, in these cases, his mind was specially overruled for the benefit of some individual auditor.

When in the vigour of life, his preaching was rich and powerful in an extraordinary degree, and his marvellous copiousness, readiness, and classic correctness are spoken of, by those who knew him then, with high admiration. His discourses were always strikingly evangelical; and his theology was characteristically biblical, rather than scholastic. In a word, his gifts and attainments were of a high order, but were combined with such single-minded humility and piety, that of him it might with truth be said, "Behold an Israelite indeed, in whom is no guile."

TAYLOR, Thomas, Bradford, was born at Humbleton, in Northumberland, in the middle of the year 1768, where his father was a farmer. For some time he pursued his studies under the Rev. James Somerville, of Branton, in the same county; and afterwards at the university of Edinburgh. He subsequently became private tutor in the family of Mr. Grey, of Millfield. Having decided on consecrating his time and talents to the ministry of the Gospel, he entered the academy, then located at Northwram, and afterwards removed to Idle, under the presidency of the Rev. W. Vint. In 1794, he settled as the pastor of an Independent church at Osset. In 1799, he itinerated through Scotland, in company with Capt. Haldane. In 1806, he married Mary, daughter of Mr. William Rawson, stuff merchant, Leeds; and in February, 1808, he removed to Bradford, and commenced that course of successful labour which terminated in his resignation of the pastoral office in 1835.

For nearly thirty years he was the centre of a large circle of Christian friends, the pastor of a flourishing church and congregation, and the main-spring of all the pious and benevolent activities of his beloved people. With the religious and charitable institutions of the town he was identified; in every plan adapted to improve the temporal or spiritual interests of his fellow-townsmen his concurrence might be with certainty expected; and the respectability of every cause and cause was considered as guaranteed by the signature of his name. His preaching talents were eminently of the useful kind; without anything that was brilliant in fancy or profound in thought, there was a sober, faithful, and affectionate statement of evangelical truth, which, under the Divine blessing, proved the means of winning many from the love of sin to the love of the Saviour, of guiding the doubtful into the way of peace and truth, and of imparting "strong consolation" to the tried and tempted Christian. In his private intercourse he was mild, affectionate, and unassuming, securing the esteem of all who knew him, and the warm attachment of not a few. He was more liable to hesitate through caution, than to precipitate himself or his friends into difficulties through rashness; and his amiable fearfulness of offending any, might, in the opinion of some, wear the appearance of timidity. During the whole of his public life he lived on terms of the most friendly intercourse with all the ministers of the town, of every denomination—far less numerous than they are now—and, with strong and conscientious attachment to his own views of religious truth, his heart was ever open to all who feared God and loved the Saviour. He lived to see his place of worship made spacious and commodious, his congregation greatly increased in numbers and respectability, the schools in connexion with it multiplied and enlarged, and the community over which he presided gradually acquiring a position and influence in the town second to none, and inferior to very few, if any, in the county. What was, at his first settlement in Bradford, a feeble church and a small congregation, became the parent stock, from which several communities in the town and neighbourhood have sprung.

But with so much to cheer and encourage, he was not without his trials.

For a long course of years, and in the midst of all his labours, he was the subject of a paralytic affection, which was a constant source of annoyance, and often of considerable pain. In 1832, he was bereaved of his greatest earthly comfort, and wept over the grave of a beloved wife. In March, 1835, he was called to endure another severe trial in the premature death of his eldest son, Thomas Rawson Taylor, whose piety, genius, and ministerial gifts had raised high expectations of future eminence and usefulness in the church of Christ. Soon after this, under the pressure of increased infirmities, he resigned his pastoral office over a people to whom he was endeared by his faithful and devoted labours for their welfare, and his many excellences as a man, a Christian, and a minister.

From that period his life was one of retirement and private devotion, and for the last twelve years he was entirely confined to the house. In this seclusion, with his Bible for his companion, and receiving the kind attentions of his surviving children, he walked with God, enduring with patient and uncomplaining acquiescence the will of his heavenly Father, and practically saying, with meek resignation and humble but cheering hope, "All the days of my appointed time will I wait, till my change come."

On Tuesday, October 18th, as this aged servant of Christ was daily waiting for the coming of his Lord, the summons came in the shape of a paralytic stroke; and on the following Sunday evening he closed his earthly career, and was numbered with those who "sleep in Jesus."

THOMSON, Alexander, Aberdeen, was born in Edinburgh, on the 3rd of May, 1781. By his parents he was brought up in the Church of Scotland, and was accustomed to attend the ministry of the Rev. Dr. Davidson, a clergyman remarkable for his evangelical sentiments and fervour, at Tolbooth Church, Edinburgh. He was admitted to the communion of the Lord's Supper when only sixteen years of age. It was Dr. Davidson's wish to have encouraged him to devote himself to the ministry in the Scottish establishment; but in the year 1798 an extraordinary movement commenced in the religious history of Scotland. The Rev. Rowland Hill and other eminent ministers from England visited the Scottish metropolis, at the invitation of the Messrs. Haldane, who had recently entered on their course of unexampled zeal and liberality in the diffusion of the Gospel. The ardent spirit of Alexander Thomson was captivated by this religious movement, and in 1798 he became a member of the Nonconformist church at Edinburgh, recently formed, under the pastorship of Mr. J. Haldane. The preaching of Mr. Haldane, Mr. Ewing, and their fellow-labourers, he highly enjoyed. The fellowship-meetings for prayer and Christian converse, so common at this season, he attended with much edification and joy.

One object of the Society for the Propagation of the Gospel was the establishment of Sabbath schools, and by it Alexander Thomson was sent forth to teach Sabbath schools in Crumond, Libberton, and other villages, in the neighbourhood of Edinburgh,—a work to which he devoted himself with all his might. As several adults as well as young persons attended these meetings, he was induced to deliver to them short scriptural addresses. These his talents for public speaking were first elicited, and several friends connected with the Society were so favourably impressed with his services, that when Mr. Haldane instituted his classes for the instruction of young men for the work of the ministry, they encouraged him to make application for admission. For one year he studied at Dundee under Mr. Innes, and afterwards for fifteen months at Glasgow under Mr. Ewing. There he laid the foundation of his habits of study; for Mr. Thomson was a student to the close of life, and few had a livelier relish for the study of the Word

of God, or for the investigation of the best biblical critics and divines. At the expiration of his studies at Glasgow, Mr. Thomson was sent to preach at Fortforge, in Northumberland; and there his services met with such acceptance that an eager desire was expressed by the people for his settlement. But it was one of Mr. Haldane's rules that his students should labour for one year after the termination of their course under his direction, and he had promised his services at Lochec, a populous village near Dundee, in whose spiritual welfare Mr. Haldane felt a peculiar interest, from his own early residence in its vicinity. After labouring there for upwards of a year, a church was formed, and Mr. Thomson's ordination speedily followed. Here such prosperity attended his labours, that it was soon necessary to erect galleries to accommodate the increasing congregation. The parish church being three miles distant from the village, and Dundee two miles, Mr. Thomson attracted a large number of hearers who never joined the communion of the church. In the year 1819 he received urgent invitations to visit the city of Aberdeen, to supply the pulpit which had become vacant by the removal of Dr. Philip to Africa. Family circumstances at first prevented his compliance, but on pressing and reiterated application he was led to pay Aberdeen two visits; the second of these took place in the beginning of 1820, and in consequence he received an invitation to accept the pastoral office from a large majority of the church. With that invitation, after mature deliberation, consultation, and prayer, he saw it his duty to comply.

In the early part of his course Mr. Thomson carefully wrote out his discourses and committed them to memory; but for many years his general method was diligently to study his lectures and sermons, leaving the selection of words to the occasion. In all his discourses there was the combination of heat and light, and there were few things he deprecated more than a cold, frigid style of preaching—his heart was full of love to Christ and to souls, and "out of the abundance of his heart his mouth spoke." Christ was his favourite and most frequent theme, and he delighted to exhibit the connection of all doctrines and duties with the doctrines of the cross. Preaching was the work which he loved above all things, and for a long number of years he continued to preach three times every Lord's day. The great physical and mental energy he put forth in this work gradually impaired his strength, and entailed on him the symptoms of premature age. The diminution of his strength led to the devising of measures for the choice of a co-pastor; and he and the church were eventually guided to one whom he regarded with paternal confidence and affection, and who "as a son with a father served with him in the Gospel." For some years his strength was gradually declining, though his mental energies and the faculties of sight and hearing remained unimpaired. About three months before his death he was seized with an attack of influenza, which greatly reduced his strength, and from the effects of which he never fully recovered. About three weeks preceeding his decease he complained of faintness and weakness, but no apprehension was entertained of the fatal issue of his illness, until two or three days prior to his dissolution. For only six days he was confined to bed, but still attended with his usual punctuality to his duties, until Saturday, the 12th February. At four o'clock on Sabbath morning his symptoms became more threatening, but he revived. About nine o'clock he became worse, and seemed to have the consciousness of approaching dissolution. He then called for Mrs Thomson and their daughters to come quickly to him, saying that it was only a few minutes he would be able to speak. He then said, "I am dying; but God is the strength of my heart, and will be my portion for ever;" and then offered a short prayer for all the family, that

God would grant them all that they needed for this life, and that they might all meet a family unbroken in heaven. He expressed his sorrow to part with them, but added, "It is the will of God." About one o'clock he spoke for some time; stupor and hardness of breathing then came on, and about four o'clock he closed his eyes, his breathing becoming fainter and fainter, till, within twenty minutes after, without a struggle or a groan, he "fell asleep in Jesus."

Ardent love to the Saviour was the ruling passion of his life: "The love of Christ constrained him." No one could delight more in the Word of God, or bow more reverently to its authority. He studied it, not only critically and professionally, but devotionally, and for the aliment of his spiritual life. His memory was remarkable, alike for quickness and tenacity, and remained unimpaired to the close of life. Few surpassed him in acquaintance with the Bible. He was a lover of good men, and though conscientiously attached to his own distinctive views, he breathed a most catholic spirit, and could say, from the fulness of his heart, "Grace be with all them that love our Lord Jesus Christ in sincerity." Gratitude and humility were most conspicuous in his character. He had a deep sense of his personal unworthiness, and a grateful appreciation of every kindness shown him by others, and traced the great goodness of God towards him through all his life. He was diligent in the improvement of time, and took much delight in communion with God in the exercises of private devotion. He was distinguished for the warmth of his domestic and social affections, and was powerfully affected by the separations occasioned by death among his brethren and friends. Few were more sensitive to the sorrows of others, or more desirous to alleviate their distresses. He was bland and affable in his intercourse, and displayed much of "the milk of human kindness." Punctuality and order characterised all his movements, and by his consistency and benevolence he won the respect and affection of all.

TRACY, Samuel Walter, LL.D., died on the 16th of February, aged seventy-five years, having been born in February, 1778. He was a native of Portsea, his father being a respectable innkeeper in that town. He was an only son, and with one daughter comprised the whole family. Both were objects of great parental affection and solicitude; but it does not appear that they enjoyed any special religious advantages. Education was considered the first and most important object. At an early age, Samuel was sent to school at Petersfield; but completed his course at the grammar school at Guildford. On his return home he was articled to a solicitor at Gosport. Being of an active and lively turn of mind, he took a deep interest in politics, which at that period powerfully operated upon the public mind. Possessing some powers of elocution, his addresses at public meetings attracted considerable attention, and he became acquainted with some of the more prominent political characters of the day. His name was sometimes found in association with Thelwall and Horne Tooke. At this period, some person put into his hand a religious tract, by which his mind was happily awakened to subjects of a higher order, and he became concerned for his spiritual and eternal interests. Diverted from what, till now, had been his favourite pursuit, he devoted his energies to that which lay in the new course on which he had entered. He became a member of the church under the pastoral care of the late Rev. Dr. Bogue, and evincing a strong desire for the work of the ministry, his terms of articleship were cancelled; he was received as a student in the institution over which, also, Dr. Bogue presided,

and he entered on his course with the facilities afforded by previous classical attainments.

His preparatory studies, which occupied about three years, being concluded, he preached three months, with great acceptance, in a newly-erected chapel at Titchfield; but having made an engagement with the congregation at Hot Wells, near Bristol, he removed to that sphere of labour. He did not, however, settle with them as their pastor, but removed to Yeovil, where he was ordained. On leaving Yeovil he came to London, and was, for some time, secretary to the London Missionary Society. The office, at that early period, involved in it the duties both of clerk and accountant, and required more time and labour than he could give to it, to satisfy the Society or himself, and he therefore resigned, and subsequently spent three or four years on the Continent, principally in France and Holland. On his return, in 1819, he married a lady who still survives him, and with whom he lived happily for more than thirty years. Being independent in circumstances, he gave himself to promote the cause of Christ, in places where such services were required. At Hounslow he opened a room for a Sabbath school, in which he also preached for about three years. During that period ground was purchased, and arrangements made for the erection of the chapel. From thence he removed to Twickenham, where he preached for about two years. At the request of Mr. Bunce, he removed, and took charge of the chapel occupied by him at Cook's ground, Chelsea, which he occupied between three and four years.

In the year 1849, having resided some time at Brighton, he removed to Brixton Rise, for the purpose of being near to an old fellow-student, and his successor at Titchfield, whose ministry he appreciated, and in whose society the solitude of advanced age was frequently enlivened; for though the junior of his friend, his physical infirmities were much greater, while the vigour of his mind was but little abated.

The subject which principally occupied his attention was "TOTAL ABSTINENCE," for which he was a zealous, unflinching advocate: frequently attending and pleading its cause at public meetings. His piety was of the most cheerful order, and his general intelligence in connexion with it rendered his society interesting and cheerful. He retained his faculties and vivacity to the last, and expired with those lines of Dr. Watts on his lips:—

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

WALLIS, William, Sudbury, was born at Colchester, Essex, February 26th, 1797. His parents were eminently pious; and his father was, for many years, a deacon of the church in the Lion-walk, Colchester. To the prayers, instructions and holy example of his mother he ever attributed his early impressions of the importance of religion. He was educated at the Colchester Grammar School. After leaving school, he assisted for some years his father, who carried on a large ironmongery and foundry establishment. When about eighteen years of age, a decided change took place in his religious views and feelings, through the ministry of the late Rev. John Savill, then pastor of the congregation assembling at the Lion-walk Chapel, and he was admitted a member of that church. He was now filled with an anxious desire to devote himself to the service of Christ in the work of the ministry, and entered Homerton College in 1818. He passed through his collegiate course honourably; and after having declined invitations to settle in other places, he accepted the invitation of the church and congregation

at Sudbury, in Suffolk, to become co-pastor with the venerable Mr. Ray. He was ordained on the 7th December, 1824.

The connexion between Mr. Wallis and Mr. Ray was conducive of mutual advantage and comfort, and they laboured together, cordially and happily, until the death of Mr. Ray. In 1837, a separation took place, some of the church and congregation retiring from the old meeting, and raising another interest in the town. The attendance, however, was nearly as large as before the separation, and Mr. Wallis was sustained by the expression of strong attachment from many of his people, and by the success with which his labours were crowned. After the death of Mr. Ray, he regularly preached three times on the Lord's day, and held a prayer meeting and lecture in the week. Though he enjoyed, for many years, almost uninterrupted health, it was frequently apparent to his friends that his exertions were too much for him. In 1849, the sudden death of his brother, Mr. Charles Wallis, who succeeded his father in the business at Colchester, brought upon Mr. Wallis, as his brother's sole-acting executor, an immense amount of harassing engagements, and it was evident that his powers were over-taxed. The anniversary services of his ordination, December 7th, 1851, were undertaken, when, from a bilious attack and a slight paralysis of the hand and arm, he was incompetent for the excitement and the exertion. From that time, his health evidently declined, and, in the spring of 1852, an attack of bronchitis brought him very low; but a residence for awhile at Hastings and Harwich partially restored him, and he resumed his duties until January, in the present year. About this time, he became subject to most distressing attacks on the breath, accompanied with severe depression of spirits. Medical aid and change of air and scene were resorted to in vain. Disease increased, and his sufferings became extreme, but no murmur escaped him. Nothing could be more touching than his expression of self-renunciation, and of entire repose on the sacrifice and righteousness of the Saviour. His spirit seemed to lie as at the foot of the cross, deriving all its hope of mercy from Him who bled and died there. He breathed out his spirit into the Saviour's hands, July 12th, 1853. He was interred in the burial-ground of the old meeting, Sudbury, and a funeral discourse was preached, from Rev. xiv. 13, by the Rev. Samuel Steer, of Castle Hedingham, Essex.

WEST, Samuel, Long Compton, was born in Long Compton, July 14th, 1778. His parents, John and Elizabeth West, were by trade linen-weavers, which trade he also learned, and at which he wrought until it was superseded by the use of machinery. Residing in a village, and being early employed at his trade, his opportunities for literary improvement were few, but these were diligently improved. His parents belonged to the Established church. When he was about twenty-one years of age, the Wesleyan preachers of the Witney Circuit opened a room for preaching near his residence, and he was, though very reluctantly, induced to attend their worship. The word was made effectual, and he was brought from darkness to light. This was November 11th, 1799. After his conversion, he met with much persecution and opposition from his parents, particularly his mother—so much so, that he was for a time obliged to leave home; but he had the happiness shortly to see both his parents as well as his only sister brought, through his instrumentality, to the knowledge of the truth. Soon after his conversion, he began to feel a desire to make known to his neighbours that Saviour whom he had found. The friends, finding he had a talent for speaking, requested him to address them, and after repeated invitations, being naturally very timid and diffident, he complied with their

request, on January 18th, 1802; and in the same room where he first heard the word of life he opened his commission, from Isaiah liii. 3. In 1820 he, with a few others in Long Compton, became dissatisfied with some of the opinions held by the Wesleyan body, which led to their separation from them, and the formation of an Independent church, of which he became the pastor. They first worshipped in a house, but on August 2nd, 1826, they removed to a small and neat chapel which they had built, and which, notwithstanding their poverty, they, by very great exertions, together with the kind aid of friends of their own and other denominations, in a few years freed from debt. Mr. West was ordained, June 20th, 1826, and from this time till his death continued to labour in his native village and the neighbourhood.

During the whole period of his ministry, he was engaged through the week, either as shopkeeper or schoolmaster, in order to his own support, his people being too poor to render him much assistance, and the summit of his ambition being to preach the Gospel freely to the *poor*. He preached twice on Lord's day, March 19th, 1853, although suffering greatly; after which, his bodily strength rapidly sank, and he died on Saturday, April 9th, in the seventy-fifth year of his age. His end was peace. The last words he was heard to utter were, "Even so, come, Lord Jesus, come quickly." He was buried in the front of the chapel where he had so long laboured, on Wednesday, April 13th. The address at the grave, as also the funeral sermon, from Titus ii. 13, on the following Lord's-day evening, being delivered by his old and much-attached friend, the Rev. S. N. Taylor (Baptist) of Shipston-on-Stour, whose total blindness added to the mournful interest of the occasion.

WHEELER, Frederick William, Kingston, Jamaica. This devoted missionary brother was a native of Brading, Isle of Wight. He was educated for the ministry at Newport Pagnel. He was accepted by the London Missionary Society in 1830, and in July, 1841, he embarked for Jamaica, to occupy the Shortwood Station on that island. He subsequently removed to Kingston, where he laboured zealously in his Divine Master's service till he was called to leave his toils on earth and occupy his place in glory.

He was attacked with yellow fever, Wednesday, September 29th, 1852, but not to such an extent as to excite alarm. He went the next day to Shortwood with his family, for a change of air and scene. The fever increased, and every effort that medical and Christian friends could make, were in vain. He lingered for a week, and expired October 9th, 1851. He died happily, and has left behind him, in the evidence of a holy and devoted life, the best assurance to survivors of his having been accepted of God, and having entered on an eternal state of blessedness.

Ministers of all denominations gathered around his bier, and accompanied it to the tomb, while weeping thousands attested their respect for his memory, by assembling to witness the last sad rites of sepulture. His labours continued only eleven years, and he died about the thirty-eighth year of his age.

WILKINS, William, Abingdon, was a native of Wales. Losing both his parents in early life, he was removed to Bristol, where, by the providence of God, he was led to hear a sermon, preached in the open air, by the Rev. J. Aldridge, of Jewry Street, London, then supplying the Countess's Chapel in that city. This discourse deeply affected his mind, although he could not recollect the text; the impressions were deepened by the preaching of Mr. Arnold and other ministers supplying the pulpit; he united with the church now removed to Lodge Street Chapel, and soon became a preacher in the villages round the city. Being urged by friends, and anxious to be made

useful, he received some private instructions, and entered the Connexion about the year 1795, and was by Lady Anne Erskine sent as a supply to Arundel, in Sussex. While ministering there he was ordained at Spafields Chapel, London, with the late Mr. Cooper, senior, of Dublin, Mr. Horn, of High Wycombe, and two others. From Arundel he removed to Goring, in 1797, where his ministry was much blessed. In the year 1801 he removed to Odiham. Having frequently preached at Abingdon while residing at Goring, he was, on the death of the Rev. William Thresher, cordially invited to become pastor of the Independent church there. Though cherishing a sincere respect for the Connexion, he accepted the invitation, engaging to supply the pulpits of the Connexion six weeks or two months in the year, either in London or Brighton. This he continued to do for many years, until domestic circumstances prevented his leaving home for any lengthened period. After labouring at Abingdon upwards of thirty years, his health began to decline, and his attached people kindly provided him with an assistant. On the death of the Rev. W. F. Sharp, his assistant, infirmities increasing, he resigned the pastorate, and removed to Cheltenham. During the first two or three years, he frequently preached for the late Rev. J. Brown, in Cheltenham Chapel, the Rev. J. L. Wake, at the Countess's, and also at Highbury Congregational Chapel. Infirmities and bodily weakness, together with the loss of sight, prevented his often attending the house of God for more than four years, which he deeply lamented. His mind was at times much depressed, at other times more cheerful and calm; and he often exclaimed in an audible voice, "All is well." For nearly a year and a half he was confined to the house, and for the last three months to his bed, often earnestly praying the Lord to take him home; but adding, he was willing to go or to stay. A friend remarking to him that he had been the Lord's working servant, but was now His waiting servant, he replied, "Oh! what a poor, worthless, unprofitable one I have been! how little I have done for my blessed Master! Could I begin again, I should preach very differently! All my hopes are fixed on Christ!"

‘A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.’”

The last ten days he grew worse; every faculty seemed to be giving way. Mr. Wake prayed with him on the Saturday, and on leaving said, "The Lord bless you, my dear Sir!" he replied, as loud as he was able to speak, "The Lord bless you!" For two or three days he was quite unconscious, and knew no one; and on the 14th June, fell asleep in Jesus, aged eighty-one years.

His mortal remains were interred, amidst strong and general expressions of regret, at Abingdon, where the Rev. S. Lepine preached a funeral sermon in the pulpit which Mr. Wilkins had so long and usefully occupied. A like token of affectionate esteem was paid to him in the Countess of Huntington's Chapel, Cheltenham, by his beloved friend and brother, the Rev. L. J. Wake.

WILSON, John Pearce, Hurstmonceaux, was the only child of John and Mary Wilson, and was born in London, July 6th, 1799. His mother, who was sister to the late Rev. Benjamin Pearce, Wesleyan missionary to Barbadoes, was a truly pious woman, and to her careful training may be ascribed, under the Divine blessing, the youthful piety of her son. From five to fourteen years of age he was at school, where he ever manifested an ardent love to

study—devoting those hours to his books which other boys, at his age, were wont to spend in recreation. His parents were very anxious to have him trained for the law; but, expressing his entire disapprobation of such a course, and never disclosing his longing desire to enter upon the work of the ministry, he was accordingly apprenticed to a firm in the city. Notwithstanding this, he never lost sight of his heart's desire. His intervals of leisure were carefully spent in the pursuance of those studies which he knew would best qualify him for the all-important work. Hebrew and Greek had a particular share of his attention. So anxious was he to economise his time, that he seldom allowed himself more than four or five hours' rest. During this period he also became a zealous Sabbath-school teacher. At the expiration of his term, in 1821, he went to reside with an Independent minister in Oxfordshire, where he was regularly engaged in supplying three village chapels on the Sabbath, and in preaching in farm-houses and in cottages of the poor during the week. It was with unmingled regret, both on the part of pastor and people, that he left them for London. From 1824 to 1834, he was constantly engaged in preaching in prisons, workhouses, and hospitals, as well as in various chapels, both in London and the country. Towards the close of 1834 he took the oversight of an expiring cause in a market town of Essex, where he continued to labour till the close of 1837. In February, 1838, he accepted an invitation from the Congregational church assembling at Hurstmonceaux, Sussex; and on the 19th of June following he was ordained over them. Here he continued, "instant in season and out of season," till within three Sabbaths of his decease, which took place at his residence, Belhurst, near Hurstmonceaux, on the 9th of February, 1838. He was interred on the 19th February, and his funeral sermon was preached by the Rev. W. Davis of Hastings, from 1 Thess. iv. 13.

During the fifteen years of his pastorate at Hurstmonceaux his energy and zeal in the discharge of his duties were uniformly the same. He always preached three times on the Sabbath; and, until within the last two years of his life, he was occupied on every evening of the week, excepting Saturday, in conducting services either in his own chapel or in districts where the opportunities of religious instruction were either very rare or entirely wanting. These latter self-imposed duties generally involved a walk of three or four miles in a hilly country, with a service of an hour's duration at the end. The visitation of the sick also, in a wide and scattered district, devolved almost entirely upon him. Altogether, his arduous labours in connexion with the cause, joined to the cares and anxieties of a numerous family, proved too much for his naturally strong constitution, which at length gave way ere he had completed his fifty-fourth year.

His end was peacefulness itself. Like Enoch, he may be said to have "*walked with God; and he was not, for God took him.*" His conversation was in heaven, and thither, by a holy cheerfulness and a dignified Christian deportment, he endeavoured to allure all those who came within his influence. He was a sound theologian. His sermons were remarkable for their orderly arrangement; and although he laboured so long among the same people, yet there was that freshness manifest at the close of his ministry as was observable at its commencement. It was his plan never to present to his flock that which cost him nothing.

CONGREGATIONAL COLLEGES.

Name.	Date of foundation.	Theological Students.	Professors.	Professorships.
1. Western College, Plymouth.....	1752	14	{ Rev. Rich. Alliot, LL.D. Rev. Sam. Newth, M.A.	Theology and Hebrew Classics and Mathematics
2. Rotherham Independent College	1756	7	{ Rev. F. J. Falding, M.A. Rev. Thos. Clark, M.A. Rev. A. Ralceigh, Hon. ...	Theology and Hebrew Classics and Mathematics Homiletics & Pastoral Duty
3. Brecon Independent College ...	1760	24	{ Rev. Rev. Edw. Davies, M.A.	Theology Classics.
4. Cheshunt College*.....	1768	20	{ Rev. W. H. Stowell, D.D. W.B.Todhunter, Esq., M.A.	Theology Classics and Mathematics
5. Airedale College, Bradford	1784	22	{ Rev. Walter Scott Rev. D. Frazer, M.A. ... Rev. H. B. Creak, M.A., ...	Theology Classics Mathematics
6. Hackney Theological Seminary.	1796	12	{ Rev. John Watson Rev. Samuel Ransom ... Mr. W. Watson, B.A. ...	Theology Classics and Hebrew Natural Philosophy
7. Glasgow Theological Academy...	1811	13	{ Rev. Ralph Wardlaw, D.D. Rev. Alex. Thomson, M.A.	Theology Church History and Sacred Literature
8. Lancashire Independent College.	1806	30	{ Rev. Robt. Vaughan, D.D. Rev. S. Davidson, LL.D. Rev. Robt. Halley, M.A., ...	Theology Biblical Criticism & Hebrew Mathematics and Logic
9. Spring Hill College, Birmingham	1838	17	{ Rev. Francis Watts Rev. T. R. Barker, Henry Rogers, Esq., Rev. John Harris, D.D. ... Rev. John H. Godwin ... Wm. Smith, Esq., LL.D. ... J. Nelson, Esq. (<i>pro tem.</i>) ... Rev. Maurice Jenner ... E. Lankester, Esq., M.D., ... F.R.S., F.L.S.	Theology Biblical Criticism & Classics Philosophy Theology and Homiletics Philosophy & Greek Exegesis Classics Mathematics and History Hebrew and German Natural Science
10. New College, St. John's Wood...	1850	35	{ Rev. G. G. Daugars, F.R.S., F.L.S.	French

The total number of Colleges is ten, of tutors thirty, and of theological students 194; giving on an average three tutors to a College, rather more than nineteen students to a College, and nearly seven students to a tutor.

The average term of study is four years, leaving an annual supply of only 48 students, to meet the wants of the churches both at home and abroad.

Lay students are admissible to New College, and Spring Hill and Western Colleges.

WESTERN COLLEGE, PLYMOUTH.

Treasurer, Thomas Windeatt, Esq., Tavistock; Secretary, Alfred Rooker, Esq. Plymouth.

The "Western Academy" was established in 1752, by the London Congregational Fund Board, to counteract the tendency to Arianism which had extensively affected the western churches. The centenary of the college has just been celebrated; and efforts are being made to raise £2,000, for the erection of collegiate buildings in Plymouth, towards which £1,400 has been already contributed; and the committee earnestly appeal to their friends throughout the kingdom for the remaining £600 without delay.

The college is open to *general* students;—young men of all denominations, of approved moral character,—on terms which do not involve any sacrifice of the funds contributed to its support. The fee is £3 3s. for each class.

Each candidate for the Christian ministry must be recommended by his pastor, and the church to which he belonged, as well also from some other minister to whom he

* Not exclusively Congregational.

is known; he must submit to examination respecting his religious principles and purposes, as also respecting his literary attainments and mental resources.

The term of study is five years. The curriculum includes theology, mental, moral, and natural philosophy, mathematics, classics, Hebrew and other oriental languages, logic and rhetoric, biblical criticism, New Testament exegesis, and church history.

ROTHERHAM INDEPENDENT COLLEGE.

Treasurer, W. Beatson, Esq., Mashborough; Secretaries,—honorary, J. W. Pyc Smith, Esq., Sheffield; finance, Rev. B. Beddow, Barnsley. Income, 1852-3, £785 19s. 9d.; expenditure, £747 14s. 3d. A donation of £200 was received from the trustees of the late Rev. B. Brook's estate, and has been invested. This sum is not included in the foregoing balance.

The present institution was established in 1795; though instruction for the ministry had been given between the years 1756-1783, by Rev. James Scott, of Cleckheaton, and, from 1783 to 1795, by Rev. W. Walker, of Northowram. At the latter period the late celebrated Dr. Edward Williams became the principal.

The course of education is as follows, including all the subjects required to qualify students for the degree of B.A. in the University of London:—

Roman and Greek classics, literature, and history; the German language; mathematics and natural philosophy; English language, literature, and history; mental and moral philosophy, and logic; theology, biblical criticism, and church history; homiletics and pastoral theology; Hebrew, and New Testament Greek.

Every person desiring to be admitted as a student must be a member of an Independent church, and be recommended by the church of which he is a member as a person likely to benefit by the course of education pursued in this college, as well as being endowed with natural and spiritual qualifications for the work of the ministry. Applications for admission are to be forwarded to the theological tutor, before the 15th day of August, or the 15th day of December, in each year, accompanied by the recommendation of the church, signed by its officers; and a brief but plain statement from the candidate, relative to the following particulars:—The age of the candidate, and the degree in which he has enjoyed the advantages of education. His personal history and religious experience, and his reasons for believing it to be his duty to devote himself to the work of the ministry. His views of Christian doctrines and ordinances. The grounds on which he prefers exercising the ministry among Protestant Dissenters of the Independent denomination.

These documents being approved by the tutors, the applicant must appear personally before the committee, on the first Wednesday in September, or January, when, if the committee be satisfied, he will be received on probation till the following January or June, as the case may be.

BRECON INDEPENDENT COLLEGE.

Treasurer, D. Thomas, Esq., Llandovey; Secretary, Rev. H. D. Griffiths, Brecon. Receipts and expenditure about £500 per annum, independent of the liberal grant annually made by the Congregational Fund Board.

This establishment was formed, in 1813, for the education of suitable young men for the Congregational ministry in Wales. The average number of students is twenty. The candidates must be single men, between 18 and 24 years of age, whose piety and ministerial gifts are attested by the pastor and church to which they respectively belong, and by at least two neighbouring ministers. They are expected to be well acquainted with English, Latin, and Greek grammar; to be able to read Virgil in Latin, and the New Testament in Greek. They are also expected to have some knowledge of general history and geography, and to be well acquainted with arithmetic and the elements of algebra and geometry.

The course of study pursued in the college is as follows:—The Latin and Greek classics; Hebrew and French; history, ancient and modern; English composition, including homiletics; biblical criticism, mathematics, natural and mental philosophy, church history and divinity. The college is connected with the London University. The period of study is four years; but the committee may shorten or extend it, according to circumstances.

CHESHUNT COLLEGE, HERTS.

Treasurer, Alderman Challis, M.P.; Secretaries—honorary, Rev. James Sherman; official, Rev. J. Bramall. Receipts, £1,473 6s. 9d.; expenditure, £1,436 16s. 6d.

The college was founded by the late Countess of Huntingdon, at Talgarth, in the county of Brecon, and was publicly opened by the Rev. George Whitfield, A.M., August 24, 1768. The college was transferred to Cheshunt, August 24th, 1792.

The young men educated at Cheshunt College are left entirely free in their choice of the denomination of Christians, among whom they may prefer to exercise their ministry.

Its *principles* are Calvinistic, and are set forth in fifteen articles, substantially the doctrinal articles of the church of England. Assent to these articles is required of the tutors and students on their admission.

Candidates are required to be unmarried men, not exceeding 28 years of age, whose piety, moral character, and talent for the ministry must be attested by their ministers, and by the churches to which they respectively belong. Three months' probation is required, at the expiration of which, if approved of by the tutors, full admission is granted; four years is the prescribed term of study.

There are several *scholarships* attached to the college.

The curriculum includes mental science, logic, mathematics, and natural philosophy, Hebrew and Syriac languages, Greek New Testament, biblical literature, church history and the Christian fathers, pastoral and dogmatic theology, the classics, civil history, and general literature.

NEWPORT PAGNEL COLLEGE has been incorporated, during the present year, with Cheshunt College, and its library transferred to Cheshunt.

AIREDALE COLLEGE, UNDERCLIFFE, NEAR BRADFORD, YORKSHIRE.

Treasurer, W. Ackroyd, Esq., Ottery; Sub-treasurer, John B. Rawson, Esq., Bradford; General Secretary, Rev. J. A. Savage, Wilsden; Finance Secretary, Rev. S. Oddie, Ossett. Income for 1852-53, £1,417 16s. 8d.; expenditure, £1,104 6s. 6d.

This institution was founded, in 1784, by Ed. Hanson, Esq., London, and several churches in Yorkshire, and was under the tutorage of the late Rev. W. Vint, of Idle, for many years. The present building was erected by the munificence of the late Mrs. Bacon, in 1834. Its average number of students is about twenty. The *candidates* must be pious young men, recommended by their respective pastors and churches. A sub-committee examines the candidates respecting their literary attainments, none being admitted without being well grounded in English grammar, and without being able to pass an examination in the 1st book of Virgil's *Æneid*, the 1st book of Xenophon's *Anabasis*, and the 1st book of Euclid's *Elements*. The final examination is by the general committee. The *term* of probation, after admission, is one year, and they are accepted fully on the foundation only on the report of the tutors being favourable. The whole term of study is five years. The curriculum includes the study of theology, biblical criticism, homiletics, ecclesiastical history, Greek and Roman classics, logic, mathematics, and the Hebrew, Chaldee, and Syriac languages.

HACKNEY THEOLOGICAL SEMINARY.

Treasurer, J. G. Stapelton, Esq., Clapham; Secretary, Rev. J. E. Richards, Limehouse. The expenses, for college purposes only, £1,008 8s. 4d.

The seminary was founded by the late Rev. John Eyre, M.A., of the Established Church, and Charles Townsend, Esq., in 1796. Its average number of students is twelve, who were designed originally for itinerant service. The institution has of late years assumed more of a collegiate form, by a considerable extension and improvement in the range and character of its studies. The qualifications and recommendations of candidates are of the same order as those of the other colleges of the Independents. The term of study is four years, and the course includes the classics, mathematics, and natural philosophy, mental and moral science, church history, and theology.

GLASGOW THEOLOGICAL ACADEMY.

Treasurers, Mr. W. P. Paton, Glasgow; Mr. J. A. Fullarton, Edinburgh. Secretary, Rev. G. D. Cullen, M.A., Leith. Income, £801 7s. 2d.; expenditure, £687 2s. 8d.

The academy was formed, in 1811, for the education of ministers for the Congregational churches in Scotland. The students, for the most part, attend the university of Glasgow for their general learning. The studies of the academy are restricted to systematic and practical theology, to philology, hermeneutics, biblical criticism, homiletics, church history, and composition of essays and sermons. The present number of students is thirteen. The regular course of study consists of four consecutive terms, of eight months each; during which period the students are not allowed to engage in any employment that would interfere with the due prosecution of their studies. In cases where elementary education is required, a fifth year may be added; and, for such as have previously attended the language and logic classes in any of the Scottish universities, three years are considered sufficient. Applicants who have studied at any of the theological seminaries connected with other Christian denominations, may be admitted for even a shorter period; but no departure is allowed from the regular course of study, except on the recommendation of the tutors to the committee. Full or partial pecuniary support is afforded to as many approved applicants as the funds will permit. For the period of one year, at least, after leaving the academy, students who have completed their education, and have commenced their labours in preaching the Gospel, are considered to be under the direction and control of the committee, during which time provision is, if necessary, made for them, from the funds of the institution.

THE LANCASHIRE INDEPENDENT COLLEGE.

Treasurer, W. Woodward, Esq.; Secretaries,

This college originated in the private instruction given to ministers by the late Rev. W. Roby, of Manchester, sustained by the late Robert Spear, Esq., of that town. It was constituted a public institution in 1816, and was removed to Blackburn, under the presidency of the late revered Dr. Joseph Fletcher. It was transferred to Withington, Manchester, in 1810, when the present noble collegiate structure was prepared for the residence of the students. Receipts, £2,528 8s. 8d.; expenditure, £2,522 0s. 9d.

The candidate must present satisfactory testimonials from his pastor and church respecting his personal piety, religious character, and general qualifications for the ministry. He must possess also an acquaintance with the elements of the Greek and Latin languages, and pass an examination in the first two books of the *Æneid* of Virgil, the Gospel of Luke in the Greek Testament, the principles of arithmetic, and the first book of Euclid.

The *term* of instruction is five years. The *course* is, 1. Theology, doctrinal and practical, pastoral duties, moral and mental philosophy, logic, with the composition of sermons. 2. Biblical criticism, including oriental literature, hermeneutics, church history, and German. 3. Mathematics, and the elements of natural philosophy. 4. General literature, including the Greek and Roman classics, which are studied in connexion with the recently formed Owen's college at Manchester. The students are expected to provide the greater part of the expenses of their board and education. To assist those whose means are inadequate, there are scholarships and special funds available.

SPRING HILL COLLEGE, BIRMINGHAM.

Treasurer, W. Beaumont, Esq.; Honorary Secretaries, T. Beilby, Esq., and Rev. John Hammond. Income, £1,655 10s. 1d.; expenditure, £1,648 3s. 3d.

The college was founded, in 1838, by private munificence.

Lay students, of good moral character and respectable position, are admitted to the lectures of the college on liberal terms and under special regulations. Satisfactory testimonials to religious character and mental ability are required in behalf of ministerial candidates from the pastors and churches under whose auspices they make application; also respecting health, from competent medical authorities.

The plan of education at Spring Hill College comprises two separate courses of study: one properly theological, which occupies four sessions; the other, the Hebrew and the Aramaean dialects, Greek and Roman classics, English literature, mathematics, and mental philosophy. In conformity with this arrangement, applications are received from young men, who, either at a university or elsewhere, have attained a proficiency in the branches of study just enumerated, for admission to the theological course only; and from others, for admission to both courses. Examination for admission to the theological course only, embraces the Hebrew of Genesis or the Psalms, and the subjects included in the B.A. "pass examination" of the University of London, excepting chemistry, physiology, botany, and modern languages. Candidates for the initiatory course are examined in the sixth book of Virgil's *Æneid*, the first book of Xenophon's *Anabasis*, the first book of Euclid, and arithmetic and algebra as far as fractions. Every candidate is, at the time he is received on probation, and as a term of admission, required by the deed of trust to make a declaration in writing to the effect that he is a Dissenter from the Established Church; and that he believes in the Unity of the Divine Nature, the Divinity of Christ, the atonement made by His death for sin, the Divinity and personality of the Holy Spirit, the necessity of the Spirit's influence for the illumination of the understanding and the renovation of the heart, the plenary inspiration of the Holy Scriptures, and the Divine authority of infant baptism. He may do this in his own words, if he please; but his statement must include every particular specified.

There are scholarships in connexion with the college, available for such students as may be unable, either by themselves or friends, to meet the college expenses.

NEW COLLEGE, ST. JOHN'S WOOD,

Was formed by the junction of Coward and Homerton Colleges with Highbury College in 1850.

Treasurers, Joshua Wilson, Esq., and Thomas M. Coombs, Esq.; Secretary and Librarian, Rev. W. Farrer, B.L. Income, 1852-3, including stock sold, special subscriptions, and balance on building account from Coward trustees, £11,244 9s. 9d.; expenditure, including the balance of builder's account, architect's commission, furniture, &c., £10,951 3s. 2d.

Lay students are admitted to certain courses of study, and on payment of certain prescribed fees. The ministerial candidates must present testimonials from their

pastors and churches respecting their personal and ministerial qualifications. The term of study at New College is five years. The curriculum is divided into a literary course of two years and a theological course of three years. In cases where students have taken their degree of B.A., or are competent in classical literature, the first term may be abridged or dispensed with, and the student admitted at once to the theological course. No student is allowed to study at the college for the B.A. degree who has not previously matriculated at the university. Every student, on entering college, is expected to be competent to a matriculation examination, whether he be disposed to seek it or not. The literary course at the college includes the various branches of philological, historical, natural, and formal science, in their relation to secular subjects. The theological course, the various departments of theology and the sciences more closely connected with it, including mental philosophy.

Students for the ministry are required to reside in houses approved and registered for this purpose, a list of which is kept at the college. In some of these houses students are allowed, if they prefer such an arrangement, to board themselves.

Students who have relatives or intimate friends dwelling near the college, may obtain permission to reside with them, by applying to the council.

Exhibitions of £40, £30, and £20 for the session (according to the state of the college funds, and the circumstances of each particular case), are granted to such students as are unable to support themselves.

There are attached to the college three *Pye-Smith scholarships*, of the annual value of £30 each, tenable for three years, one to be awarded every year, open to all students for the ministry in New College who have taken the degree of B.A., at least, in one of the universities of the United Kingdom, or who have sustained an equivalent examination previously, and have not less than two years of their college course unexpired.

One *Mills scholarship*, of the annual value of £25, tenable for three years, and granted to B.A. students, who either have completed their theological studies in New College, or are in the last year of their theological course.

One *Henry Forster Burder scholarship* of £25 per annum, tenable for three years.

The qualifications of the scholar, the time, and subjects of examination are nearly the same in all the scholarships.

The entire scheme of regulations for New College is given in "Year Book, 1850," pages 205-215.

PRIVATE THEOLOGICAL SEMINARIES,

DESIGNED TO PREPARE MINISTERIAL CANDIDATES FOR THE COLLEGES, OR FOR IMMEDIATE LABOUR, WITHOUT PASSING THROUGH A COLLEGIATE COURSE.

- | | |
|--|-------------------------|
| 1. Bala | Rev. Michael Jones. |
| 2. Bedford | { Rev. John Jukes. |
| | { Rev. William Alliott. |
| 3. Cotton End, for home missionaries | Rev. John Frost. |

TORONTO THEOLOGICAL INSTITUTE, WESTERN CANADA.

Rev. A. Lillie, Professor of Theology; Rev. A. Wickson, M.A., Classical Professor. This institution, sustained in part by the Colonial Missionary Society, was established to prepare well-qualified young men in Canada for ministerial labour in their native or adopted country, and has already proved itself to be a blessing to the colonies.

There were ten students during the last session, four of whom are now labouring in various parts of the Canadas.

GORHAM COLLEGE, LIVERPOOL, NOVA SCOTIA.

Rev. Frederick Tomkins, M.A., Principal; Rev. A. Sim, M.A., Assistant Professor. This college is the property of the Congregational body in the two provinces of Nova Scotia and New Brunswick. It is designed alike for young men and intelligent youth of respectable families, as also to prepare pious and energetic ministers for labour in the colonies; thus answering the double purpose of a high school for general education, and a theological institute for the ministry.

This collegiate institution is a voluntary establishment, conducted and supported independently of State patronage or State control. It has an endowment by the late Mrs. Gorham of £120 currency per annum.

The number of pupils last session was fifty-seven, six of whom are being educated for the ministry.

AUSTRALIA.

The necessities of the various colonies will speedily require a theological college in that distant and attractive region. Incipient efforts have been made, under the direction of the Rev. T. Q. Stowe, of Adelaide, by the instruction of two or three young men, with a view to the ministry. The gold discoveries have, for the present, deranged all the ordinary operations of religious and benevolent institutions, as well as of trade and commerce. With the settlement and extension of the colonies, theological institutions will doubtless be established in South Australia, Victoria, and Van Diemen's Land.

THE UNIVERSITY OF LONDON, SOMERSET HOUSE, STRAND.

This important corporation was created by letters patent, in the seventh year of the reign of William IV., and the first year of the reign of Queen Victoria, 1837, "to hold forth to all classes and denominations of her Majesty's faithful subjects, without any distinction whatsoever, an encouragement for pursuing a regular and liberal course of education;" and "considering that many persons do prosecute or complete their studies, both in the metropolis and in other parts of the United Kingdom, to whom it is expedient that there should be offered such facilities, and on whom it is just that there should be such distinctions and rewards as may incline them to pursue these, their laudable pursuits: *"We do, by virtue of our prerogative royal, and of our especial grace, certain knowledge, mere motion, by these presents, constitute William, the Earl of Burlington, &c., &c., one body politic and corporate, by the name of 'The University of London,' for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in literature, science, and art, by the pursuit of such course of education, and of rewarding them by academical degrees, as evidence of their respective attainments, and marks of honour proportioned thereunto."*

The charter provides, that not only University College and King's College, London, shall issue certificates to candidates for degrees in arts or laws, but also all other institutions, "corporate or unincorporated, established for the purpose of education, whether in the metropolis or elsewhere, which the Sovereign, under her sign manual, shall authorise to issue such certificates."

The first examination for degrees in the London University was held in May, 1839. The total number of degrees in arts and laws conferred upon the alumni of Congregational colleges since the establishment of the university is 158.

The following table exhibits the proportion obtained by each institution :—

	B.L.	M.A.	B.A.
Spring Hill College	1	8	27
Coward	1	5	22
Highbury	1	5	23
Homerton	1	1	9
Cheshunt	—	1	15
Lancashire	1	—	12
Airedale	1	—	6
New	—	—	15
Western	—	—	2
Rotherham	—	—	1
	6	20	132

DEGREES AND HONOURS TAKEN BY THE STUDENTS OF THE
CONGREGATIONAL COLLEGES DURING THE YEAR 1853.

M.A. Examination.

BRANCH I.—CLASSICS.

Clark, Thomas..... Highbury College.

BRANCH III.—PHILOSOPHY.

Dale, Robert William, (Gold Medal)..... Spring Hill College

B.L. Examination.

FIRST DIVISION.

Scott, Caleb..... Airedale College

B.L. Examination for Honours in the Principles of Legislation.

Scott, Caleb..... Airedale College

B.A. Examination.

Miller, Josiah (accidentally omitted last year)... New College

•FIRST DIVISION.

Ashton, Robert Stone .. New College	Goward, Henry Spring Hill Coll.
Bayliffe, Ed. Stephens .. Spring Hill Coll.	Gwyther, John Howe .. Lancashire Coll.
Cornish, George New College	Miller, Edmund New College
Fletcher, Wm. Roby .. Lancashire Coll.	Robertson, W. Matth. . New College
Thomson, J. Radford..... New College	

SECOND DIVISION.

Brown, John Lancashire Coll.	Green, Thomas..... Spring Hill Coll.
Hurrock, Charles Smith Spring Hill College.	

B.A. Examination for Honours.

ANIMAL PHYSIOLOGY.

Miller, Josiah (omitted last year)..... New College

Goward, Henry Spring Hill College

*Examination in the Hebrew Text of the Old Testament and Greek Text of the
New Testament, and Scripture History.*

FIRST CLASS.

Jessop, Richard Charles New College
Miller, Josiah New College

SECOND CLASS.

Lewis, Evan Airedale College

The following Students of Mill Hill School obtained Honours:—

B.A. Examination for Honours.

CLASSICS.

Butler, Wells (scholarship)..... Mill Hill and University.

ANIMAL PHYSIOLOGY.

Eccles, Alexander..... Mill Hill and University.

The following Students of Institutions connected with the Congregational Body have passed the *Matriculation Examination*:—

FIRST DIVISION.

Ashton, John Perkins .. Mill Hill School	Noyes, Thos. Edward .. New College
Carter, Joseph Airedale College	Prout, E. Stallybrass .. New College
Corbold, Edwin Cheshunt Coll.	Rix, William Howells .. Mill Hill School
Crosbie, William Rotherham Coll.	Roberts, William..... Hackney Coll.
Dawson, Robert Mill Hill School	Robjohns, Henry Thos., Western Coll.
Dick, John Crichton .. Airedale College	Rudd, Thomas Airedale College
Dothie, W. Plaskett. Airedale College	Seymour, John Mill Hill School
Hartley, R. Griffiths .. Lancashire Coll.	Steedman, A. H. New College
Herbert, T. Martin ... Spring Hill Coll.	Tritton, William Hackney College
Jefferis, James New College	Turner, Fred. Storrs .. New College
Leete, Benj. Eames Airedale College	Tyler, William James .. Mill Hill School
Macartney, John Rotherham Coll.	Williams, Benjamin.... Brecon College

SECOND DIVISION.

Eastmead, James John, Cheshunt Coll.	Jones, Josiah Brecon College
Evans, John..... Brecon College	Key, James Cheshunt Coll.
Giles, Philip Henry ... Mill Hill School	Tidman, Paul Frederick, New College
Jones, David..... Brecon College	

Honours in Mathematics and Natural Philosophy.

* 5th—Ashton, John Perkins..... Mill Hill School.

Honours in Zoology.

1st—Prout, Edward Stallybrass (Prize of Books).. New College.

2nd—Herbert, Thomas Martin Spring Hill College.

Honours in Chemistry.

7th—Prout, Edward Stallybrass..... New College.

13th—Herbert, Thomas Martin Spring Hill College.

Honours in Classics.

9th—Tyler, William James..... Mill Hill School.

11th—Dawson, Robert Mill Hill School.

Classical Subjects for 1854.

Matriculation.... { Xenophon : Anabasis, Book III.
Virgil : Georgics, Book I.

Bachelor of Arts. { Euripides : The Iphigenia in Aulis.
Cicero : The Somnum Scipionis and the Orations for the Manilian Law, for Marcellus, and for Archias.

Classical Subjects for 1855.

Matriculation.... { Xenophon : Hellenics, Book I.
Cicero : Pro Milone.

Bachelor of Arts. { Demosthenes : Speech against Leptines.
Tacitus, Agricola : Germania, Histories, Book I.

The *Matriculation Examination* commences on the first Tuesday in July. No candidate is admitted to examination till he has completed his sixteenth year.

* Any candidate who has passed this examination may be examined for *Honours* in Mathematics and Natural Philosophy, Classics, Chemistry, and Natural History.

These examinations commence the next week but one after the Matriculation Examination.

The examination for *Bachelor of Arts* commences on the fourth Monday in October. No candidate is admitted for examination without certificate from his college that he has been a student two years, and that his conduct has been good and approved. The examination for the Bachelor's degree cannot take place till the candidate has passed two academical years from the time of his matriculation.

Any candidate who has passed may be examined for *Honours* in Mathematics and Natural Philosophy, Classics, Animal Physiology, Vegetable Physiology, and Structural Botany. Examination for Honours commences the week following that for B.A.

The examination for *Master of Arts* commences on the first Monday in June. All candidates must have completed their twentieth year, and must have passed two academical years since taking the degree of B.A.

The examination for the degree of *Bachelor of Laws* takes place in the last fourteen days of June. No candidate is admitted to the examination for this degree until after the expiration of one academical year from the time of his obtaining the degree of B.A. Any candidate who has passed the examination for B.L., may be examined for *Honours* in any of the following subjects, viz.:—The Principles of Legislation, Conveyancing, the Law of the Courts of Equity, the Law of the Courts of Common Law, Roman Law, and the Law of the Admiralty and Ecclesiastical Courts.

The examination for the degree of *Doctor of Laws* takes place in the last fourteen days of October. No candidate under the age of thirty is admitted to this examination until after the expiration of two academical years from the time of his obtaining the degree of B.L. For persons above the age of thirty, no interval between the examination for the degree of B.L. and that of LL.D. is required.

THEOLOGICAL INSTITUTIONS AND GENERAL COLLEGES IN THE UNITED STATES.

The number of Protestant Theological Institutions reported last year was forty-three, consisting of

20	Seminaries of various Lutheran, Reformed and other Presbyterians.
10	" Baptists.
6	" Congregationalists.
3	" Episcopalians.
2	" Unitarians.
1	" Methodists.
1	" Christians.

The average number of professors to each Institution is three, and of students something more than thirty-two.

The proportion of students to each tutor is rather less than eleven.

A complete list of the Theological Institutions in the United States was given in the "Congregational Year Book, 1853," p. 247.

COLLEGES AND PROFESSIONAL SCHOOLS IN THE UNITED STATES.

The number of such collegiate Institutions is 120, and they are located in almost every State of the Union.

The total number of professors is 994, and of students 11,249; giving nearly 9 professors and 100 students to every college, and rather more than 12 students to each professor.

The highest number of professors in one university is 29—viz. at Burlington; and the highest number of students is 383—viz. at Virginia.

INDEPENDENT CHAPELS IN AND AROUND LONDON,

ARRANGED ACCORDING TO THE NAMES OF THEIR SEVERAL LOCALITIES.

PLACE.	Name of Minister.	Hour of Morning Service.	Hour of Evening Service.	Week-Evening Lecture.
Acton	Supplies	11. 0	6. 30	Wednesday
Aldermanbury Postern, City.....	J. C. Davie.....*	11. 0	6. 30	Wednesday
Aldersgate-street, Hare-court	Vacant	11. 0	6. 30	Wednesday
" Welsh	D. Davies.....	11. 0	6. 30	Wednesday
Ball's-pond, Maberly Chapel.....	R. Philip	10. 45	6. 30	Tuesday
Barbican Chapel, City .....	.....	10. 45	6. 30	Thursday
Bedford Chapel, Bedford New Town	J. Rogers	11. 0	6. 30	Wednesday
Bermondsey, Jamaica-row.....	G. Rose	* 10. 45	6. 30	Tuesday
" Neckinger-road.....	J. Bodington	11. 0	6. 30	Wednesday
Bethnal Green-road Chapel	J. Viney	11. 0	6. 30	Wednesday
" Gibraltar Chapel	J. Brown	11. 0	6. 30	Tuesday
" Old Zion Chapel	T. G. Williams.....	11. 0	6. 30	Wednesday
" Park Chapel	E. F. Woodman	11. 0	6. 30	Thursday
" Sidney-street Chapel	T. G. R. Temple	11. 0	6. 30	Wednesday
" Virginia Chapel.....	Various.....	10. 45	6. 30	Wednesday
Bishopsgate Chapel, City	J. C. Gallaway, M.A.	10. 45	6. 30	Thursday
" Artillery-street	J. J. Steinitz	11. 0	6. 30	Thursday
Bow, Harley-street.....	S. Davis	10. 45	6. 30	Thursday
Brentford, Albany	Eb. Morley	11. 0	6. 30	Wednesday
" Boston-road	W. C. Yonge	11. 0	6. 30	Thursday
Bow Road, Latimer Chapel, } Bridge-road	It.* Sanders and S. Eastman.... }	* 11. 0	6. 30	Thursday
Brixton, Union Chapel	J. Hall	* 11. 0	6. 30	Wednesday
" Trinity Chapel	S. Eldridge	11. 0	6. 30	Thursday
Bromley	G. Verrall	11. 0	6. 0	Thursday
Brompton, Trevor Chapel	J. Morison, D.D.....	11. 0	6. 30	Wednesday
Camberwell Green.....	J. Burnet	11. 0	6. 30	Friday
" Albany-road	G. Rogers.....	11. 0	6. 30	Thursday
Camden Town, Ebenezer Chapel	T. W. Gittens	11. 0	6. 30	Wednesday
" Park Chapel	J. C. Harrison	* 11. 0	6. 30	Thursday
Carey-street, New-court.....	J. Smith	10. 45	6. 30	Thursday
Chelsea, Radnor-street	F. Webb	11. 0	6. 30	Tuesday
Chiswick	S. J. Le Blond	11. 0	6. 30	Thursday
City-road.....	W. S. Edwards	10. 45	6. 30	Thursday
Clapham	J. Hill	10. 45	6. 30	Thursday
" Park-road	B. Price	10. 45	6. 30	Wednesday
" Road, Clayland's Chapel	J. B. Brown, B.A.	11. 0	6. 30	Thursday
Clapton, Lower, Pembury Chapel.....	G. Thomson	10. 30	6. 30	Thursday
" Upper	J. H. Gamble	11. 0	6. 30	Thursday
Commercial-rd. East, Wycliffe Ch.	A. Reed, D.D.....	10. 45	6. 30	Wednesday
Craven Chapel, Marlborough-st.	J. Leitch, D.D.....	11. 0	7. 0	Wednesday
Dalston, Middleton-road	C. Dukes, M.A.....*	11. 0	6. 30	Thursday
Deptford, High-street	J. Pulling	11. 0	6. 30	Wednesday
" New Cross.....	T. B. Lister	11. 0	6. 30	Monday
" Welsh	Job Thomas	11. 0	6. 30	Thursday
Drury-lane, Wilson-st., Whitfield Ch.	D. Martin	11. 0	6. 30	Thursday
Ealing	G. J. Adeney	11. 0	6. 30	Wednesday
Edgware	Supplied	11. 0	6. 0	Thursday
" Road, Trinity Ch., John-st.	R. H. Herschell	11. 0	6. 30	Thursday
Enfield, Baker-street	S. J. Smith, B.A.....	11. 0	6. 30	Friday

* Service on Sabbath afternoons at 3 o'clock.

Place.	Name of Minister.	Hour of Morning Service.	Hour of Evening Service.	Week-Evening Lecture.
Enfield, Chase Side	G. Wilkinson	11. 0	3. 0	Wednesday
„ Highway	T. Fielding	11. 0	6. 30	Thursday
„ Countess of Huntingdon's	J. Stribling	11. 0	6. 30	Thursday
Falcon-square, City	J. Bennett, D.D.	10. 45	6. 30	Thursday
Fetter-lane, Holborn	Vacant	10. 30	6. 30	Monday
„ Welsh	D. Davies	11. 0	6. 30	Friday
Finchley	G. R. Birch	10. 30	6. 30	Wednesday
Grafton-street Chapel, Fitzroy-sq.	T. T. Lynch	11. 0	6. 30	Wednesday
Greenwich, Maize-hill	E. Davies	10. 30	6. 30	Wednesday
„ Road	W. Lucy	11. 0	6. 30	Thursday
Hackney, Gloucester Chapel	Vacant	11. 0	6. 30	Wednesday
„ Hampden Chapel	H. Hooper	10. 45	6. 30	Friday
„ Manor-road	E. Tasker	11. 0	6. 30	Wednesday
„ Old Gravel Pits	J. Davies	10. 30	6. 30	Thursday
„ Road, Adelphi Chapel	W. Woodhouse	11. 0	6. 30	Wednesday
„ St. Thomas's-square	W. Kirkus, B.L. .. *	10. 45	6. 30	Thursday
Hammersmith, Broadway Chapel	R. Macbeth	11. 0	6. 30	Wednesday
„ Ebenezer Chapel	R. B. Isaac	11. 0	6. 30	Wednesday
Hanwell	J. Fitt	11. 0	6. 30	Thursday
Haverstock Hill, Hampstead-road	J. Nunn	11. 0	6. 30	Wednesday
Highgate	E. Cornwall	11. 0	6. 30	Wednesday
Holloway	A. J. Morris	11. 0	6. 30	Wednesday
Holywell Mount, Shoreditch	E. Mannerling	10. 45	6. 30	Thursday
Horsleydown, Parish-street	J. Adey	11. 0	6. 30	Wednesday
Hounslow, New Chapel	Vacant	11. 0	6. 30	Wednesday
Hoxton Academy Chapel	Various	11. 0	6. 30	Thursday
Isleworth	Vacant	11. 0	6. 30	Wednesday
Islington, Barnsbury	Theo. Lessey	10. 45	6. 30	Tuesday
„ Lower-street .....	.....	10. 45	6. 30	Wednesday
„ Upper-street	B. S. Hollis	10. 45	6. 30	Thursday
„ Union Chapel	H. Allon	11. 0	6. 30	Wednesday
Kennington-lane, Esher-street	W. Leask	11. 0	6. 30	Thursday
Kensington, Hornton-street	J. Stoughton	11. 0	6. 30	Thursday
Kent-road, Marlborough Chapel	J. G. Pigg, B.A.	11. 0	6. 30	Thursday
Kentish Town	J. Fleming	11. 0	6. 30	Wednesday
Kingsland	T. Aveling	10. 45	6. 30	Thursday
Lambeth, York-road	T. Davies	11. 0	6. 30	Thursday
Lewisham	Vacant	11. 0	6. 30	Thursday
Limhouse, Coverdale Chapel	J. E. Richards	10. 45	6. 30	Wednesday
Merton	Various	11. 0	6. 30	Thursday
Mile-end, Brunswick Chapel	J. B. Talbot	11. 0	6. 30	Thursday
„ Bedford-square, Welsh	D. Davies	11. 0	6. 30	Wednesday
„ Church-street	W. Tyler	10. 45	6. 30	Thursday
Mitcham	T. Kennerley	11. 0	6. 30	Wednesday
Mortlake	Vacant	11. 0	6. 30	Thursday
New Broad-street, City	J. G. Jukes	11. 0	6. 30	Thursday
„ North-road, Salem Chapel	Various	11. 0	6. 30	Thursday
„ Road, Tonbridge Chapel	T. G. Horton	11. 0	6. 30	Wednesday
„ Tabernacle, Old-street	I. Vaughan	11. 0	6. 30	Wednesday
Norwood	B. Kent	11. 0	6. 30	Wednesday
Notting-hill, Horbury Chapel	W. Roberts, B.A.	11. 0	6. 30	Wednesday
Orange-street, Leicester-square	Vacant	11. 0	6. 30	Thursday
Paddington Chapel, New-road	J. Stratten	10. 45	6. 30	Thursday
Peckham, Hanover Chapel	{ W.B. Collyer, D.D.* and R. G. Betts. . }	11. 0	6. 30	Thursday

* Service on Sabbath afternoons at 3 o'clock.

Place.	Name of Minister.	Hour of Morning Service.	Hour of Evening Service.	Week-Evening Lecture.
Peckham New, Albert-street.....	D. Nimmo.....*	11. 0	6. 30	Wednesday
Pentonville, Caledonian-road.....	E. Davies.....	11. 0	6. 30	Wednesday
„ Claremont Chapel.....	J. Blackburn.....	10. 45	6. 30	Thursday
Pinllico, Buckingham Chapel.....	C. Brake.....	11. 0	6. 30	Thursday
„ Eccleston Chapel.....	J. Davies.....	11. 0	6. 30	Wednesday
Plaistow.....	J. Curwen.....	11. 0	6. 30	Wednesday
Ponder's End.....	J. Lockyer.....*	10. 30	6. 30	Wednesday
Poplar, Mill-wall Chapel.....	B. H. Cowper.....	11. 0	6. 30	Thursday
„ Trinity Chapel.....	G. Smith.....	11. 0	6. 30	Thursday
Poultry Chapel, City.....	Vacant.....	10. 30	6. 30	Thursday
Putney.....	W. P. Davies.....	11. 0	6. 30	Wednesday
Ratcliff, Queen-street.....	R. Bayley, F.A.S.....	11. 0	6. 30	Thursday
Regent's-park, Albany Chapel.....	J. Davies.....	11. 0	6. 30	Wednesday
Richmond.....	E. Davies.....	11. 0	6. 30	Thursday
Robert-street, Grosvenor-square.....	A. Johnson.....	11. 0	6. 30	Thursday
Rotherhithe, Russell-street.....	T. Muscutt.....	11. 0	6. 30	Thursday
St. John's Wood, New College Ch.	Various.....	11. 0	6. 30	
„ Portland Chapel.....	G. Wilkins.....	11. 0	6. 30	Thursday
Shadwell, Ebenezer Chapel.....	Henry Harrison.....	11. 0	6. 30	Thursday
Sloane-street, Union Chapel.....	R. Bayfield.....	11. 0	6. 30	Wednesday
Soho, Wardour Chapel.....	J. Ashby, B.A., F.R.A.S.....	11. 0	6. 30	Thursday
Somers Town Chapel.....	T. Seavill.....	11. 0	6. 15	Thursday
Southgate-road.....	J. Spong.....	10. 45	6. 30	Wednesday
Southwark, Collier's Rents.....	J. K. de Verdon.....	11. 0	6. 30	Thursday
„ Guildford-street, Welsh.....	D. Davies.....	11. 0	6. 30	Tuesday
„ Union-street.....	J. Waddington.....	11. 0	6. 30	Thursday
Spafields Chapel.....	T. E. Thoresby.....	10. 30	6. 15	Friday
Stepney.....	J. Kennedy, M.A.....*	11. 0	6. 30	Thursday
Stockwell.....	D. Thomas.....	11. 0	6. 30	Thursday
Stoke Newington, Abney Chapel.....	J. Jefferson.....*	10. 45	6. 30	Thursday
Stratford, Brickfields Chapel.....	T. E. Stallybrass, B.A.....	11. 0	6. 30	Wednesday
Surrey Chapel, Blackfriars-road.....	J. Sherman.....	11. 0	6. 30	Tuesday
Tabernacle, Moorfields.....	{ J. Campbell, D.D., } and J. Corbin. }	10. 30	6. 0	Wednesday
Tooting.....	F. F. Thomas.....	11. 0	6. 30	Wednesday
Tottenham and Edmonton.....	J. de Kewer Williams.....	11. 0	6. 30	Wednesday
Tottenham-court-road Chapel.....	J. W. Richardson.....	10. 45	6. 30	Thursday
Totteridge.....	J. M. Charlton, M.A.....	11. 0	6. 30	Thursday
Twickenham.....	Vacant.....	11. 0	6. 30	Wednesday
Walthamstow.....	Vacant.....	11. 0	6. 30	Thursday
Walworth, Lock's Fields.....	{ G. Clayton, and } P. J. Turquand. }	* 11. 0	6. 30	Friday
„ Sutherland Chapel.....	H. S. Seaborn.....	11. 0	6. 30	Thursday
„ West-street.....	J. Wood.....	11. 0	6. 30	Thursday
Wandsworth.....	G. P. Davies, B.A.....	11. 0	6. 30	Wednesday
Wapping, Gravel-lane.....	J. R. Cooper.....	11. 0	6. 30	Thursday
Weigh-house Chapel, Fish-street-hill	T. Binney.....	10. 30	6. 30	Tuesday
Westminster, York-street.....	S. Martin.....	11. 0	6. 30	Wednesday
Whitechapel, Sion Chapel.....	G. L. Smith.....	11. 0	6. 30	Wednesday
Willesden.....	Supplied.....	11. 0	6. 30	Wednesday
Winchmore Hill.....	M. Jeula.....	11. 0	6. 30	Wednesday
Woolwich, Ebenezer Chapel.....	S. Hebditch.....	11. 0	6. 15	Thursday
„ Salem Chapel.....	J. Carlile, D.D.....	11. 0	6. 15	Wednesday
„ Union Chapel.....	W. Woodland.....	11. 0	6. 15	Thursday
„ Welsh.....	Job Thomas.....	11. 0	6. 30	Wednesday

* Service on Sabbath afternoons at 3 o'clock.

NEW CHURCHES FORMED, 1853.

Balsham.....	Cambridgeshire	Greenwich.....	Kent
Bath.....	Somersetshire	Newcastle.....	Durham
Bradford.....	Yorkshire	Northfleet.....	Kent
Cilycwin.....	near Llandovery	Southampton.....	Hants
Dundee.....	Scotland	Street.....	Somersetshire
East Bridgford.....	Notts	Woolwich.....	Kent

FOUNDATIONS OF CHAPELS LAID, 1853.

Battle Bridge.....	London	Castle Cammock.....	Cumberland
Blackheath.....	Kent	Dunstable.....	Beds
Bayswater.....	Middlesex	Rochester.....	Kent
Bexley Heath.....	Kent	Ventnor.....	Isle of Wight

DEBTS-ON CHAPELS LIQUIDATED, 1853.

Albany Chapel.....	Regent's Park	Oaken Gates.....	Salop
Coverdale.....	Lincolshire	Richmond Chapel....	Manchester
Doncaster.....	Yorkshire	Rochdale.....	Lancashire
Gornal.....	Staffordshire	Thame.....	Oxfordshire
Harley-street.....	Bow	Tonbridge Wells....	Kent
Henfield.....	Sussex	Wotton-under-Edge..	Gloucestershire

CHAPELS BUILT, ENLARGED, OR REBUILT, 1853.

Amuna.....	Caernarvon	Ledbury.....	Herefordshire
Ashton-under-Lyne..	Lancashire	Manchester—	
Ayton.....	Yorkshire	Cheetham Hill....	
Beulah.....	Montgomerysh.	Knot Mill.....	
Beddgelert.....	Caernarvon	Longsight.....	
Blackburn.....	Lancashire	Marnhill.....	Dorsetshire
Bradford.....	Yorkshire	Marsh Gibbon.....	Bucks
Brampton.....	Cumberland	Mere.....	Wilts
Camberwell.....	Surrey	New College Chapel,	
Capel Als.....	Caernarthen	St. John's Wood..	Middlesex
Capel Cwrig.....	Caernarvon	Newfoundland.....	St. John's
Darwen.....	Lancashire	Northwich.....	Cheshire
Davenham.....	Cheshire	Richmond.....	Surrey
Dunstable.....	Bedfordshire	Rothwell.....	Northamptonsh.
Falmouth.....	Cornwall	Shanklin.....	Isle of Wight
Fraserburgh.....	Aberdeenshire	Slough.....	Bucks
Glynbrochan.....	Montgomerysh.	Stainland.....	Yorkshire
Horeb.....	Brecon	Thame.....	Oxfordshire
Ilfracombe.....	Devonshire	Tortworth.....	Gloucestershire
Kelvedon.....	Essex	Winchester.....	Hants

ARCHITECTURAL DESCRIPTIONS

OF CHAPELS ERECTED DURING 1853.

RYECROFT CHAPEL, ASHTON-UNDER-LYNE.

This chapel, erected by the congregation under the pastoral care of the Rev. William Thomas, has, internally, a beauty and a convenience peculiarly its own.

The form of the chapel is rectangular, and it is built of stone throughout, all the dressings being of Hollington stone. The style of the building is the decorated Gothic. The principal entrances are in the front, and are three in number; the centre doorway being a double one, of chaste but efficient design, relieved by carvings in the spandrels. Each of the doors conducts into a corridor leading to the two staircases, one at either angle; and from this corridor there are two corridors leading on each side of the chapel, and secured from view by ornamented groined and glazed screens. Over these corridors the galleries are constructed. At the south end of the building there are two vestries; one for the minister, and the other, of larger dimensions, for public use. There is an entrance to these vestries on the west side, with an additional staircase communicating with the singers' and children's galleries, which are arranged the one over the other.

The most beautiful effect is produced by the novel and striking arrangement of the various portions of the building, especially of the roof, which evinces an amount of originality and thought which is quite refreshing in these days of servile copyism and cheap ornamentation.

A great want has long been felt in the erection of Nonconformist places of worship of large dimensions; and the question has often been asked, How can the spirit of Gothic architecture be preserved in all its integrity and beauty, without having recourse to the old stereotyped plan of dividing the space into nave and aisles, after the manner of the Church of England, the pillars and arches of which have been considered necessities to the safe construction of open Gothic roofs? This difficulty has been boldly met by J. C. Gilbert, Esq., of Nottingham, the architect of this chapel, by means of two immense timber trusses, running longitudinally, occupying the position and answering the purpose of the pillars before alluded to. These trusses are quite open to view, and are so constructed as to ensure a support more than adequate for the purposes they have to fulfil, while they are made pleasing to the eye by tastefully carved pendants, from which the principals of the roof take their rise. Thus, by the arrangement of the roof on the one hand, and the elegant support of the galleries on the other, it has been proved that there is no necessity whatever for a single pillar or column throughout the whole edifice, leaving the entire area of the chapel free and unobstructed by anything that might intercept the view, or interfere with the direct communication of sound.

The pulpit is of dimensions sufficiently large to admit of its being used as a platform on ordinary occasions. The seats are commodious, and made of deal, as is all the woodwork, which is stained and varnished. The gas-fittings are entirely of bright brass work, including the main pipes, by which means great relief is obtained, and a very pleasing effect produced. The building is heated throughout by means of hot water, on a safe and effective principle.

The chapel will accommodate 818 adults, at 20 inches for each person; and 150 children, at 14 inches per sitting. The total cost of the building, exclusive of the land, but including the boundary walls to the yard, lighting, warming apparatus, architect's commission, and clerk of the works' salary, is about £4,000; towards which sum about £2,800 have already been raised by subscriptions, and collections at the opening services.

It is now about five years since the church at Rycroft was separated from the

parent church at Albion-street, by an amicable division; and it has been by means of the kind help of the parent place, that the Ryecroft people have been able to raise so large a sum towards the cost of their new sanctuary.

CONGREGATIONAL CHAPEL, CHEETHAM HILL, MANCHESTER.

The building is from a design of Mr. Alexander W. Mills, architect, of Manchester, now the head of the firm of Mills and Murgatroyd.

It is designed in that style of architecture known as "Early English," a style which prevailed during the latter end of the 12th and beginning of the 13th century, when the narrow and round-headed window of the Norman period had given place to the wider and more cheerful openings of the pointed style.

In plan the design is cruciform, having a nave and two transepts, with a recess, at the back of which, on the ground floor, are the vestries, and above them, and open to the chapel, is a spacious recess for the organ gallery.

The ceiling of the chapel is of great height, and vaulted, being struck, like the heads of the windows, from two centres, divided into compartments, in the nave and transepts *transversely*, and at the *intersection* of the nave and transepts *diagonally*, by boldly projecting moulded ribs, springing from ornamental corbels, carved in foliations out of Bath stone.

The interior is lighted by long lancet-headed windows, which in the compartments of the nave are coupled, and in the transepts are grouped into three lights. Above the three-light windows of each transept is an equilateral window, divided by three circular lights, similar in character to the clerestory windows of Westminster. The windows throughout are glazed with variegated cathedral glass, with coloured margins, and ornamental coloured bosses, or panels, which give a warm and devotional character to the interior of the building.

For evening services the chapel is illuminated with gas, the burners of which are enclosed with ground-glass globes, projected from the walls by richly foliated brackets of stone in the early English style. These brackets are perforated, and communicate with ascending flues in the walls. By this means, the noxious fumes arising from combustion are conveyed away, without being permitted to pollute the atmosphere of the chapel.

The building is ventilated by means of horizontal shafts, running the whole length and breadth of the building, above the ceiling.

The organ gallery, which is above the vestries, is at present the only gallery in the chapel, and forms a recess behind the pulpit. In front of the organ there is a projecting balcony, supported on highly carved brackets, the wood-work of which is divided by buttresses, and early English tracery, into compartments and panels. Beneath this projecting gallery the wall is divided into panels by ornamented tracery, which rests on the back of five seats, intended for the use of the minister and deacons during the communion service. In front of these seats, and within the communion railings, are placed the communion table and pulpit, the latter being approached by a circular flight of stairs.

The sittings of the chapel are enclosed by wooden panelling, but there are no doors to the pews; all the pews are cushioned and carpeted to correspond.

Beneath the transepts of the chapel there is a spacious school-room, which, owing to the declivity of the land, is on a level with the ground. The school-rooms communicate with the chapel by two staircases, one on each side of the building.

The exterior of the chapel is built with small rough-faced stone, with smooth or polished masonry at the angles of the buttresses, walls, windows, &c. The front of the chapel consists of a lofty gable, with an octagonal turret of considerable elevation on one side, and an arrangement of buttresses on the other, terminating with a light pinnacle. The gabled front has a large deeply recessed and splayed headed niche, decorated with mouldings; this niche, which occupies almost the whole of the front, is formed on the ground floor into the porch, having three entrances with pointed and canopied heads; and above the entrance, but recessed, as it were, behind the canopies, is a lofty three-light window, the lights being divided by moulded tracery. The front elevation, having on one side the turret, and on the other the pinnaced pile of buttresses, with the deeply recessed and lofty niche enclosing the canopied

entrance, and the three-light window in the centre, displays a variety of outline, and an interchange of light and shade, which give a novel, pleasing, and artistic character to the building.

The chapel, when completed, will cost about £1,000, and with the galleries, not yet erected, will seat about 1,000 persons.

The land in front of the chapel is about 25 yards in width, and the building stands about 20 yards from the high-road. This ground will be planted with evergreens, and arranged with a carriage-drive on each side. The front of the land is to be enclosed with iron railing of an ornamental character, having at each end a massive stone pier of early English character. Altogether, this chapel is a very creditable specimen of the class of buildings which are now being built with the aid of the Lancashire Chapel-Building Society.

Cheetham Hill is a pleasant and rapidly-increasing suburb, which hitherto has had no Dissenting chapel. The chapel above described has been erected for a congregation which has been gathered by the ministry of the Rev. John Lockwood, B.A., formerly of Tavistock, in Devonshire.

NEW INDEPENDENT CHAPEL, HIGH-STREET, FALMOUTH.

This substantial and commodious edifice, of the Ionic order, was opened for Divine worship on Wednesday, the 9th March, 1853.

The dimensions are:—length, 65 feet; width, 45 feet; height from floor to ceiling, 30 feet; from floor to point of pediment, 50 feet. The ceiling is in three compartments, each of which is divided from the other by a girder ranging the whole length of the building, and carried on four iron pillars, and arched from pillar to pillar, the extreme arches being supported on corbels corresponding with the caps of the pillars. The centre division of the ceiling has a neat cornice run round the four sides, and ornamented with six circular cast-iron ceiling lights, standing eight inches above the ceiling, and sprung in themselves six inches, with ventilators therein, glazed with ground glass, and finished with a mould to and on the ceiling, which has a very chaste appearance; the side ceilings are finished plain.

The pews are all of pine; those in the body of the chapel being low with inclined backs, and capped with mahogany, the internal varnished, the external grained wainscot. There are galleries on three sides, the front framed in equal panels with prominent moulds, and capped with mahogany. The organ-loft, which is fitted with an excellent organ (built by Waycott), is in the front gallery, with elevated gallery on each side for the accommodation of the Sunday-school children.

The pulpit is of solid Spanish mahogany, supported by four Ionic pillars, with a bold entablature and pediment at the back, and a geometrical staircase, with bronzed balusters, and a mahogany hand-rail.

At the back of the chapel is a neat and convenient vestry, with an area of twelve feet, extending the remaining width of the chapel. The approach to the galleries is by two staircases, through a neatly finished and spacious lobby. The walls are built entirely of stone raised on the spot. The front is finished in Portland cement, and consists of five circular-headed windows, and an entablature and pediment, supported on four pilasters, with bold bases and capitals. The impost mouldings and architraves are in bold relief. The portico stands very prominent on a Cornish granite base, ascended by three steps, and supported on four pillars, with an entablature and pediment, corresponding in front with that of the chapel, and semi-pediments at the ends. The building stands fourteen feet from the street, and is enclosed by iron railings fitted into a granite kerb, and gates supported by granite posts. The architects and builders are Messrs. Samuel Tresidder, of Falmouth.

The new building supersedes the old meeting-house, which had been built 130 years. It had been enlarged, and was incapable of further improvement. A new chapel was resolved on, and was opened free from all debt and incumbrance.

DUNSTABLE, BEDS.

A new Congregational chapel has been erected in this flourishing town, from drawings and under the superintendence of Mr. John Usher, architect, St. Peter's Green, Bedford. The building is of Italian character, 58 feet long, 41 feet 6 inches wide, and 26 feet high.

It is constructed of grey bricks and Corsham stone dressings. The principal front has an imposing appearance, being divided into three compartments; the two outer divisions projecting and forming staircase entrances for the gallery. The centre compartment, which is approached by a flight of stone steps, consists of three doorways, with elliptical heads; above which is a spacious window, with nine distinct lights, the three centre lights rising considerably above the others. The stairs, turrets, and parapet are capped with stone, on bold ornamental brackets and frieze.

The interior of the building is fitted up with platform, in lieu of a pulpit, approached by two flights of stairs; it is furnished with three handsome carved oak chairs, of chaste design. From the platform, and leading to the first row of seats, is an acoustic apparatus. The whole of the seats are open, with solid chamfered and rounded ends. The roof of the chapel consists of Menel timber, framed into four strong queen trusses, covered with diagonal boarding as high as the straining piece, the upper portion being ceiled horizontally, and decorated with open iron work in panels and flowers, to assist ventilation. The timbers of the roof are supported by story posts, standing on carved stone corbels, descending the walls six feet. All the woodwork is stained and varnished. The chapel is lighted with gas. Cost £1,400, and will accommodate 700 persons.

NEW INDEPENDENT CHAPEL, LONGSIGHT, MANCHESTER.

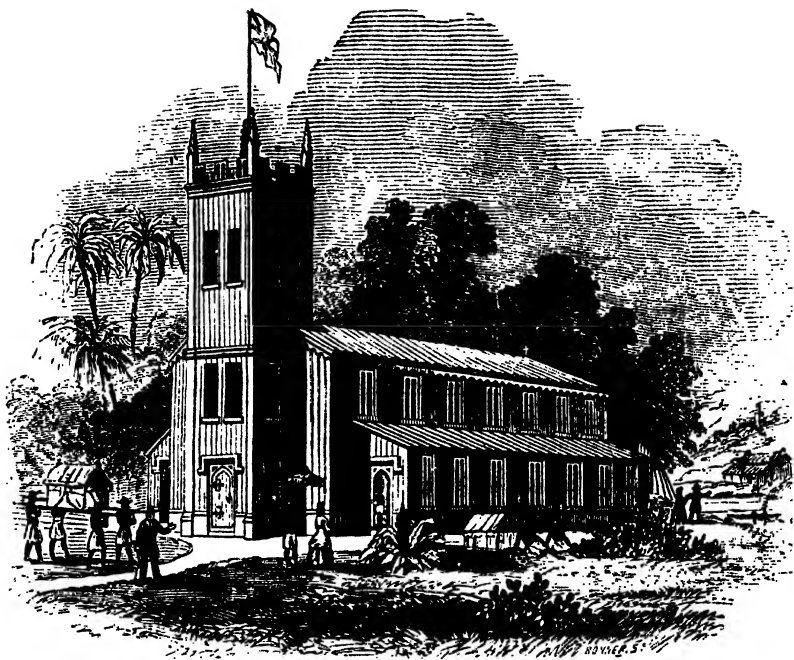
This elegant and commodious edifice (erected for the Rev. J. Sutcliffe, late of Ashton-under-Lyne) was opened for public worship on Wednesday, the 19th of October, 1853.

The entire cost of the chapel, including commodious Sunday, day, and infant school-rooms, vestries, class-rooms, house for the chapel-keeper, lighting, heating, ventilating, fencing, &c. &c., amounts to £5,000. Towards this sum, the subscriptions obtained, including £500 promised by "the Lancashire Chapel-Building Association," are £4,150, which left a deficiency of £850. A zealous and united effort was made, in connexion with the opening services, to meet the required amount, which happily proved successful. The collections on the Wednesday were £385 2s. 3d., and on the following Lord's day, £335 19s. 6d. The further sum of £139 11s. was raised at the tea-party, making a total of £860 12s. 9d. We congratulate our friends at Longsight, and their esteemed minister, on the success of their noble effort. We are informed that this is the seventh or eighth chapel Mr. Sutcliffe has been honoured to originate; and we earnestly hope he may be as successful in his declining years, as during the former period of his ministry.

The style of architecture adopted is that which prevailed in this country during the thirteenth century, and is commonly known by the term "Early English." Both the chapel and the schools are faced with Yorkshire stone; the external and internal pillars, and the dressings of the doors and windows being of Hollington stone.

In general arrangement the chapel consists of a large portal, 25 feet long, by 13 feet deep, with three lofty entrance arches, 27 feet high: the inner walls of which are entirely lined with stone. In the centre, and to the right and left, are the entrances to the ground floor, and to the gallery and staircases. The body of the chapel, which measures 69 feet 6 inches, by 47 feet 2 inches, is formed into three divisions, by two arcades of five arches each, which sustain a lofty clerestory of traceried windows, and the roof of the centre portion. The pulpit, which is of wood, and of an ornamental design, is in the centre of the end of the building, facing the entrances: right and left of it are transepts projecting from the main walls, and a gallery for organ and singers is placed behind it, on a level with that over the front entrance. The accommodation in sittings is 830, and the chapel is so constructed that side galleries can be erected when required, which will make the entire accommodation about 1,050.

At the front corners of the chapel, and flanking the three arches of the portal, are two large octangular turrets, terminating in richly arcaded and crocketed pinnacles of solid stone. The three arches of the portal are handsomely moulded, and are surmounted with acutely pointed gables, with multifoil and ornaments in the centre. The whole has been executed from designs by Messrs. Travis and Mangnall, architects, Manchester.



IRON CHAPEL, MELBOURNE, VICTORIA.

The above cut represents the Iron Chapel, or Church, as all places of worship are designated in the colonies, provided by the Committee of the Colonial Missionary Society, for which special contributions have been solicited, and is intended for the use of the Rev. Messrs. Fletcher, Poore, and Day, who sailed for Melbourne, in the colony of Victoria, on Monday, December 12th. The exterior is of galvanized corrugated iron, and has an exceedingly pleasing appearance. The interior has a lining of boards, which will be covered with canvas, and papered to resemble granite. There are no pews, but open benches, the seats resting on iron standards, with a convenient backboard. There is a gallery at the end opposite the pulpit, the stairs to which are provided in the tower. The clerestory is supported by a row of wooden columns, on which the main beams rest, which, at their extreme ends, are supported by ornamental iron brackets. A perforated cornice runs round the entire building, which serves the important service of ventilation, whilst it adds to the interesting appearance of the whole. It will accommodate nearly 600 persons, and the entire cost, exclusive of freight, is £800.

It is intended, as soon as practicable, to erect the building on some eligible spot in Melbourne or its vicinity, or any other locality which the friends in the colony may judge most desirable. It can be reared with no difficulty and but little labour, every part being so constructed as to be fitted in its proper place by any common labourer, under the direction of a person understanding the plan, and with the drawing and specifications furnished by the manufacturer. It is intended for immediate use; and so soon as a congregation is gathered who may be able to erect for themselves a more substantial and permanent structure, this will be taken down and removed to another locality for a similar purpose.

Many friends having expressed a wish that a public service should be held in the chapel before it was taken down and packed for exportation, the Committee made arrangements for the purpose. On the 7th of November a sermon was preached by the Rev. J. B. Brown, B.A., and addresses delivered by the Rev. J. L. Poore and the Rev. T. James; and prayer offered by the Rev. D. Thomas, B.A., and the Rev. — Davies, of Bristol. A considerable congregation attended, who manifested great interest in the whole proceeding.

Two churches, exactly similar to this, have already been sent to the Bishop of Melbourne; and Dr. Ross and his friends at Sydney have also given orders for one, which is now in the course of construction, and will be completed in a few weeks. (Of the zeal and effort of the manufacturer, Mr. S. Hemming, of Clift House, Bristol, the Committee cannot speak too highly. Everything that could be done to meet their wishes, that gentleman promptly and efficiently fulfilled. They would, therefore, strongly recommend all who may require for themselves, or their friends in Australia, structures of this kind, houses, shops, warehouses, &c., to visit Mr. Hemming's manufactory.

NEW SCHOOL-ROOMS, &c., STAINLAND, NEAR HALIFAX.

A large building, devoted principally to the purposes of education, but used as a chapel for Sunday-evening services, has been erected in the parish of Stainland, near Halifax, through the instrumentality, and mainly at the expense of John Crossley, Esq., of Halifax. The new schools are situated on an elevated site, on the turnpike road, at the entrance to the village. The principal room is 48 feet by 30 feet; connected with which are two class rooms, 17 feet 6 inches, by 14 feet 6 inches. Over these is a gallery, looking into the large school, fitted up with pewing, to accommodate the Sunday-evening worshippers. There is also an infant school, 30 feet square. In the rear of the building are entrance porches, with suitable conveniences for washing hands. The style of the building is Tudor, and the front elevation is relieved by an ornamental bell turret, with a clock protected by a projecting barge-board, with carved wooden brackets. Two front porches, with a high terrace wall and iron railing, serve to give effect to the design. The whole is warmed with hot water, and is erected of Yorkshire stone.

The building has been erected from the designs and under the superintendence of Joseph James, Esq., of 15, Fumival's Inn, London.

NEW COLLEGE CHAPEL, AVENUE ROAD, ST. JOHN'S WOOD.

The plan of this beautiful chapel consists of a nave and transepts, organ recess, porch, together with minister's and deacons' vestries. It is built in the early decorated style, and constructed throughout of stone, in Ashlar courses, the walls being of great solidity, an essential feature in pure Gothic architecture. The windows are deeply recessed, and enriched with moulded jambs and traceried heads. The east end has a magnificent window of six lights, filled with stained glass, by Wailes, of Newcastle; the transepts containing similar enrichments by the same artist, the gift of several gentlemen. The detail throughout is very chaste, and the carving excellent. The roofs are of one span, arched and panelled. The seats are open benches, and the aisles paved with encaustic tiles. A very excellent organ has been furnished by Messrs. Bevington, of Solo.

The length of the building is 92 feet, the breadth across the transept 62 feet, and the height 48 feet. The entire cost £4,260.

The whole has been designed and superintended by J. T. Emmett, Esq., architect, 88, Hatton Garden, London.

NEW CHAPEL AND SCHOOL-ROOMS, RICHMOND, SURREY.

This building, although erected upon the foundation of the former chapel, has been so much enlarged and improved that it warrants being called one of our new chapels.

The present building is 60 feet long, by 35 feet wide; an additional length of

10 feet being obtained, and formed into a handsome vestibule, with a double staircase to a large end gallery. The height of walls is 25 feet to the underside of tie-beams. Accommodation is obtained for 331 sitters on the ground floor, and for 170 in the gallery. The ceiling is arched from the wall-plate to the top of the collar of the queen-post trusses, which are exposed to the eye, and stained and varnished. The whole of the pewing, gallery front, and handsome pulpit, is of deal, also stained and varnished of appropriate tints.

In the end wall, a deeply-recessed arch has been opened out, and an organ gallery formed, which allows of more accommodation in the gallery.

At the side of the chapel, and separated from it by three richly moulded arches and piers, is a lecture-room, 40 feet long, which may be closed off from the chapel by means of sliding shutters. This room is so placed as to be of great advantage when the chapel is too full.

Under the chapel is a large school-room, 50 feet by 35 feet, and a second school-room for infants, under the lecture-room, 40 feet long, with every accommodation for access, &c.

In addition to these rooms are a minister's vestry, a second vestry under the organ gallery, and apparatus-room for heating the buildings.

The exterior of the former building was of so chaste a character, that the design has been followed out as far as possible by the architect.

The cost of the whole has been—

For the rebuilding and alterations.....	£1,556	13	0
Lighting	50	0	0
Warming	86	16	0
	£1,693	9	0

The accommodation afforded is—ground floor, 331; gallery, 170; vestry, with sliding shutters down, 100: making the total of sittings, 601.

The whole of the works have been carried out, under the superintendence of Joseph James, Esq., architect, 15, Fumival's Inn, London, by Messrs. Pollock and McLennan, builders, of Regent's Park.

CONGREGATIONAL INSTITUTIONS.

CONGREGATIONAL FUND BOARD.

Henry Rutt, Esq., Clapton, treasurer; Mr. _____ secretary. The Board was established in 1695. Its original designation was, "The Meetings of the Messengers of the Congregational churches, for encouraging the preaching of the Gospel in England and Wales," and it was composed of the pastor and two members, as messengers, from every church who sympathised with their object, agreed to co-operate in its promotion, and contributed to the funds. It was, in fact, a Home Missionary Society, comprehending every means of usefulness that were then practicable.

One of the earliest efforts of the Board was to seek out suitable young men to be trained for the ministry.

The funds of the Board are about £2,000 per annum, the greater part of which is distributed in the relief of poor ministers. One hundred and twenty pounds per annum are given to the poor members of twelve contributing churches; and the remainder towards the support of students in Western, Brecon, and New Colleges.

The Board meets on the Monday after the first Sabbath in every month, at half-past eleven o'clock, in the vestry of New Broad-street Chapel.—(*Vide* "History and Regulations of the Congregational Fund Board,"—*Year Book*, 1851, pp. 250-2.)

CONGREGATIONAL UNION OF ENGLAND AND WALES,

Established 1830. Benj. Hanbury, Esq., treasurer; Rev. George Smith and Rev. Robert Ashton, secretaries. Office, Congregational Library, 4, Blomfield-street, Finsbury. Gross receipts for 1852-3, £274 16s. 7d.; expenditure, £538 16s. 8d.

THE BRITISH MISSIONS,

In connexion with the Congregational Union of England and Wales, were constituted in 1847. These Missions comprise the Irish Evangelical, the Home, and the Colonial Missionary Societies, each of which is a separate and distinct institution, conducted by its own officers; but all being connected with the Congregational Union, are regarded as a compact whole, to which the Union lends what influence it may possess for their encouragement and support, but has no voice or power in their management. The Board of British Missions is composed of the united committees of the three societies, who report monthly their respective proceedings for review and confirmation. The Rev. Dr. Massie, secretary.

THE HOME MISSIONARY SOCIETY

Was established in 1819, with the design of evangelising "the unenlightened inhabitants of the towns and villages of Great Britain, by the preaching of the Gospel, the distribution of religious tracts, and the establishment of prayer meetings and Sunday schools, with every other scriptural method for the accomplishment of this important object." Thos. Thompson, Esq., treasurer; B. Hanbury, Esq., sub-treasurer; Rev. Dr. Massie, secretary; office, Congregational Library, 4, Blomfield-street. Gross income for 1852-3, £5,684 12s. 10d.; expenditure, £6,837 5s. 4d.

THE IRISH EVANGELICAL SOCIETY

Was established in London, in 1814, "to promote the preaching of the Gospel in Ireland, by assisting pastors of churches, and by supporting missionaries, itinerant preachers, and Scripture readers, in their various and important labours for that purpose." Thomas M. Coombs, Esq., treasurer; Rev. Dr. Massie, secretary; office, Congregational Library, 4, Blomfield-street, Finsbury. Gross income for 1852-53, £2,773 11s. 11d.; expenditure, £2,244 4s. 5d.

THE COLONIAL MISSIONARY SOCIETY.

This society was established in 1836, and its object is to promote evangelical religion among British or other European settlers and their descendants in the colonies of Great Britain, in accordance with the doctrine and discipline of Independent or Congregational churches. James Spicer, Esq., treasurer; Rev. Thomas James, secretary; office, Congregational Library, 4, Blomfield-street. The gross income of the society for 1852-53, including £2,084 1s. 9d. as a special Australian fund, £5,219 5s. 6d.; expenditure, £3,889 10s. 8d.

THE LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY,

Established in 1818, for the purpose of erecting and aiding in the erection of commodious Congregational chapels, in those parts of the metropolis in which they are most needed. Treasurer, J. Remington Mills, Esq.; sub-treasurer, Eusebius Smith, Esq.; secretaries, Rev. Thomas Davies and Rev. Charles Gilbert; office, Congregational Library, 4, Blomfield-street.

The gross income of the society, during the year 1852-3, was £3,427 4s. 3d.; and its expenditure, £2,451 12s. 7d.

It is proposed to erect *fifty* new Congregational chapels. This accomplished, the number of Congregational chapels in London will still be under two hundred, and that in a population which, ten years hence, will be three millions!!!

THE ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY,

Established 1853. Treasurers, Joshua Wilson, Esq., Tonbridge Wells, and Arthur Morley, Esq., Nottingham; sub-treasurer, Rice Hopkins, Esq., 8, Parliament-street, Westminster; secretary, Rev. J. C. Galloway, M.A., 3, Oxford-terrace, Middleton-road, Dalston; office, Congregational Library, 4, Blomfield-street, Finsbury.—For further particulars, see pp. 75—79.

THE MINISTER'S FRIEND, OR ASSOCIATE FUND,

Was established in 1823, for assisting Evangelical Dissenting ministers, exercising their ministry in England, whose incomes are inadequate to their support. Mr. Alderman Hunter, treasurer; Rev. John Stoughton, and Rev. E. Mannering, honorary secretaries; Rev. Charles Gilbert, corresponding secretary. The number of ministers assisted in two years was 194; and the amount distributed, £1,781. The committee meet quarterly at the Congregational Library.

THE CHRISTIAN WITNESS FUND,

In aid of Aged Ministers of the Congregational Body. Joseph East, Esq., treasurer; the Rev. George Smith, secretary. The exhibitions in May last were forty-six in number, and £390 10s. in amount. The "Deferred Annuities' Insurance Aid Fund" is a branch of the "Witness" fund, and is designed to assist ministers in effecting an annuity of £50 on attaining the age of sixty. Mr. East, treasurer; Rev. R. Ashton, secretary. Insurances already effected, sixteen. Office, Congregational Library.—For regulations, *vide* pp. xiii.—xv.

THE CONGREGATIONAL PASTOR'S INSURANCE AID SOCIETY,

Formed 1853. Treasurer, Edward Swaine, Esq., Piccadilly; secretary, Rev. Henry Bromley, Dalston. Office, Congregational Library, 4, Blomfield-street, Finsbury.—For further particulars, see p. 105, and Advertisement.

CONGREGATIONAL SCHOOLS.

THE CONGREGATIONAL SCHOOL

Was instituted, in 1811, at Lewisham, near London, for the board and education of the sons of ministers. William Alers Hankey, Esq., treasurer; Rev. George Rose, secretary; principal, Rev. J. B. Lister. Its object is to impart a sound classical and commercial education to the sons of Christian ministers presiding over the poorer class of congregations. Its sphere extends throughout the whole of England, and the principality of Wales. The youths admitted into the school are boarded, lodged, and educated, if admitted at the proper age, for five years; in most cases gratuitously, in others on the payment of £10 per annum, or £60 at one payment in advance, by their relatives or friends. It has already received under its fostering care more than 300 sons of ministers, most of them now living and grown into manhood, and filling important stations in social and public life. There are at present forty-one boys in the institution. Receipts, including loans (£220), £1,251 4s. 5d.; expenditure, £1,250 12s. 4d.

THE NORTHERN CONGREGATIONAL SCHOOL,

For the Sons of Ministers and Missionaries, Silcoates House, near Wakefield. Established in 1831. Robert Milligan, Esq., M.P., Bradford, treasurer; Rev. Thomas Scales, secretary and chaplain; Daniel Munro, Esq., M.A., principal, and classical

master; Rev. Thomas Clark, M.A., classical tutor of Rotherham College; and Rev. A. McMillan, Gomersal, examining committee. Terms for board, washing, and education, £15 per annum. Since the establishment of the school, nearly 300 sons of ministers have received their education therein, many of whom have graduated at the London and other universities, and many are also honourably occupying important stations in the church of Christ.

CONGREGATIONAL BOARD OF EDUCATION, HOMERTON COLLEGE, HOMERTON.

Samuel Morley, Esq., treasurer; William Rutt, Esq., secretary.

The Board is constituted to promote popular education partaking of a religious character; and under no circumstances receiving aid from public money, administered by Government.

The college buildings are now complete, and the schools are in a state of great efficiency. There are at present in the house twenty-one male and twenty-eight female students. During the past year, twelve male and seven female teachers have been appointed to schools. Fifty-seven male, and sixty female teachers, have been already trained by the Board.

DEPOSITORY.—The Board has removed its depository, for the supply of school books and materials, to the college.

Receipts, £4,027 3s. 6d.; expenditure, £3,626 16s. 9d.

TRAINING SCHOOLS.

W. J. UNWIN, M.A., PRINCIPAL.

These schools comprise an initiatory or infant, a juvenile, an upper boys', and upper girls' schools. The school fees are, in the initiatory school, 3d. per week, 10d. per month, or 2s. 6d. per quarter; in the juvenile school, first division, 4d. per week, 1s. per month, or 3s. per quarter; second division, 6d. per week, 1s. 8d. per month, or 5s. per quarter. In the upper schools, 10s. per quarter.

The initiatory, juvenile, and upper girls' schools were commenced on June 28th; the upper boys' school, September 14th. The first week there were 25 scholars in the three schools, and at the end of March there were 269.

The plan of inducing the children to purchase their own books has been fully carried out. No books are provided gratuitously, and since the commencement of the schools the amount received for books is £27 2s. 3d.

The school fees have amounted to £96 17s. 7d., which very nearly meets the salaries of the teachers engaged.

WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL.

Established at Taunton, in 1847. The Rev. James Bewglass, LL.D., M.R.I.A., principal; T. Thompson, Esq., Poundsford Park, president; Mr. Pollard, Taunton, treasurer; Rev. H. Addiscott and Rev. H. Quick, Taunton, honorary secretaries; Rev. J. S. Underwood, Taunton, corresponding and financial secretary. This institution provides such a course of mental discipline and general instruction as will qualify for the engagements of commercial and professional life, upon terms adapted to the ability of parents of moderate means. It secures, by the qualifications required in those to whom the work of tuition is entrusted, and the expressed responsibility under which they are placed, the careful and constant inculcation of the principles and duties of the Christian religion, as these are maintained by the Congregational body of Nonconformists.

Terms, including board, education, and school-books, under ten years of age, 23 guineas; above ten years of age, 27 guineas; above fourteen years of age, 29 guineas.

The average number of pupils during the year has been 112. The proprietors have received five per cent. on the paid-up calls on their shares. The net profit, after payment of dividend, is £238 10s. 10d. The property of the institution is £1,850; its paid-up capital, £3,722 10s.

PUBLIC SCHOOLS, SUPPORTED CHIEFLY BY NONCONFORMISTS.

MILL HILL SCHOOL.

Treasurer, Thomas Piper, Esq.; secretary, Algernon Wells, Esq., Old Jewry Chambers, Poultry, London; head master, Rev. Philip Smith, B.A.

This school was instituted in the year 1807, with the view of giving an education equal to that furnished by the leading public schools of the country, but free from those conditions which restrict their advantages to the members of one religious body. The government of the school is entrusted to a head master, whose office combines the spiritual oversight and the moral government of his pupils, with the direction of their studies. The institution has a chapel, in which Divine service is conducted by the head master, with the occasional aid of the first assistant master and of other ministers. Family worship is regularly maintained; religious instruction, chiefly of a biblical character, forms a part of the daily work of each class; and certain hours of the Sunday are devoted to catechetical exercises and familiar lectures. But, besides this specific religious instruction, the attempt is made to conduct all the exercises of the school in the spirit of religion, and with constant reference to the Author and End of all knowledge. In the classical department, the object aimed at is to superadd the spirit of modern scholarship to the technical accuracy of our ancient grammar schools; and, upon the basis of a knowledge of the Latin and Greek languages, soundly laid, as a mental discipline, to build up the elements of that varied information to which the classic authors introduce their readers. The mathematical course advances from the first elements of arithmetic up to the standard of matriculation honours at the university. The various branches of natural philosophy are taught as parts of the regular class work, besides being illustrated by occasional lectures from eminent professors. The study of the natural sciences, as, botany, zoology, physiology, &c., illustrated by specimens, living and preserved, is in course of introduction into the school. Attention is paid to the essential elements of general knowledge; as history, ancient and modern geography, English grammar and composition, reading and recitation, and the practice of good hand-writing. French and German are taught by natives; music, drawing, and gymnastics are pursued under the direction of able teachers, who visit the school weekly. Periodical examinations are conducted by the professors of University College, and New College, London, and other gentlemen eminent in the several branches of study. The whole course of study is arranged as a preparation for the universities. Numerous pupils have matriculated, several of them with honours, at the University of London, and the committee have instituted prizes to encourage such efforts. A scholarship has recently been founded by the donation of £1,000 from Robert Bonsfield, Esq., and there is reason to expect that others will be shortly established. The situation of the school, its building, and its premises, afford singular advantages. At the distance of ten miles from London, and on an elevation commanding a most beautiful prospect, an edifice was erected in the year 1825, expressly for the purposes of the school. Every pupil has a separate bed. The diet is on a most liberal scale; milk and vegetables are supplied from a farm belonging to the school. The domestic arrangements are entrusted, under the head master, to a housekeeper, whose character and experience deserves the confidence which has been exhibited by the parents; but of this, as of every other department, the head master has the full responsibility. The entire profits of the school are devoted to its improvement.

THE VOLUNTARY SCHOOL ASSOCIATION.

Principal, Rev. George Rogers, Camberwell; treasurer, G. W. Alexander, Esq.; secretary, Mr. Douglass Allport; office, 7, Blomfield-street, Finsbury.

Its object is to aid all attempts to impart a sound secular education, combined with religious training, free from all sectarian bias—unassisted by compulsory payments,

in whatever way exacted; to advocate these principles by meetings, conferences, lectures, and literary efforts; to maintain normal schools for the education of pupil-teachers; to supply such teachers, when efficiently trained, to schools conducted upon voluntary principles; to establish new schools; and to assist, by grants of money, books, or materials, those already in operation, whose circumstances require it, and whose views are in accordance with those of this Association.

During the past year, the committee granted the sum of £65, in money, books, and materials, to nine schools conducted on the voluntary principle, in the rural districts. In the society's normal school for young men, 7, Walworth-place, Walworth, there are nine pupils under training; in that for young women, 15, Charlotte-row, Walworth-road, there are eleven pupils. Nine male and nine female teachers have received appointments during the year. The receipts for 1852-3 are £1,490 11s. 1d.; expenditure, £1,391 12s. 1d.; special fund for aiding schools in colonies, £301 16s. 2d.

THE BOYS' MISSION SCHOOL;

Or, Home and School for the Sons and Orphans of Missionaries, Mornington-crescent, Hampstead-road. Thomas Spalding, Esq., treasurer; Rev. Dr. Tidman, and Rev. F. Trestrail, secretaries. Mr. Lemon, master; Mrs. Flower, matron. The number of pupils, 29. Fifteen pounds per annum is the payment for each child by the parents or guardians, the deficiency in the expenses being met by subscriptions. Expended on school account only £789 10s. 9d.

THE GIRLS' MISSION SCHOOL;

Or, Institution for the Education of the Daughters of Missionaries. Joseph Trueman, Esq., treasurer; Mrs. Eustace Carey, and Mrs. E. Pye-Smith, secretaries; financial secretary, Rev. R. Machray, M.A. The present number of pupils, forty-seven. Receipts, by payments of parents and subscriptions, &c., £1,983 1s. 6d.; payments, £1,841 11s. 10d.

BRITISH AND FOREIGN SCHOOL SOCIETY;

Or, "The Institution for promoting the Education of the Labouring and Manufacturing Classes of Society, of every religious persuasion." Formed in 1804, in the Borough-road, London. Samuel Gurney, Esq., treasurer; Henry Dunn, Esq., secretary. The normal and model schools of the society, sustained in part by Government aid, are on an extensive scale, and are most efficiently conducted. Its depository contains every article suitable for British schools throughout the kingdom, and which may be purchased, by school committees and subscribers, at greatly reduced prices. The schools in connexion with the society, in and within ten miles of London, are 213; and the pupils, 30,479. Fifty-four new schools have been opened during the year. Into the boys' model school have been admitted, during the year, 812; the girls' school, 430. 54,529 children have passed through these schools since their formation. The male students of the normal school have numbered, during the year, 160; of whom 68 have been appointed to schools. The female pupils have been 143, of whom 72 have been appointed to schools. The gross receipts for the year are £17,384 14s. 5d.; and the expenditure, £18,771 11s. 3d.

THE ORPHAN WORKING SCHOOL, HAVERSTOCK HILL;

Instituted at Hoxton, in 1758; removed to the City-road, in 1773; and thence to Haverstock Hill, in 1847. Incorporated by Act of Parliament, 1848.

PATRON—HER MOST GRACIOUS MAJESTY THE QUEEN.

President, John R. Mills, Esq.; treasurer, Thomas M. Coombs, Esq.; secretary, Joseph Soul; office, 32, Ludgate Hill.

This institution is open for the reception of children of both sexes, of all denominations, and from every part of the United Kingdom. They are received from seven until eleven years of age, and remain until they are fourteen; when, as far as pos-

sible, they are placed out as apprentices or servants. Old scholars, whose character warrants it, are annually rewarded in sums varying from 5s. to 21s. The course of instruction is liberal in its character, and great care is taken in the moral and religious training of the children. The total receipts for 1852 (including balance of previous year) were £6,072 7s. 11d.; and the disbursements, £5,749 18s. 4d. On the ordinary account, the receipts were £4,811 2s. 4d.; and expenditure £4,878 17s. 10d. Average cost per child was £20 9s. 1d. The number in the schools, after the April election, 1853, was 259. Total increase in ten years, 159. Elections occur on the last Friday in the months of April and November.

THE NEW ASYLUM FOR FATHERLESS CHILDREN, STAMFORD HILL,

Designed to receive and educate the orphan through the whole period of infancy and childhood; instituted May 15th, 1844.

PATRON—HER MOST GRACIOUS MAJESTY THE QUEEN.

Treasurer, Baron Lionel de Rothschild, M.P.; sub-treasurer, Rev. Andrew Reed, D.D.; honorary secretaries, David W. Wire, Esq., Alderman, and Rev. Thomas Aveling; sub-secretary and collector, Mr. John Cuzner; office, 32, Poultry.

The design of this charity is to board, clothe, nurse, and educate fatherless children, from their birth till they are fourteen and fifteen years old respectively; namely, till the boys shall have arrived at fourteen, and the girls at fifteen years of age.

FUNDAMENTAL LAW.—*That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation; that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child.*

OBJECT.—That the proper object of this Institution be, the destitute orphan, without respect to sex or place; that by orphan is meant the child which has lost both parents, or the father only; that by destitute is meant a child without property or friends equal to its maintenance; and that, in an especial case, in which it is shown, to the satisfaction of the whole Board, that the father is entirely and permanently disqualified by mental or physical affliction, the child shall be deemed eligible.

There are 106 children in the asylum. Admitted in nine years, 205.

The enlargement of the charity, and extending the time of the continuance of the children under their care, have necessitated the formation of a new building.

Appeals have been made and considerable encouragement has been given. Donations to this specific object are needed, as well as an enlarged subscription list, to enable the Board to increase the number of orphans in the establishment.

Ground has been purchased in Surrey, below Croydon, on which to erect the New Asylum, and the building will be erected as speedily as possible.

Receipts, £4,388 7s. 4d.; disbursements, £4,376 19s. 9d.

LONDON SOCIETY PROTESTANT SCHOOLS,

For Educating and Clothing One Hundred Poor Children, North-street, Little Moorfields. Established, 1782. Mr. Alderman Challis, M.P., treasurer; Mr. Taylor, secretary. The number of scholars is 140; sixty-five of whom are annually clothed. Receipts, £442 1s. 8d.; expenditure, £276 5s. 1d. The old Protestant Dissenting Charity School, established by Dr. Watts and others, in Spitalfields, is now converted into a large British school for boys, and is in a flourishing condition.

FEMALE ORPHAN INSTITUTION,

For Maintaining and Educating the Orphan Daughters of Gospel Ministers, Park-street, Islington. Established, 1830. Mr. Alderman Challis, M.P., treasurer;

Mr. Taylor, secretary. This valuable institution is under the same management as the former. It is little known, and hence feebly supported. There are only *nine* orphan daughters of ministers; while multitudes of such orphans are to be found throughout the kingdom, to whom such an asylum would be invaluable. The receipts for 1850-51 were £221 8s. 4d.; and the expenditure, £225 4s. 6d.

SUNDAY SCHOOL UNION.

Established, 1803. W. Brodie Gurney, Esq., president; Alderman Challis, M.P., treasurer; and Messrs. Watson, Jackson, Latter, and Groser, secretaries. The objects of this Union are:—First, to stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. Secondly, by mutual communication, to improve the methods of instruction. Thirdly, to ascertain those situations where Sunday schools are most wanted, and promote their establishment. Fourthly, to supply the books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, the society does not in any way interfere with the private concerns of Sunday schools. The proceeds from sales of books, £10,745 0s. 10d. The income for benevolent purposes, including the trade profit, £2,004 9s. 5d. Trade capital of the Union, £3,250. Stock, £3,598 9s. 1d.

This being the Jubilee year of the Union, vigorous efforts are being made to raise £10,000, in order to erect suitable premises for carrying on the business and the general objects of the Society.

GENERAL SOCIETIES,

SUPPORTED LARGELY BY EVANGELICAL DISSENTERS.

THE MISSIONARY SOCIETY,

Usually called "The London Missionary Society," was formed in London, in the year 1795, for the propagation of the Gospel in heathen and other unenlightened nations. Sir Culling E. Eardley, Bart., treasurer; the Rev. Arthur Tidman, D.D., foreign secretary; Rev. Eb. Prout, F.G.S., home secretary. Mission House, Blomfield-street, Finsbury. Net income for ordinary purposes, for 1852-53, was £75,711 11s. 9d.; its disbursements, £74,787 3s. 1d.

THE EVANGELICAL CONTINENTAL SOCIETY.

This society was established in 1845. Its object is, "to assist and encourage evangelical societies on the Continent, in their endeavours to propagate the Gospel." It has rendered considerable, though far too little, assistance to the evangelical societies of France and Belgium; also to the society at Lyons. By these institutions the Gospel is circulated and diffused by missionaries, schoolmasters, and colporteurs. The difficulties and oppositions experienced by these labourers are immense. Prejudice, intolerance, and persecution have to be encountered; but God helps his servants in pulpit, school, and market-place. This society, designed to collect and distribute the funds of British Christians for the spread of evangelical truth among their continental neighbours, deserves the confidence and support of all Protestant and evangelical Christians in the United Kingdom. Its quarterly papers of intelligence are exceedingly instructive; and its report of the present year contains ample illustrations of the power of faith, and of the triumphs of truth. W. Alers Hankey, Esq., treasurer; Ebenezer Pye-Smith, Esq., sub-treasurer; Rev. Evan Davies, Richmond, secretary; office, 7, Blomfield-street, Finsbury. Income, 1852-3, £1,192 8s. 4d.; expenditure, £1,163 0s. 8d. The society has made the following grants during the

year:—To the Evangelical Society of France, £500; of Geneva, £220; of Belgium, £155; and of Lyons, £60. One hundred and eighty-eight agents are employed by these institutions in France, Belgium, Switzerland, and Italy.

THE SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION IN LONDON AND ITS VICINITY,

60, Paternoster-row, was established in 1825, and is designed to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the Gospel, the establishment of prayer meetings and Sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, and the systematic visitation of the sick and destitute poor. The associations are 91, including 1,872 visitors, who have under visitation 46,804 families. Visits paid, more than 1,000,000; stations for prayer and preaching, 54; persons prevailed on to attend the house of prayer, 848, and children to schools, 1,184; cases of temporal relief, 1,245. Its receipts for 1852-3, were £592 0s. 9d.; its expenditure, £534 6s. 4d. Mr. Alderman Challis, M.P., treasurer; Rev. Robert Ashton, and Mr. John Pitman, secretaries.

THE LONDON CITY MISSION

Was founded in 1835, to extend the knowledge of the Gospel among the inhabitants of London and its vicinity, especially the poor, without any reference to denominational distinction or the peculiarities of church government. It has 297 missionaries and agents on as many districts, in and around the metropolis. Visits paid during the year, 1,240,318; meetings held for prayer and exhortation, 20,417; readings of Scripture, 379,687; tracts distributed, 1,766,111; Bibles distributed, 4,032; children procured for schools, 6,783; adults prevailed on to attend worship, 2,317. The gross receipts for 1852-3 were £28,395 9s. 6d.; its expenditure, £25,987 17s. 11d. Sir E. N. Buxton, Bart., treasurer; the Rev. John Garwood, M.A., and Rev. John Robinson, secretaries. The society has a fund for disabled missionaries, amounting to £3,644 17s. 3d. three per cent. consols. Almshouse fund, £157 5s. 2d. three and a quarter per cent. Office, 8, Red Lion-square, Holborn.

TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY,

For employing missionaries, Scripture readers, and colporteurs, in the cities, towns, villages, and agricultural districts of England and Wales. Established 1837. Treasurer, Sir John Dean Paul, Bart.; secretary, Mr. Thomas Geldart; office, 27, Red Lion-square, London. Receipts for the year, £4,621 10s. 9d.

AGENTS EMPLOYED BY THE SOCIETY.

Colporteur	1
Village missionaries	20
Town missionaries	41
	<hr/>
	62

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

Office, No. 1, Crescent-place, Blackfriars. Established 1842. Sir John Dean Paul, Bart., treasurer; Rev. E. Henderson, D.D., Rev. J. Hamilton, D.D., and Rev. W. M. Bunting, honorary secretaries; Mr. George Yonge, resident secretary; association secretary, Rev. J. P. Palmer. The object of the society is explained in the title, and the more immediate field of its operations is London and the large towns of the United Kingdom. It has agents in Syria, Gibraltar, Germany, Holland, Bavaria, and France, as well as in various parts of England. More help is needed from the Christian church, in behalf of those to whom pertain "the adoption and the covenants." Income of the society for 1852-53, £4,602 8s. 5d.; and expenditure, £4,818 6s. 8d.

THE BRITISH AND FOREIGN SAILORS' SOCIETY

Was founded in 1818, and re-organised in 1849. Its object is to promote the religious, intellectual, and social elevation of British and Foreign seamen, by means of preaching, visitation, tracts, nautical instruction, lodging-houses, retreats, &c. Thomas Hankey, jun., Esq., treasurer; Mr. Thos. A. Fieldwick, secretary. The offices of the society are at 2, Jeffrey's-square, St. Mary Axe. Its income for 1852-53 was £2,451 5s. 9d.; and its expenditure, £2,344 8s. 7d.

BRITISH AND FOREIGN BIBLE SOCIETY.

Established 1804. Offices, Earl-street, Blackfriars. Object—"To encourage a wider circulation of the Holy Scriptures, without note or comment." Officers: President, the Right Honourable the Earl of Shaftesbury; treasurer, John Thornton, Esq.; secretaries, Rev. R. Frost, M.A., and Rev. S. B. Bergne. Receipts, £109,160 10s. 8d.; payments, £95,507 2s. 6d. Total issues from the commencement, 26,571,103; for the year, 1,168,794. It has printed, in whole or part, and assisted in printing, the Scriptures in 150 languages and dialects. It has expended from the beginning, £3,950,993 7s. 5d., and has 3,249 auxiliaries, branches, and associations.

THE RELIGIOUS TRACT SOCIETY,

Offices, 56, Paternoster-row, and 65, St. Paul's Churchyard. J. G. Houre, Esq., treasurer; Rev. W. W. Champneys, M.A., and Rev. E. Henderson, D.D., honorary secretaries; Mr. W. Jones, corresponding secretary and superintendent; assistant secretary and cashier, Mr. W. Tarn; travelling secretary, Rev. P. J. Saffery. It was established in 1799, for the "circulation of small religious books and treatises in foreign countries, as well as throughout the British dominions." It has circulated 549,887,484 publications, in 110 languages. Its annual circulation is nearly 26,000,000 publications. Its total receipts for 1852-53, including Jubilee Fund, were £76,364 11s. 11d.; its disbursements, £77,690 11s. 2d. The benevolent income for the year, £9,497 12s. 10d. Grants by the society, both at home and abroad, £12,131 5s. 3d.

THE ENGLISH MONTHLY TRACT SOCIETY,

Established 1837, for the purpose of distributing, by post and otherwise, tracts suitable for persons in the higher circles of society. One million four hundred and seventy-six thousand such tracts have been put into circulation since the society's formation, including 204,000 during the present year, 100,000 of which have been sent by post, at the expense of £429 9s. 8d. M. Poole, Esq., treasurer; Mr. John Stabb, general secretary, 27, Red Lion-square. Receipts, £1,570 10s. 7d.; expenditure, £1,564 8s. 5d.

THE WEEKLY TRACT SOCIETY,

Especially designed to inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. Formed, December, 1847. Office, 62, Paternoster-row. Treasurer, William Garlick, Esq., 33, Great James-street; travelling secretary, the Rev. W. H. Elliott. Receipts, £428 14s. 11d.; expenditure, £480 12s. 2d.

The number of tracts issued during the year, 564,500.

THE BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.

Instituted 1750. Thomas Challis, Esq., Alderman, M.P., treasurer; Rev. Dr. Barber, and Rev. Owen Clarke, honorary secretaries; Mr. Palmer, assistant secretary. Offices of the society, 19, Paternoster-row. Receipts, £571 14s. 11d.; expenditure, £571 4s. 7d.

THE SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.

Instituted 1818. The objects relieved by this society are Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved by their respective denominations, who have resigned their pastoral office in consequence of incapacity, by age or other infirmities. Thomas Piper, Esq., treasurer; Rev. George Rogers, 4, Frederick-terrace, Commercial-road, Peckham, secretary. During the past year, the recipients of the society's bounty were forty-seven—of whom, twenty-nine were Independents, sixteen Baptists, and two Presbyterians—and the amount distributed, £521.

THE PROTESTANT UNION,

For the Benefit of the *Widows* and *Children* of Protestant Ministers of all Denominations. Established in 1798. W. Alers Hankey, Esq., treasurer; Rev. John Hunt, secretary. Office, 7, Blomfield-street, Finsbury, where attendance is given every Tuesday, from eleven till one o'clock. All correspondence to be addressed to the secretary, 14, Brixton-rise, Surrey. The present number of members, 192, holding 206 policies; and of annuitants, 36, entitled to about £1,300 per annum. The society possesses £27,848 stock, in government securities, and its annual premiums and interest amount to £2,164 19s. 8d. Eleven new members have been added, two members have deceased during the year, four have declined membership.

The peculiar advantage of this institution is, that it secures to the *children* of deceased members a certain amount of benefit, even when there is no surviving widow. The rules of the Union will be forwarded by the secretary to any part of the United Kingdom on application.

THE LONDON ANNUITY SOCIETY,

For the benefit of the widows of members, No. 11, Chatham-place, Blackfriars. Established January 1, 1765. W. J. Payne, Esq., Temple, treasurer; Samuel Shepherd, Esq., secretary.

Should a member die before the expiration of twelve months after obtaining his policy, the widow is not entitled to any benefit. Present number of members 230, holding 326 policies; of annuitants, 78, entitled to £5,701 3s. 6d. per annum. If the member die and leave no widow, the amount paid by the member during life is added to the capital of the society for the benefit of surviving members. During the last year five new members were admitted; two members withdrew; four members deceased; and three annuitants deceased, and four commenced. The present amount of stock of the society is £117,400.

THE EVANGELICAL MAGAZINE FUND.

Instituted 1795. The profits of the *Evangelical Magazine* and bequests to the fund are distributed, by the trustees of the Magazine and fund, to the widows of evangelical ministers of various denominations, half-yearly, at Midsummer and Christmas. Rev. Dr. Henry Forster Burder, treasurer; Rev. Dr. John Morison, editor. Widows relieved in 1853, 149; of whom, 133 were widows of Independent ministers, and the amount distributed was nearly £1,500. More than forty thousand pounds have been distributed since the establishment of the Magazine.

SOCIETY FOR RELIEF OF THE NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

Treasurer, Stephen Olding, Esq., Clement's lane; secretary, H. K. Smithers, Esq., Brabant-court, Philpot-lane, Fenchurch-street. This charity was instituted in the year 1733, and extends to the needy widows and children of such ministers of the Presbyterian, Independent, and Baptist denominations as, at their death, stood accepted and approved by the bodies to which they respectively belonged. Previous

to their being relieved, the application of widows must be attested by one or more ministers, and the petition signed by a member of the society. The number of widows assisted by the society during the year was 231, of whom nearly 70 were widows of Independent ministers, and the amount of exhibitions, £2,389. The receipts were £3,901 3s. 10d.; expenditure, £3,313 4s. 9d.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

Established 1847; enrolled under Act of Parliament. Office, 11, Chatham-place, Blackfriars. Samuel Morley, Esq., treasurer; Charles Burls, Esq., secretary. The objects of the society are—Relief in sickness, with or without a deferred annuity. Annuities to commence at 60, 65, or 70 years of age; sums payable at death to widows and children; endowments for children and adults. Assurances effected from December, 31, 1851, to December 31, 1852, £1,698; investment fund, £20,790; branch societies in London and various parts of the kingdom, 127; amounts paid on account of sickness, £1,469. Paid to survivors of deceased members, £228. Total number of assurances, 13,215.

THE AGED PILGRIM'S FRIEND SOCIETY AND ASYLUM,

For giving Life Pensions of Ten Guineas, Five Guineas, and smaller sums, per annum, to the aged Christian poor of both sexes, and of every Calvinistic denomination, who are above sixty years of age, whose regular income does not exceed seven shillings per week, and who give scriptural evidence that they are of "the household of faith." Instituted 1807. Treasurers, Mr. Alderman Kelly and Robert Kenneth, Esq.; honorary secretaries, Mr. Bissett, Mr. Box, 13, Northampton-square, and Mr. W. Jackson, 2, Warner-road, Camberwell. The number of life-pensioners is 350, forty-four of whom are comfortably domiciled in the society's almshouses at Peckham. Forty-two pensioners receive £10 10s. per annum; 214 receive pensions of £5 5s. per annum; 94 receive £2 8s. per annum. The average receipts and expenditure of the society and the asylum are about £2,000 per annum. Thirteen hundred and ninety-three pensioners have been on the society's funds; many of whom have received aid for more than twenty years. The total amount that has been expended, in forty-nine years, is £42,262 19s. 6d. Thirty-three pensioners died during the past year, and fifty-two new candidates have been admitted.

CHRISTIAN UNION ALMSHOUSES,

John-street, Edgware-road. Established, 1832, for the benefit of aged and pious poor, irrespective of religious denominations. Thirty-seven Christian disciples are now inmates, and find the comfort and advantage of a home in their advanced age and dependent condition. John Labouchere, Esq., treasurer; Mr. Pitts, Melina-place, St. John's Wood, and Mr. W. D. Skinner, 14, Fulham-place, Paddington, secretaries. The society deserves and requires the aid of the Christian public. Receipts, £253 14s. 11d.; expenditure, £213 5s. 11d. Seven inmates have died during the year, and seven others have been elected in their room.

THE RETREAT ALMSHOUSES,

Founded by the late S. Robinson, Esq., at Retreat-street, Hackney, for twelve widows of dissenting ministers, eight Independents and four Baptists. Each widow must be fifty years old. Two chambers and £13 per annum are allowed for each beneficiary. No children are allowed to reside in the Retreat.

SOCIETY FOR APPRENTICING CHILDREN OF DISSENTING MINISTERS OF EVANGELICAL SENTIMENTS.

Instituted 1829. Mr. Alderman Challis, M.P., treasurer; Rev. I. Vals Mummery, F.R.A.S., Dalston, and Mr. W. W. Kilpin, Bedford, secretaries. The number of

children assisted in apprenticeship, since the formation of the society, is 125, at an expense of £2,225. Five have been aided during the past year. The receipts for the year were £380 2s. 2d.; disbursements, £201 12s. 7d. The elections take place in March and September, at the Congregational Library.

THE ASYLUM FOR IDIOTS.

Instituted October, 1847. Establishments, Highgate and Colchester. Treasurer, Martin Tucker Smith, Esq., M.P.; secretaries, John Conolly, M.D., D.C.L., and Rev. Andrew Reed, D.D.; sub-secretary, Mr. W. Nicholas. Office—29, Poultry.

This lately-formed but important institution has secured public attention, and obtained considerable support. It has under its care 198 patients. It has succeeded in rescuing many youths from the hapless and pitiable condition to which it appeared they had been doomed. It has, in many instances, restored order, cleanliness, intelligence, and speech, as well as elicited kindly affections and cheering hopes, where all was blank before.

The committee have projected a new and commodious edifice, adapted to all the purposes of the institution. It is in course of erection at Red Hill, near Reigate. £10,000 or £15,000 must be received before it can be completed. This last-born of metropolitan charities needs and deserves the sympathy and aid of the humane and the generous of every faith. Income last year, £8,935 11s. 9d. Expenditure, £8,404 0s. 5d.

WORKING MEN'S EDUCATIONAL UNION.

Formed 1852. This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular and sound lectures, the formation of similar lending libraries, and also mutual instruction classes.

Income, for the year ending Dec. 31, 1852, £1,651 5s. 3d.; expenditure, £1,317 10s. 1d.; balance in hand, £333 15s. 2d.

Treasurer, Robert C. L. Bevan, Esq.; honorary secretary, Mr. Benjamin Scott; depositary, Mr. François Baron. Offices and depot—43, Skinner-street, Snow-hill, London.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL,

Formerly called the "British Anti-state-church Association."

Treasurer, W. Edwards, Esq.; secretary, Mr. John Carvell Williams; offices, 41, Ludgate Hill.

Constitution—as agreed upon at the Third Triennial Conference of the Anti-state-church Association, held in London, November 3 and 4, 1853:—

Name.—Society for the Liberation of Religion from State-Patronage and Control.

Object.—The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all State-control.

Primary Rules.—The means resorted to by the society shall be moral and constitutional only. The society shall pursue its object without reference to sectarian or party distinctions. The society shall not be held responsible for any acts or opinions of its friends or advocates not performed or expressed with its authority and sanction.

Modes of Action.—By collecting and diffusing statistical and other information illustrative of the tendency and results of employing law in aid of religion. By making use of the periodical press, and by publishing tracts, reprints, and volumes, with a view to explain and further the society's object. By holding public meetings, and delivering lectures, on all questions within scope of the avowed aims of the society. By organising the friends of the society in such a manner as will best enable them to exert their combined influence on the public mind, and on Parliament. By watching the proceedings of the Legislature, and of other public bodies, to expose and prevent any infringement of civil equality on religious pretexts. By urging the duty of acquiring and exercising electoral power, for the return to Parliament of men of integrity, favourable to the society's principles, and willing to advocate them.

General Account:—Income, £1,693 17s. 11d.; expenditure, £1,284 12s. 2d.

Publishing Account:—Income, £1,939 19s. 8d.; expenditure, £2,349 13s. 11d.

SCOTTISH CONGREGATIONAL INSTITUTIONS.

CONGREGATIONAL UNION OF SCOTLAND.

(Vide p. 161.)

GLASGOW THEOLOGICAL ACADEMY.

Established 1811. Rev. George D. Cullen, M.A., Leith, secretary; William P. Paton, Esq., Glasgow, treasurer. Thirteen students are receiving the advantages of the institution, and six have been ordained as pastors during the year.

Professor of Systematic Theology; Alexander Thomson, M.A., Professor of Church History and Sacred Literature. Receipts, £831 7s. 2d.; expenditure, £687 2s. 8d.

SCOTTISH CONGREGATIONAL FUND.

Established 1820. Rev. George D. Cullen, M.A., Leith, secretary; John Gibson, Jun., Esq., W.S., Edinburgh, treasurer. The design of this institution is to provide for the widows and children of deceased ministers, connected with the Congregational churches in Scotland; and also to afford relief to pastors or preachers, who, through age or infirmity, may be laid aside from public labour in the service of the Gospel. By the rules, it is provided that any Congregational minister, in connexion with the Congregational Union of Scotland, may become a member on paying a small fee for entry, and a moderate annual subscription. The contributions raised in this manner, and the interest arising thereon, form what is termed the *Equitable Account*, from which every member, or the widow or the orphan children of a member, may claim a certain allowance fixed by the regulations. To supplement the *Equitable Fund*, meet any deficiency as it occurs, and give stability to the scheme, another fund has been formed, termed the *Charitable Account*, which consists of all free donations received by collections or in contributions from friends who are not members. Twenty families received the benefit of the fund last year, to the extent of £290.

THE DISSENTING DEPUTIES.

This important association has now existed more than one hundred years. It originated in a general meeting of the Protestant Dissenters of London, held in November, 1732, to consider of an application to Parliament for the repeal of the Corporation and Test Acts. The want of a permanent body to superintend the civil concerns of the Dissenters being strongly felt, it was resolved, at a subsequent meeting, held in January, 1735-6, that deputies from the several congregations in London should be chosen for that purpose. The first meeting of the deputies was held at Salters' Hall Meeting, January 12th, 1736-7, when Dr. Benjamin Avery was called to the chair, and subsequently became the permanent chairman till his death. The succession of gentlemen, who have since then occupied the chair, is as follows:—

1737. Benjamin Avery, Esq., LL.D., deceased	Chairman	27 years
1764. Jasper Mauduit, Esq.	"	7 "
1771. Thomas Lucas, Esq.	"	6 "
1777. William Bowden, Esq.	"	2 "
1779. Nathaniel Pollhill, Esq.	"	3 "
1782. George Brough, Esq.	"	3 "
1785. Edward Jeffries, Esq.	"	17 "
1802. Ebenezer Maitland, Esq.	"	3 "
1805. William Smith, Esq., M.P.	"	26 "
1831. Henry Weymouth, Esq.	"	13 "
1844. John Remington Mills, Esq.	"	10 "
1853. Samuel Morton Peto, Esq., M.P.	"	

For names and addresses of the Deputies themselves, *vide* "Year Book," 1851.

A LIST OF THE COMMITTEE

Of the Deputies of the Three Denominations of Protestant Dissenters, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights. For the year 1853.

Samuel Morton Peto, Esq., M.P., 9, Great George-street, *Chairman*.

Apsley Pellatt, Esq., M.P., Staines	}	<i>Deputy-Chairmen.</i>
Thomas Pewtress, Esq., 30, Gracechurch-street		

Benjamin Hanbury, Esq., 138, Blackfriars-road, *Treasurer*.

Committee.

Beddome, William, Esq., Gresham-street	Gover, William, Esq., 13, Croom's Hill, Greenwich
Bennock, Francis, Esq., Wood-street, Cheapside	Griffin, Nat., Esq., Cloisters, Temple
Broud, Peter, Esq., Tavistock-street	Kilpin, Joseph Keep, Esq., 9, Villiers-street, Strand
Carter, James, Esq., Upper Homerton	Mills, John Remington, Esq., Kingswood Lodge, Englefield-green, Surrey
Clarke, Ebenezer, Esq., Walthamstow	Morley, S., Esq., Wood-street, Cheapside
Conder, Josiah, Esq., Bolt-court, Fleet-street	Offor, George, Esq., Grove-house, South Hackney
Cooke, Benjamin, Esq., Vanbrugh-fields, Blackheath	Reed, Charles, Esq., Paternoster-row
East, Joseph, Esq., Abchurch-lane	Terrell, R. H., Esq., 14, Gray's-inn-square
Evans, James Cook, Esq., 17, Southampton-buildings	Wilks, John, Esq., 3, Finsbury-square
Gale, Samuel, Esq., 70, Basinghall-street	Wire, Mr. Ald., 9, St. Swithin's-lane

Mr. Hull Terrell, Solicitor, 30, Basinghall-street, *Secretary*.

GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

Secretary—Rev. J. KENNEDY, M.A., 4, Stepney Green.

The three Boards of Presbyterian, Independent, and Baptist ministers, resident in and about the cities of London and Westminster, were formed in the early part of the eighteenth century. These bodies were accustomed to unite in presenting addresses to the Throne on suitable occasions, from the date of the Revolution, but were not organised into one "General Body," till July 11th, 1727. On that occasion it was agreed, and the rule continues still in force, "That no persons be allowed to join with the Body of Protestant Dissenting Ministers in any public act, but such as are approved by one or other of the three denominations."

The first meetings of the General Body were not held in any fixed place; but after the opening of Dr. Williams's Library, Red-cross-street, they met in that noble edifice, agreeably to the stipulation by the trustees, when soliciting subscriptions to complete the new buildings, that they should be used for the accommodation of the Dissenting Societies.

The election of secretary was *annual*, and Dr. Morgan, the Rev. J. Coates, and Dr. Thomas Rees, members of the Presbyterian Board, had been secretaries, successively, for nearly half a century. In 1835, it was thought, that as the members of the Presbyterian Body had greatly diminished in numbers, and for the most part had become Unitarians in sentiment, and thus did not represent the opinions of the majority of the Body, the time had come when a change in the secretariat was desirable.

Accordingly, at the annual meeting of the General Body, in April, 1835, the Rev. George Clayton was elected secretary, by a considerable majority. At the same time, grateful and unanimous thanks were voted to the late secretary, Dr. Thomas Rees, for the zeal and ability with which he had performed his official duties.

In the following March, the majority of the Presbyterian Board resolved to separate from the General Body, and so to dissolve the *three* denominations; but the minority protested against this act, and continuing in fellowship with the General Body, considered themselves as *the* Presbyterian Board, and were so acknowledged by the Baptist and Independent Boards. The trustees of Dr. Williams's Library, being for the most part Unitarians, thereupon informed the General Body that they would no longer be allowed to hold their meetings at Red-cross-street Library. The Meetings are now held in the Congregational Library, Blomfield-street.

The business of the General Body is conducted by a Committee chosen from the Three Denominations, and which meets at the Congregational Library, as occasion requires.

The Meetings of the General Body are always special and by summons; excepting the annual meeting, which is held at One o'clock, on the Tuesday following the second Lord's day in April of every year.

The secretary is now chosen triennially from each of the three Boards in rotation.

The chairman is chosen only for the meeting over which he presides, and from each Board in succession.

I. CONGREGATIONAL BOARD.

Formed 1727.

The names and addresses of the members are given in pp. 127—129.

II. BAPTIST BOARD.

Formed 1723.

OBJECT.—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary—Rev. WILLIAM GROSER, 14, Middleton-road, Dalston.

1852 Alldis, Robert	6, John-street, Pentonville
1838 Angus, Joseph, D.D.	Stepney College

1851 Bigwood, John	10, Tregunter-road, Brompton, Middlesex
1850 Blake, W. A.	4, Southampton-row, New-road, Marylebone
1848 Bonner, W. H.	20, Lincoln-street, Bow-road
1836 Bowes, William B.	Blandford Cottage, 28, Alpha-road
1828 Brawn, Samuel.	Loughton, Essex
1849 Brock, W.	12, Gower-street
1836 Castleden, James	Hampstead
1838 Clarke, Owen	2, Vernon-square, Pentonville
1839 Cox, John	11, Wellington-road, Stoke Newington
1848 Cox, John	Woolwich
1837 Davis, Stephen Joshua.	Lyndhurst-terrace, Peckham
1832 Dickerson, Philip	13, Princes-street, Jubilee-street, Mile End
1842 Elliott, Wm. H.	21, Chadwell-street, Pentonville
1847 Fishbourne, G. W.	Shirley's-buildings, Stratford, Essex
1838 Francies, George	61, Walnut-tree-walk, Kennington-road
1835 Green, Samuel	10, Barrett's-grove, Stoke Newington
1840 Groser, William	14, Middleton-road, Dalston
1838 Hinton, John Howard, A.M.	59, Bartholomew-close
1853 Hobson, Jesse	19, Moorgate-street
1845 Hoby, James, D.D.	33, Moorgate-street
1852 Howieson, W.	2, St. Ann's-terrace, Lorimer-road, Walworth
1841 Katterns, Daniel	Hackney
1802 Kingsford, John	Midway-place, Lower-road, Deptford
1849 Leechman, John, M.A.	11, St. Peter's-square, Hammersmith
1828 Lewis, Benjamin	Albion Cottage, Coldharbour-la., Camberwell
1841 Miall, William	Brockham-villas, Richmond-road, Dalston
1849 Milner, Samuel.	25, Stepney-causeway
1828 Murch, William Harris, D.D.	57, Torrington-square
1853 Murch, Stephen	Waltham Abbey
1825 Peacock, John	7, Owen's-row, St. John's-street-road
1832 Rothery, Joseph	25, Herbert-street, New North-road
1847 Russell, Joshua.	Blackheath Hill
1845 Smith, Thomas	33, Moorgate-street
1838 Soule, Israel May	St. John's Hill, Battersea Rise
1824 Steane, Edward, D.D.	Champion-park, Camberwell
1832 Stovel, Charles	5, Stebon-terrace, Philpot-street East
1852 Thomas, G. B.	9, George-street West, Hemingford-road
1845 Trestrail, Frederick	33, Moorgate-street
1848 Ward, William	6, Horse-shoe-court, Ludgate-hill
1842 Ware, Richard	Hampstead
1828 Woollacott, Christopher	4, Compton-street East, Brunswick-square
1843 Wyard, George.	39, Hart-street, Bloomsbury
1828 Young, William	1, Grove-pl., Upper Grange-rd., Bermondsey

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

1836 Burns, Jabez, D.D.	17, Porteus-road, Paddington
1833 Stevenson, John, M.A.	12, Marlborough-place, Walworth

III. PRESBYTERIAN MEMBERS OF THE BODY.

1836 Archer, Thomas, D.D.	18, Hans-place, Chelsea
1833 Redpath, Robert, M.A.	12, College-place, Camden Town
1836 Simpson, Robert, M.A.	Colebrook-row, Islington

RED-CROSS-STREET LIBRARY.

This valuable library is under the direction of the trustees of the late Rev. Dr. Daniel Williams's estates. The following list contains the names of the present trustees, with the date of their appointment:—

1812 Esdaile, James, Esq.	1838 Mardon, Rev. Benjamin, M.A.
1812 Barclay, Rev. Archibald, LL.D.	1838 Wood, John, Esq.
1812 Davison, Rev. David, M.A.	1838 Manning, Jas., Esq., [*] Queen's Serg.
1830 Madge, Rev. Thomas	1838 Robinson, Henry Crabb, Esq.
1831 Yates, James, Esq., M.A., F.R.S.	1849 Sadler, Rev. Thomas, D.Ph.
1831 Tagart, Rev. Edward, F.S.A.	1849 Le Breton, Rev. Philip, M.A.
1831 Wansey, William, Esq., F.S.A.	1850 Smith, Wm., Esq., LL.D., D.Ph.
1833 Kenrick, Rev. George	1851 Warren, Thomas Pickard, Esq.
1836 Taylor, John, Esq., F.R.S.	1852 Martineau, Richard, Esq.
1836 Pett, Samuel, Esq.	1853 Marshall, Rev. Thomas
1838 Towgood, John, Esq.	1853 Sharpe, Samuel, Esq.

Daniel Williams, D.D., was a native of Wrexham, Denbighshire, and was born about 1643 or 1644. His educational advantages were few; but, possessed of considerable energy and resoluteness of character, he, by private study, supplied the deficiencies of public tuition, and attained to considerable eminence as a scholar, preacher, and divine. He was one of the earliest to enter the ranks of Nonconformist ministers, after the passing of the infamous Act of Uniformity, in 1662, and to brave the difficulties and perils incident to such a position. He was admitted a preacher among the Presbyterians at the early age of nineteen, and officiated, for some years, in various parts of England, in continual danger of persecution. He was appointed chaplain to the Countess of Meath, in Ireland; and subsequently became, and continued to be, for twenty years, minister of the congregation in Wood-street, Dublin. He removed to London in 1687, and became pastor of the Presbyterian congregation in Hand-alley, Bishopsgate-street, over which he presided till his death, which occurred January 26, 1715-16, in the 73rd year of his age.

He was twice married, and with each of the ladies to whom he was united he received an ample fortune. The property thus acquired he liberally devoted to the cause of humanity, education, and religion. His liberal stipend as pastor at Hand-alley he insisted on receiving with punctuality, but devoted it entirely to charitable purposes; and, at stated periods, gave an account to his friends of the manner in which he had disposed of it. He was greatly esteemed by his ministerial brethren, and was regarded by political authorities as the leader of the Nonconformist party. He was consulted by King William at the period of the revolution; and he was selected by the Three Denominations to present their address to George I., on his accession to the throne of England. Having no family, he bequeathed the bulk of his property and estates to trustees for 2,000 years for various benevolent purposes. A considerable portion was to be appropriated to the

Establishment of schools for poor children in various parts of England and Wales, and to the

Payment of Christian teachers in Ireland, the West Indies, and New England.

Distribution of his works among suitable persons.

The principal part of his fortune was to be devoted to two objects—the exhibitions at Glasgow University and the foundation of a Library.

I.—THE LIBRARY.

Dr. Williams's private stock of books was both numerous and valuable, and having proposed to found a public library, he purchased the entire collection of rare and curious works belonging to the eminent and learned Dr. William Bates.

The library was opened for the use of the public in 1729; about thirteen years after the testator's death.

The trustees published their first catalogue in 1727, in the hope of inducing "other munificent and public-spirited persons, and lovers of literature, to contribute to its augmentation." Many donations were in consequence received, but that of Dr. William Harris was the largest, who bequeathed his whole library to the trustees.

Another catalogue was published in 1801, and in 1841, a third edition, in two volumes, Svo., the first volume being devoted to the larger books, which are placed under one alphabet, irrespective of the several divisions of sizes and languages; and the second is occupied exclusively with the titles of tracts and pamphlets, of which the library contains a large, and in many respects a curious and valuable collection.

Persons are admitted to the use of the library by an order from one of the trustees. It is open every day, from ten to three o'clock, excepting Saturday. During the month of August, and the weeks of Christmas and Whitsuntide, it is also closed.

Under special circumstances, and on the personal responsibility of one of the trustees, books may be taken home and retained for a short time by persons engaged in literary pursuits. Every possible facility is afforded by the trustees to readers consistent with due regard to the safety of the property.

II.—DR. WILLIAMS'S SCHOLARSHIPS IN THE UNIVERSITY OF GLASGOW.

Dr. Williams directed his trustees to provide *exhibitions* for suitably qualified young men, natives of South Britain, and devoted to the ministry among Nonconformists. His estates bequeathed to the college supply six bursaries of £40 per annum each, to be held by undergraduates nominated by the trustees for three years, and of £45 when they become graduates.

Preference is given, by direction of the will, to sons of poor Presbyterian ministers, if any such appear among the candidates; otherwise, all students among the three Denominations are eligible. Certificates are required of age, residence, and moral character. Satisfactory proof must be given of the intention of the candidate to study for the Christian ministry. The examination, conducted by the trustees, is generally in Livy, 1st book; Cicero de Senectute; Virgil's Georgics; Horace's Odes, 1st book; Latin composition; Luke's Gospel; Xenophon's Anabasis, 1st book; Homer's Iliad, 1st four books; arithmetic; algebra, including simple equations; Euclid, 1st three books.

Should the universities of Scotland become Episcopalian or Roman Catholic, the college is to devote the funds to other objects.

Dr. Williams required that when the surplus of his property in the hands of the trustees, after paying all the demands due by the estate, amounted to £500, it should be distributed in the following manner:—

One eighth for Bibles and catechisms.	£62	10	0
One tenth to poor widows of the preachers of the Word	50	0	0
One fifth to such preachers of the Word of Christ as are poor, orthodox, and moderate	100	0	0
One eighth to students for the ministry.....	62	10	0
One eighth to put boys apprentice	62	10	0
Two thirds of the residue to ministers in North Wales	168	6	8
One third ditto to ministers in South Wales.....	54	3	4

This distribution is made for the most part annually. The appropriation for students used to be in small sums, but for some years the trustees have wisely judged that the amount would be more serviceable if divided into two parts, of £31 5s. each, and devoted to divinity scholarships.

III.—DR. WILLIAMS'S DIVINITY SCHOLARSHIPS.

These scholarships are open to such students as shall have taken the degree of M.A. in one of the Scottish, or of B.A. in one of the English universities, or in the university of Dublin. Candidates are required to produce certificates of moral and

religious character, and testimonials as to general attainments; and to declare their decided wish and intention to pursue their studies during two years, with an especial view to the Protestant Dissenting ministry, in such school of theology as the trustees shall select or approve. •

The scholarships are awarded to the successful candidates after a public examination in the following authors and subjects:—Homer, Xenophon, Medea of Euripides, Horace, Virgil, Tacitus, algebra, plane and solid geometry, conic sections, Whately's Logic; Greek, Roman, and English History; Locke on the Human Understanding; Paley's Natural Theology; Latin and English composition.

R. Cogan, Esq., 49, Red-cross-street, is the librarian; and Samuel^c Cotton, Esq., 7, Lothbury, secretary to the trustees.

THE CONGREGATIONAL LIBRARY, BLOMFIELD-STREET, FINSBURY.

This valuable institution was established in 1830. The lease of the premises was purchased, in 1831, by an association of ministers and gentlemen, at the cost of £2,100, with a view to secure a convenient locality for the various literary, religious, and benevolent objects of the Congregational body. It comprises a spacious library, 50 feet by 25 feet; a commodious board-room; offices and committee-rooms; and domestic apartments for the messenger.

The handsome library, which is mainly occupied with books the munificent gift of Joshua Wilson, Esq., is lofty, and adorned with several fine portraits. In this room the Congregational Lecture is delivered, and meetings of the Congregational Board and of the General Body are held. The institution is in the hands of trustees, and its ordinary business is transacted by a committee. Letters to the officers of the above institutions may be addressed there, to the care of the messenger.

THE CONGREGATIONAL LIBRARY IS OFTEN CONFOUNDED WITH THE CONGREGATIONAL BOARD AND THE CONGREGATIONAL UNION; BUT IT IS A TOTALLY DISTINCT INSTITUTION, AND HAS NO CONNEXION WHATEVER WITH EITHER THE BOARD OR THE UNION. THESE LATTER MERELY RENT THE USE OF APPROPRIATE ROOMS IN THE LIBRARY-HOUSE, FOR THEIR RESPECTIVE PURPOSES. ALL COMMUNICATIONS ON BUSINESS CONNECTED WITH THE "LIBRARY," AS SUCH, SHOULD BE ADDRESSED TO JOSHUA WILSON, ESQ., TREASURER, OR REV. THOMAS JAMES, SECRETARY.

THE CONGREGATIONAL LECTURE

Was established by the constituents of the Library, with a view to promote Ecclesiastical, Theological, and Biblical Literature, in that religious connexion to which they belong. It consists of an occasional course of lectures, that partake rather of the character of academical prelections than of popular addresses. The lecturers are selected from such Congregational Ministers of Great Britain as are distinguished on account of their literary and ministerial reputation. Fifteen series have been already delivered; the publication of which has greatly increased the literary reputation of the Denomination. They were delivered and have since appeared in the following order:—

1833. *Christian Ethics*; or Moral Philosophy on the Principles of Divine Revelation. By the late Rev. Ralph Wardlaw, D.D.

1834. *The Causes of the Corruption of Christianity*. By the Rev. Robert Vaughan, D.D.

1835. *The Christian Atonement*, its basis, nature, and bearings; or, the Principles of Substitution Illustrated, as applied to the Redemption of Man. By the late Rev. Joseph Gilbert.

1836. *Divine Inspiration*; or, the Supernatural Influence exerted in the Communication of Divine Truths, and its special bearings on the Composition of the Sacred Scriptures. By the Rev. Ebenezer Henderson, D.D.

1837. *Holy Scripture Verified*; or, the Divine Authority of the Bible Confirmed, by an appeal to facts of science, history, and human consciousness. By the Rev. George Redford, D.D., LL.D.

1839. *Revelation and Geology*; or, the Relation between the Holy Scriptures and some parts of Geological Science. By the late Rev. John Pye Smith, D.D., LL.D., F.R.S., &c.

1840. *The Connection and Doctrinal Harmony of the Old and New Testaments*. By the Rev. W. Lindsay Alexander, D.D.

1841. *The Theology of the Early Christian Church*, exhibited in Quotations from the Writers of the Three First Centuries. By the Rev. James Bennett, D.D.

1843. *The Existence and Agency of Evil Spirits*. By the Rev. Walter Scott.

1844. *The Sacraments. Part I. Baptism*. By the Rev. Robert Halley, D.D.

1845. *The Doctrine of Original Sin*. By the Rev. George Payne, LL.D.

1847. *The Revealed Doctrine of Rewards and Punishments*. By the Rev. Richard Winter Hamilton, LL.D., D.D.

1848. *The Ecclesiastical Polity of the New Testament Unfolded*. By the Rev. Samuel Davidson, LL.D.

1849. *The Work of the Holy Spirit*. By the Rev. William Hendry Stowell, D.D.

1850. *The Sacraments. Part II. The Lord's Supper*. By the Rev. Robert Halley, D.D.

The Lectures are in course of re-publication, in a cheap form, by Messrs. Jackson and Walford.

* * * The Rev. Dr. Alliott, of Plymouth, is expected to deliver a Course of Lectures at the Congregational Library, in April next, on *The Relation of Psychology to Religion,—Natural Theology and Revelation*.

OFFICE OF DISSENTING REGISTERS OF BIRTHS, BAPTISMS AND BURIALS.

A Commission was issued by William IV., dated September 13, 1837, and renewed by her present Majesty, to certain gentlemen, "to inquire into the state, custody, and authenticity of any such registers or records of births or baptisms, deaths or burials, and marriages lawfully solemnized, as have been heretofore or are now kept in England and Wales, other than the Parochial Registers," and "to inquire what measures may be taken for collecting and arranging the same, and to empower them to call for all documents, papers, and records, which may appear calculated to assist their researches," &c.

The Commissioners, having made their second Report, retired, according to the Act of Parliament; all the Registers and Records examined and approved by them are now deposited in the custody of the Registrar-General, at the Non-Parochial Register-office, Rolls-yard, Chancery-lane, London, which, for the purposes of the Act of 3 and 4 Vic. c. 92, is deemed a branch or part of the General Registrar's Office. Searches and extracts from these registers and records will be granted on every day except Sundays, Christmas Day, and Good Friday, between the hours of ten and four, upon personal application only, and payment of legal fees. *Applications by letter for search or extract cannot be complied with.* Persons residing in the country, therefore, who may require searches or certificates, must, of necessity, apply to a friend in London, or employ an agent. All other communications by letter, on the subject of the above-mentioned registers and records, must be addressed to the "Registrar-General, General Register-office, London;" and it is requested that the words "Non-Parochial Registers" may be written on the outside of all such letters, the postage of which may be left unpaid. The fee for searching is 1s., and for a certificate 2s. 6d.

N.B. Parties in the country wishing to obtain certificates will obtain them promptly, for a small additional fee prepaid, by addressing a letter to Mr. Collins, Congregational Library, 4, Blomfield-street, Finsbury.

RETURNS ON CHAPEL DEBTS.

ENGLAND.		WALES.	
	Hampshire £1,900		Anglesea £1,700
	Leicestershire 820		Brecon 600
Cheshire £2,500	Middlesex (West) 400		Denbigh, Flintshire 4,000
Cumberland 1,300	Norfolk 2,000		Glamorganshire .. 4,000
Derbyshire 3,000	Shropshire 2,000		Monmouthshire .. 6,000
Devonshire (South) 4,570	Staffordshire 2,050		Montgomeryshire . 1,700
„ (East) 250	Surrey 4,000		
Durham 7,000	Yorkshire (N. R.) . 1,200		

CHAPEL CASES AND TRUST DEEDS.

A model deed of trust for chapels has long been desired, and numerous attempts have been made, though hitherto unsuccessfully, to frame a deed to meet the views of all parties. Some demur to the wisdom of binding posterity by the opinions of the present age; and others differ as to the terms to be employed in the specification of doctrines. The general principle required in all trusts is, that the property be secured to the object for which it was devoted, and according to the known opinions of the party founding the trust.

The Congregational Union of Scotland have adopted a general model deed.

The Baptist Building Fund have framed a deed, and recommend it to their brethren throughout the kingdom.

The Wesleyans, too, have a model, according to which their trusts are framed.

The Committee of the London Congregational Chapel-Building Society are anxiously considering the subject, and hope in a few weeks to be able to present such a model as will prove both acceptable and useful.

The *Congregational Board of Ministers* in London require that all deeds submitted to them for approval and recommendation, should contain clauses involving the following principles:—

1. That the chapel should be vested in trustees for the use of the Denomination of Independent or Congregational Pædobaptists.

2. That the sentiments held by the Denomination should be stated in detail, or summarily described as being in accordance with the doctrines of the Assembly's Catechism, or the declaration of Faith and Order published by the Congregational Union of England in 1833; or with the religious opinions held by the Independent Denomination of Pædobaptist Christians.

3. That the trustees, as such, should have no power whatever in the management or regulation of the worship and service conducted by the church; their powers being restricted to the preservation of the building for the purposes for which it was erected.

4. That the election of the church officers, minister, or deacons, should be vested in all the members of the church, whether men or women, or whether subscribing or not.

The CHAPEL CASES submitted to the Board, in the majority of instances, are defective in one or other of the requirements. The last rule is the least observed. Numerous deeds require, that, in the choice of a pastor, the church shall obtain a majority, composed both of members and seatholders who are not members; while others allow no members to vote but on a money qualification,—thus depriving, it may be, the most excellent of their number, and the pillars of the church for their piety and prayerfulness, of their undoubted privilege to vote for the pastor of their choice.

The sanction of the Board is, moreover, not given till the deeds are enrolled, thus preventing the possibility of the alienation of the property, and the misappropriation of the public money; nor till satisfactory evidence is furnished that the County Association or the neighbouring churches approve of the erection or the enlargement of a chapel, by their formal recommendation, and their pecuniary contributions.

It will be a happy day when the system of begging for "Chapel Cases" shall be abolished. The formation of Chapel-Building Societies, either in separate counties, or in districts containing several counties, will assist its overthrow, as, by the aid they may afford, the necessity for such applications will no longer exist.

**EXPENDITURE BY COUNTY ASSOCIATIONS AND THE HOME
MISSIONARY SOCIETY FOR SPREADING THE GOSPEL IN
ENGLAND.**

County.	By Association.			By Home Missionary Society.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.
Bedfordshire	107	7	4	92	0	0	199	7	4
Berks	185	0	0	52	6	8	237	6	8
Bucks	123	5	2	120	0	0	243	5	2
Cambridgeshire	140	0	4	21	13	4	161	13	8
Cheshire	220	0	0	..	..	..	220	0	0
Cornwall	50	0	0	..	0	0	50	0	0
Cumberland	30	0	0	153	0	0	183	0	0
Derbyshire	157	5	3	100	3	6	257	8	9
East Devon	60	0	0	..	..	..	60	0	0
North Devon	41	0	0	232	16	2	273	16	2
South Devon	200	0	0	116	4	0	316	4	0
Dorsetshire .....	..	..	..	387	6	11	387	6	11
Durham	170	0	0	3	15	0	173	15	0
Essex	441	0	0	50	0	0	491	0	0
Gloucestershire and Bristol	450	18	6	45	0	0	495	18	6
Gloucester District	40	0	0	..	..	..	40	0	0
Hants	191	13	2	95	0	0	286	13	2
Herefordshire .....	..	..	..	126	7	0	126	7	0
Herts	154	3	10	100	0	0	254	3	10
Kent	60	0	0	331	16	6	391	16	6
Lancashire	1,669	5	0	..	..	..	1,669	5	0
Leicestershire	160	0	0	287	15	4	447	15	4
Lincolnshire .....	..	..	..	113	15	0	113	15	0
London .....	..	..	..	487	0	3	487	0	3
Middlesex (West)	120	18	0	67	10	0	188	8	0
Norfolk	80	0	0	205	13	6	285	13	6
Northamptonshire .....	..	..	..	141	8	6	141	8	6
Notts	188	9	2	15	0	0	203	9	2
Oxon .....	..	..	..	162	8	1	162	8	1
Rutlandshire .....	..	..	..	45	0	0	45	0	0
Salop	210	8	11	121	11	1	331	0	0
Somersetshire	112	7	11	301	7	0	413	14	10
Staffordshire (North)	90	0	0	..	..	..	90	0	0
(South)	100	7	10	205	0	0	305	7	10
Suffolk .....	..	..	..	115	0	0	115	0	0
Surrey	500	0	11	96	16	7	596	17	6
Sussex	90	0	0	20	0	0	110	0	0
Warwickshire	64	0	0	50	0	0	114	0	0
Wiltshire	144	16	8	15	0	0	159	16	8
Worcestershire	120	0	0	..	..	..	120	0	0
Yorkshire (East Riding)	263	8	7	153	17	6	417	6	1
(North Riding)	95	0	0	486	16	2	581	16	2
(West Riding)	966	14	7	..	..	..	966	14	7
	7,797	11	1	5,153	8	1	12,950	19	2

This total of £12,950 19s. 2d. by no means adequately represents the entire amount expended for the spread of the Gospel in the various counties in England.

Nearly all the larger churches throughout the kingdom have chapels and stations in their own vicinities and under their own control, and supported by private and local funds, which are never reported to the public. Could the statistics of such be obtained, some thousands of pounds would be added to the sum already specified.

LIFE ASSURANCE, ESPECIALLY FOR WIDOWS AND CHILDREN OF MINISTERS.

Among the public institutions described in the foregoing pages will be found several societies designed to promote the comfort and happiness of the widows and children of ministers. By some of these societies a legal provision may be secured; from others, only charitable aid can be obtained in the season of destitution or distress.

We would earnestly entreat the attention of ministers to the former class of societies, and call upon all who have the means, and are otherwise duly qualified, at once to avail themselves of the advantages they offer, and thus secure a legal and equitable provision for survivors, and prevent the necessity of constant applications for eleemosynary aid to charitable institutions. Churches could not do a more grateful or important service to their ministers than by insuring their lives, either by an immediate payment, or by annual premiums.

We should not do justice to our convictions did we not extend this notice, and urge immediate attention to the great and important subject of Life Assurance in general. Time was, when, through misconception of the nature and bearings of Life Assurance principles, or, in other cases, through conscientious scruples, many were prevented from making such provision for the future as these institutions afford. Now, however, the subject is awakening general interest, and the most religious and trustful of Christian men and ministers feel that by this mode of "providing for their own house" they comply at once with the dictates of reason and revelation—the suggestions of prudence and religion.

Life Assurance Societies of various kinds are multiplying beyond all former precedent, and are adapting themselves to meet the convenience of every class of persons, from the humblest artisan to the most aspiring noble.

Some of the Life Societies have been in existence more than a century, and have accumulated prodigious capitals for the benefit of survivors.

The recently-formed Assurance Societies are more moderate in their terms, and are designed to promote the benefit, not of survivors merely, but of the assurers themselves, under certain specified contingencies. The difference of the terms between the older and younger institutions arises, not so much from the determination of the younger to secure business at any risk, as from the improved value of life within the last fifty years, and the consequent diminution of liabilities. Caution, however, is required in the selection of an office for assurance, as it is to be feared that some offer advantages to assurers which can scarcely hope to be realised.

It would be invidious to point out particular societies. Attention will doubtless be drawn to those described among the "Public and General Institutions," and to the numerous Life Assurance Offices among the advertisements.

THE CONGREGATIONAL PASTORS' ASSURANCE AID SOCIETY.

Attention is especially solicited to this society, formed December 13, 1853, as recommended by the Assembly of the Congregational Union, held at Manchester in October last. The regulations will be found in pp. 5, 6, of the advertisements.

Its object is to raise a permanent fund, out of which shall be paid annually a definite sum for assisting qualified ministers to assure their lives in the Protestant Union, and other offices, for the benefit of their widows and children.

The donations or legacies of the wealthy cannot be applied to a more beneficial purpose than the one proposed. It is hoped that a fund of some ten or twenty thousand pounds will be raised forthwith. Communications may be addressed to Edward Swaine, Esq., 185, Piccadilly, treasurer; or Rev. Henry Bromley, secretary, at the Congregational Library, 4, Blomfield-street, Finsbury.

BALME'S CHARITY.

Extract from the Will of the late Mrs. Mary Bacon, of Spring House, Bradford, Yorkshire, dated the 18th day of July, in the year of our Lord One Thousand Eight Hundred and Forty-five.

I give and bequeath the sum of twelve thousand pounds Three per cent. consolidated Bank Annuities (part of a larger sum) now standing in my name in the books of the Governor and Company of the Bank of England, unto the Rev. Thomas Seales, of Leeds, in the County of York; John Turner Bacon, of the City Road, in the County of Middlesex, Chemist; William Tetley, of Asenby Lodge, near Thirsk, in the said County of York, Esquire; Robert Milligan, of Acacia, in the Township of Rawden, in the Parish of Guiseley, in the County of York, Esquire; and George Osborn, of Bradford, aforesaid, Woolstapler; and declare my will and mind to be, and I direct that the same shall be deemed a specific Legacy: To have, hold, receive, and take the said sum of twelve thousand pounds Three per cent. consolidated Bank Annuities, unto and by the said Thomas Seales, John Turner Bacon, William Tetley, Robert Milligan, and George Osborn, their Executors, Administrators, and Assigns, upon and for the trusts, ends, intents, and purposes hereinafter expressed and declared of and concerning the same; that is to say, upon trust that they, the said Thomas Seales, John Turner Bacon, William Tetley, Robert Milligan, and George Osborn, and the survivors and survivor of them, and the Executors, Administrators, and Assigns of such survivor, do and shall permit and suffer the said sum of twelve thousand pounds consolidated Bank Annuities to remain in its actual state of investment, and do and shall, from time to time, and at all times hereafter, pay, apply, and dispose of the dividends, interest, and annual produce thereof, as and when the same shall from time to time become payable, and be received, unto and amongst such aged or infirm Protestant Ministers of the Gospel dissenting from the Church of England as by law established, and holding and maintaining the doctrines and tenets hereinafter by me particularly mentioned and set forth, and unto and amongst such Widows and Daughters of Ministers of the Gospel dissenting from the Church of England, and holding and maintaining the doctrines and tenets hereinafter mentioned and set forth, as the said Thomas Seales, John Turner Bacon, William Tetley, Robert Milligan, and George Osborn, or the survivors or survivor of them, or the Executors, Administrators, or Assigns of such survivor, or other the Trustees or Trustee for the time being of the said trust monies, stocks, funds, and securities, shall think proper; so, however, as that no one such Minister, Widow, or Daughter as aforesaid shall at any time have or receive more than the yearly sum of Twenty Pounds; provided always that no such Daughter of any such Minister as aforesaid shall be eligible unless she be a spinster; and I do hereby also direct that no Daughter of any such Minister as aforesaid shall be entitled to any part, share, or proportion of the said dividends, interest, and annual produce, who shall be under the age of forty-five years; and that the said dividends, interest, and annual produce shall be paid, distributed, and divided unto and amongst persons residing in the West Riding of the said County of York only; and I do hereby expressly declare and direct that the provision herebefore by me made as aforesaid is intended for, and shall be at all times hereafter limited and restricted to Ministers of the Gospel, and the Widows and unmarried daughters of Ministers of the Gospel, of the denomination of Protestant Dissenters of the Congregational Order, commonly called Independents, holding, professing, and maintaining the doctrines contained in the shorter Catechism composed by the Assembly of Divines convened at Westminster, in the year of our Lord One Thousand Six Hundred and Forty-three, of which doctrines the following are of the first importance: that is to say - the existence of one God, the Father, the Son, and the Holy Ghost; the Deity of the Son of God, and his co-equality with the Father; the Deity and Personality of the Holy Spirit; the universal and entire depravity of human nature; the atonement of Christ; the sovereignty of Divine grace; justification by faith alone; the perpetual obligation of the moral law; the necessity of the operation of the Holy Spirit to regenerate and sanctify the heart; the duty of all men to believe the Gospel; the validity of infant baptism; the resurrection of the dead; the eternal happiness of the righteous, and the ever-

lasting misery of such as die impenitent. And I do hereby expressly declare and direct, that no person holding or professing any doctrines or tenets contrary or repugnant to the doctrines and tenets aforesaid shall have or be entitled to the provision hereinbefore by me made as aforesaid, or any part thereof: and my Will is, and I do hereby direct that the said charitable bequest shall be at all times hereafter called and designated "Balme's Charity," and that the said Thomas Seales, John Turner Bacon, William Tetley, Robert Milligan, and George Osborn, and the survivors and survivor of them, and the Executors, Administrators, or Assigns of such survivor, or other the Trustees or Trustee for the time being of the said Charity, shall, from time to time and at all times hereafter, on the first day of February and the first day of August in each and every year, make up and state a full account in writing relative to the said Charity and the management thereof, and the same shall be signed by all the said Trustees for the time being, and which account shall state the names and ages respectively of the several persons, objects of the said Charity for the time being, and the sums of money actually paid to them respectively, a copy of which account shall be transmitted, within the space of twenty-one days from the making thereof, at the expense of the said Trust Estate, to the officiating Minister for the time being of every Chapel or Meeting-house within the Parish of Bradford, in the said County of York, for the time being used for the purposes of religious worship by Protestant Dissenters of the Congregational Order, commonly called Independents, and a copy of which account, from time to time, it shall be lawful for every such officiating Minister to demand free of expense: provided always, and my Will is, that if the said Thomas Seales, John Turner Bacon, William Tetley, Robert Milligan, and George Osborn, or any or either of them, their or any or either of their Executors, Administrators, or Assigns, or any future Trustee or Trustees to be appointed in the stead or place of them or any of them as hereinafter mentioned, shall die, or become desirous of being discharged, or refuse, decline, or become incapable of acting in the Trusts aforesaid, or such of them as shall then remain in force, it shall and may be lawful for the surviving or continuing Trustees or Trustee for the time being, or the Executors or Administrators respectively of the last surviving or continuing Trustee for the time being, by any writing under their or his hands and seals or hand and seal, and to be attested by two or more credible witnesses, from time to time to nominate, substitute, and appoint any other such person or persons as hereinafter is mentioned to be a Trustee or Trustees in the stead and place of the Trustee or Trustees so dying, or desiring, or refusing, declining, or becoming incapable to act as aforesaid; and that when and so often as any such new Trustee or Trustees shall be appointed as aforesaid, all the said trust monies, stocks, funds, securities, and premises shall be thereupon, with all convenient speed, assigned and transferred, in such sort and manner, and so as that the same shall be legally and effectually vested in the surviving or continuing Trustee or Trustees for the time being, and such new Trustee or Trustees jointly, or if there be no such surviving or continuing Trustee or Trustees, then in such new Trustee or Trustees only, for and upon the same trusts, intents, and purposes as are hereinbefore declared of and concerning the same trust monies, stocks, funds, securities, and premises, or such of them as shall be then subsisting and capable of taking effect. And that all and every such new Trustees or Trustee shall and may act and assist in the management and carrying on and execution of the trusts to which they or he shall be appointed as fully and effectually to all intents, constructions, and purposes whatsoever, and shall have and be considered as invested with such and the same powers and authorities, and be subject to the same restrictions as if he or they had been originally in and by this my Will nominated and appointed for the purposes for which such new Trustees shall be appointed, anything hereinbefore contained to the contrary thereof in any wise notwithstanding; provided always, and I do hereby declare and direct, that no person shall at any time be eligible, or be nominated and appointed as a Trustee under or by virtue of the power and authority hereinbefore contained, who shall not be at the time of such nomination and appointment a member of some Christian church or society of Protestant Dissenters of the denomination aforesaid, holding and professing the doctrines and tenets hereinbefore particularly mentioned and set forth; provided also, and my Will is, that every vacancy occasioned by the decease of any present or future Trustee, or otherwise, shall be immediately filled up by an

appointment under the powers aforesaid, it being my Will that, so far as circumstances will permit, the number of Trustees shall never be less than five.

AN ACT FOR REGISTERING CHAPELS

IN THE OFFICES OF THE SUPERINTENDENT REGISTRARS THROUGHOUT THE KINGDOM.

It was intended, had space allowed, to have reprinted this Act, as also the Charitable Trust Act, in this number; but as the pages are otherwise occupied, a reference only can be made to the Act for Registration, as printed in the *Year Book*, 1853, pages 292-4, and to the following section respecting the Trust Act.

The Act for Registration has been under discussion in Parliament during the year, with a view to its amendment; but as no amended Bill has passed, the original Act remains in force for the time being; and it is hoped that no chapel or room for worship will be opened, without being duly registered.

There is more urgent reason for this registration of chapels, even where it may have been hitherto neglected, in consequence of certain clauses of the Charitable Trusts Act, to which reference will now be made.

An Act for the better Administration of Charitable Trusts in England and Wales, passed August 20, 1853.

This stringent Act applies to all Charitable Trusts throughout the kingdom. The Board are empowered to inquire into all charities, their management and application; to require accounts to be rendered to them; to remove trustees; to require trustees to remove any schoolmaster or schoolmistress, or any other officer, for negligence, &c. &c. But the 62nd clause is one demanding especial attention, viz. that "this Act shall not extend to the Universities of Oxford, Cambridge, London, or Durham; or any college or hall in the said Universities of Oxford, Cambridge, and Durham, or to any cathedral or collegiate church; or to any building registered as a place of meeting for religious worship with the Registrar-General of Births, Deaths, or Marriages in England and Wales, and bona-fide used as a place of meeting for religious worship."

It would appear from this clause, that all endowments or charities connected with the Dissenting chapels throughout the kingdom will come under the supervision of the Charity Commissioners, unless such chapels shall have been actually registered in the General-Registrar's Office.

This most certainly applies to all chapels that have been opened and endowed since the passing of the Act for the Registration of Chapels, and will apply to all opened and endowed in time to come.

But as there is no clause in the Act giving validity to the old registration for the purposes of this Act, it would seem necessary that all chapels registered under the old system, which have endowments and charities connected with them, the Trustees of which do not desire to be subject to the scrutiny of the Commissioners, should be registered again under the new Act for the Registration of Chapels.

As there are many cases in which no authentic document certifying the registration of the chapels in former years can be found, it is most desirable that such chapels should be forthwith registered, which can be done, in any District-Registrar's Office, for two shillings and sixpence.

Endowed chapels and schools, exempted by the 62nd clause from the inspection of the Commissioners, may be placed under their supervision, if judged desirable, on petition, duly signed by a majority of the trustees and governing body of such charities.

ADDRESS OF THE CONGREGATIONAL UNION OF SCOTLAND ON AMERICAN SLAVERY.

The Congregational Union of England and Wales, at the Annual Assembly, in May, 1853, passed an important resolution on American Slavery, which will be found in page 88 of the present volume. As an appropriate accompaniment to that resolution of the Congregationalists in England, the Address of the Congregationalists in Scotland is subjoined.

The meeting was held, April 7th, in Aberdeen ; W. Lealie, Esq., in the chair.

The address was drawn up and proposed by Rev. W. Lowe, of Forfar, and seconded by the Rev. Dr. Wardlaw, of Glasgow, and cordially adopted by the Assembly. It was signed by the chairman, the proposer and seconder of the address, and the Rev. Dr. Alexander, of Edinburgh, in the name of the meeting.

TO THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA.

The respectful Address of Pastors, Deacons, and Members belonging to the Congregational Churches in Scotland, assembled in Aberdeen on the occasion of the Annual Meeting of the Congregational Union of Scotland.

Christian Brethren,—Permit us, in the spirit of Christian love, to make this renewed attempt to call your attention to one of the most fearful evils that can exist in any country; and the maintenance or defence of which is, in our opinion, totally at variance with the spirit and letter of our common Christianity. Slavery, under whatever form or modification it may exist, is, it must be allowed, a direct violation of that beautiful and easily understood maxim of our Divine Lord,—“Whatsoever ye would that men should do unto you, do ye even so unto them.”

We are aware that, familiarised as you are with slavery, and accustomed as you are to regard it as a legalised institution in your country, you are not likely to take so strong a view of its anti-Christian nature, nor of the enormity of the guilt and misery which it involves, as those who can look upon it without the intervention of secular interests and national polity disturbing the mental vision. If, however, the system, and the baneful working of slavery, be viewed in the light and love of the Gospel of Jesus, its guilt and enormity are at once manifest to all. The very spirit of Christianity is a spirit of love; and its Divine Author, whose precepts and example form the only authoritative and universally acknowledged rule for the regulation of the life and conduct of all his followers, has enjoined on every man to “love his neighbour as himself;” and if we ask, who is our neighbour? he points us to the helpless, the wounded, and the oppressed.

Brethren, does love, does the religion of Jesus, sanction man’s making merchandise of man?—does it sanction the taking away of his liberty, his rights and privileges as a man, for no crime,—but for not having ‘a skin coloured like our own?’—does it sanction the withholding or rending asunder of the most sacred ties and tender relationships of life?—and does it sanction the withholding the Word of God from our fellow-men, perishing for lack of knowledge? Every man with the Bible in his hand, and an enlightened mind, live in whatever country, or under whatever form of government he may, must answer, No, to such questions as these. But, brethren, you know that slavery does all this, and more than all this, although we forbear entering into details on the miseries it inflicts, or the various ways in which it violates every principle of justice, humanity, and religion.

We admit the charge that has been made by Americans, in reference to this country—that we have our slaves of intemperance, of vice, of ignorance, and of avarice; we have, and we deplore it; but we would respectfully remind you, that none of these evils are with us made the law of the land, while slavery with you *is*. We admit the existence of the evils referred to among us, but we beg respectfully to remind you, that all denominations of Christians in this country are in various ways using endeavours to meet, suppress, and root out these evils; but, brethren, what are you doing for the suppression or extinction of slavery in your land?

Brethren, bear with our importunity. It is in no spirit of recrimination we address you—we love you, therefore do we plead with you—we love the spirit of progress by which you are characterised, therefore do we plead with you—we love liberty, our dearest birthright and yours, therefore do we plead with you. We love the three millions who are in fetters and enslaved in the midst of you, therefore do we plead with you. We love religion, and would see her divine and glorious form making triumphal progress throughout your land, therefore do we plead with you. We love the image of Jesus in his disciples, of whatever colour, and would not see that image whipped, and manacled, and chained, and degraded, and therefore do we plead with you—plead that you would clear yourselves as churches from blood-guiltiness. We plead that you would use all the sanctified influence and moral power which the religion of Jesus can bring into requisition to free your country from the foul blot of

slavery—a blot which darkens and disgraces your national banner in the eyes of all Christendom, and almost of the world. We appeal, as Christian men, to every principle of Christianity and humanity among you, that you would loose the bands of wickedness, break off every yoke, and let the oppressed go free; then shall the blessing of many ready to perish come upon you, and God, our common God, shall bless you and make you a blessing.

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1841	7819	1,563,800	69.2	2606	854,768	30.4	2174	589,154	34.7
1851	11,007	2,194,298	40.3	3244	1,067,760	24.9	2789	752,343	27.7

From this it appears that whereas in 1801 the number of sittings provided for every 1,000 persons was, by Wesleyans 18, by Independents 34, and by Baptists 20; in 1851, the provision was, by Wesleyans 123, by Independents, 59, and by Baptists 42.

Comparative View of the Accommodation in Rural and Large Town Districts, provided by the Wesleyan Methodists, Independents, and Baptists respectively.

	WESLEYAN METHODISTS.			INDEPENDENTS.			BAPTISTS.		
	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.
	Places of Worship.	Sittings.		Places of Worship.	Sittings.		Places of Worship.	Sittings.	
Large Town Districts }	3050	896,376	9.7	936	454,729	4.9	839	318,013	3.5
Country Districts }	7957	1,297,920	14.9	2308	613,031	7.1	1950	434,330	5.0

Extent to which the Accommodation provided by the Wesleyan Methodists, Independents, and Baptists respectively, is made available.

	Absolute Number of Places of Worship and Sittings.		Number of Places open for Worship at each period of the day; and Number of Sittings thus available.						Number of Sittings available out of every 1,000 provided.		
			Places of Worship.			Sittings.					
	Places of Worship.	Sittings.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
Wesleyan Methodists }	11,007	2,194,298	4990	6796	5030	1,367,324	1,257,798	1,924,453	62	58	88
Independents ...	3,244	1,067,760	226	1406	2539	901,362	447,500	881,769	86	48	83
Baptists	2,789	752,343	2055	1550	2127	636,861	397,168	619,804	85	53	62

The number of *free* sittings provided by these denominations, and the proportion which the free sittings bear to the whole number, are as follows:—

	Actual Number of Sittings.		Proportion per cent. of Free Sittings to Total Sittings.
	Total.	Free.	
Wesleyan Methodists.....	2,194,298	1,066,312	48·6
Independents	1,067,760	438,211	41·0
Baptists	752,343	377,571	50·2

RELIGIOUS ACCOMMODATION AND ATTENDANCE IN LARGE TOWNS BY THE INDEPENDENTS.

PLACES.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851, [including Sunday Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
Ashton-under-Lyne	3	980	1,470	2,450	1,738	..	1,105
Bath	2	470	960	1,430	1,440	..	1,200
Birmingham	12	2,110	4,547	6,657	3,824	529	3,298
Blackburn	4	865	1,928	2,793	1,343	136	937
Bolton	5	370	2,040	2,410	1,410	90	1,093
Bradford	6	690	2,878	3,568	2,510	1,164	2,129
Brighton	7	1,175	1,680	2,855	1,825	330	979
Bristol	19	4,581	6,521	11,102	5,814	240	6,261
Bury	4	130	1,720	1,850	1,213	408	296
Cambridge.....	1	500	180	680	317	94	220
Carlisle	3	1,217	153	1,370	439	..	402
Chatham	3	270	950	1,220	915	138	893
Cheltenham	4	680	1,350	2,030	1,031	45	804
Chester	4	580	880	1,460	776	40	899
Colchester	6	1,480	1,185	2,665	1,510	1,631	1,278
Coventry	4	681	1,867	2,548	1,350	251	1,244
Derby	3	498	1,090	1,588	847	631	780
Devonport.....	9	1,439	3,384	4,823	2,099	473	2,497
Dover	3	279	971	1,250	454	..	477
Dudley	1	420	758	1,178	836	..	474
Exeter	2	180	892	1,072	557	133	507
Finsbury	24	4,212	9,958	15,070	10,262	1,651	10,539
Gravesend.....	1	428	673	1,101	690	..	500
Great Yarmouth	2	284	816	1,100	640	..	519
Greenwich	7	790	2,368	3,858	2,499	125	1,908
Huddersfield	2	460	2,450	2,910	1,717	261	908

PLACES.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851, [including Sunday Scholars.]		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
Hull	8	1,606	4,372	5,978	2,983	510	2,883
Ipswich	2	352	1,020	1,372	971	997	835
Kidderminster	1	100	1,000	1,100	533	..	300
King's Lynn	1	258	700	958	538	..	386
Lambeth	15	2,620	7,092	9,712	6,854	1,072	5,694
Leeds	11	2,050	6,255	8,305	3,128	90	2,561
Leicester	3	1,114	1,190	2,304	1,700	..	1,237
Liverpool	10	2,437	5,505	7,942	3,590	216	3,489
City of London	10	1,869	5,837	7,706	4,790	150	3,340
Macclesfield	3	347	1,210	1,557	550	36	534
Maidstone	1	200	500	700	377	53	264
Manchester	19	4,306	8,392	12,698	6,396	210	2,664
Marylebone	17	3,411	8,189	11,600	9,295	869	8,309
Merthyr Tydfil	20	2,989	5,477	8,466	7,902	839	8,336
Newcastle-on-Tyne	2	86	950	1,036	826	..	518
Newport	5	755	1,068	1,823	873	..	1,007
Northampton	3	339	1,167	1,506	1,518	..	987
Norwich	3	380	1,866	2,246	1,735	250	989
Nottingham	5	1,067	2,774	3,841	2,044	277	1,345
Oldham	1	630	1,760	2,390	1,634	757	1,042
Oxford	2	394	550	944	606	..	444
Plymouth	5	736	2,232	2,968	1,517	62	1,440
Portsmouth	6	1,193	3,370	4,563	3,108	573	3,251
Preston	2	410	1,220	1,630	1,065	..	750
Reading	3	395	1,320	1,715	1,197	487	1,101
Rochdale	1	240	730	970	710	..	445
Salford	4	1,019	2,757	3,776	2,139	..	1,486
Sheffield	10	1,112	3,974	5,086	2,283	413	1,854
Southampton	2	815	1,743	2,558	1,509	373	1,640
South Shields	1	..	900	900	352	..	341
Southwark	10	2,204	4,951	7,155	5,019	431	5,147
Stockport	5	863	2,223	3,086	1,598	..	1,716
Stoke-upon-Trent	7	966	1,554	2,520	1,135	15	1,046
Sunderland	4	962	1,186	2,148	1,387	..	1,563
Swansea	7	1,456	2,299	3,755	1,658	168	2,466
Tower Hamlets	46	8,900	17,379	26,279	18,921	2,073	15,994
Tynemouth	2	330	955	1,285	651	..	534
Wakefield	4	120	2,516	2,636	1,093	369	752
Walsall	1	200	700	900	398	..	307
Warrington	1	..	..	..	120	..	150
Westminster	11	2,622	7,538	10,160	7,022	..	6,977
Wigan	3	500	1,120	1,620	907	320	696
Wolverhampton	6	1,765	1,700	3,465	1,986	475	1,367
Worcester	1	200	500	700	424	..	356
York	2	900	1,800	2,700	1,333	80	1,018

ACCOMMODATION AND ATTENDANCE IN REGISTRATION DIVISIONS.

INDEPENDENTS.

REGISTRATION DIVISIONS.	Number of Places of Worship and Sitzings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sitzings thus available.					
	Places of Wor- ship.	Sittings.	Morn- ing.	Afternoon.	Evening.	Places of Worship open.			Sittings.		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
LONDON Bills of Mortality.	161	100,136	69,651	6,681	61,563	119	11	152	99,116	31,658	98,706
SOUTH EASTERN COUNTIES..... Surrey, Kent, Sussex, Hamp- shire, and Berkshire.	362	58,517	48,917	18,265	12,283	253	118	282	76,964	38,574	76,766
SOUTH MIDLAND Middlesex (extra-Metropoli- tan), Hertfordshire, Buck- inghamshire, Oxfordshire, Northamptonshire, Hunt- ingdonshire, Bedfordshire, and Cambridgeshire.	299	80,950	39,913	25,967	31,368	189	145	232	66,167	46,395	66,141
EASTERN COUNTIES Essex, Suffolk, and Norfolk.	264	85,940	44,781	16,618	27,122	182	168	191	75,960	67,551	59,604
SOUTH WESTERN Wiltshire, Dorset, Devon- shire, Cornwall, Somersetsh.	437	113,131	53,065	23,926	57,611	283	191	347	96,151	52,161	100,238
WEST MIDLAND Gloucestershire, Hereford- shire, Shropshire, Stafford- shire, Worcestershire, and Warwickshire.	319	95,322	47,377	18,599	44,368	218	125	267	83,888	25,769	88,530
NORTH MIDLAND Leicestershire, Rutlandshire, Lincolnshire, Nottingham- shire, and Derbyshire.	157	47,712	20,565	10,383	16,030	102	63	117	39,712	19,766	39,132
NORTH WESTERN Cheshire and Lancashire.	238	161,490	50,785	22,003	33,031	189	115	179	93,792	38,017	82,197
YORKSHIRE West Riding, East Riding, and North Riding.	233	95,419	43,011	26,865	26,141	179	128	159	86,710	50,675	70,797
NORTHERN COUNTIES..... Durham, Northumberland, Cumberland, and West- moreland.	74	21,354	9,849	1,305	9,193	55	23	51	21,332	3,296	22,537
WELSH DIVISION	700	168,876	87,287	32,163	96,327	462	252	554	130,834	49,202	140,067

Dates at which the Buildings were erected or appropriated to Religious Purposes, in Decennial Periods:—

Before 1801.	1811.	1821.	1831.	1841.	1851.	Not stated.	Total.
849	210	374	484	564	593	230	3,244

PLACES OF WORSHIP AND ACCOMMODATION FOR INDEPENDENTS IN ENGLAND AND WALES.

COUNTIES.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.								
	Places of Worship open.	Sittings.	Morning.	Afternoon.	Evening.	Places of Worship open.			Available Sittings.			Morning.	Afternoon.	Evening.
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.			
Bedford	19	5,827	3,149	2,691	3,430	11	11	18	4,843	4,402	5,827			
Berks	31	8,442	4,821	1,615	4,139	23	10	29	6,927	2,820	7,686			
Buckingham	56	11,091	5,110	2,826	5,356	30	24	43	8,809	6,251	10,004			
Cambridge	38	12,195	5,333	5,817	4,631	21	22	29	9,567	9,511	9,124			
Chester	66	20,597	9,036	4,839	6,544	41	30	46	17,501	8,155	15,879			
Cornwall	37	8,739	4,118	1,159	4,688	25	15	27	7,399	2,527	7,647			
Cumberland	21	6,919	2,546	247	2,424	20	6	17	6,309	735	6,074			
Derby	45	13,307	4,698	3,815	4,088	25	23	31	9,583	7,298	10,562			
Devon	142	38,402	16,993	8,063	18,025	89	71	106	32,575	18,826	31,191			
Dorset	69	17,330	8,361	4,035	9,161	46	24	57	14,695	8,652	15,575			
Durham	25	9,069	3,855	562	3,918	16	10	22	8,117	1,381	8,757			
Essex	131	45,513	24,154	26,154	12,076	95	63	90	39,169	35,701	25,828			
Gloucester	96	33,502	20,025	3,792	19,035	73	28	83	30,988	7,122	30,536			
Hereford	20	2,932	1,068	314	1,275	12	5	16	2,078	584	2,614			
Hertford	47	13,839	7,284	4,912	5,545	35	36	26	12,074	8,812	10,766			
Huntingdon	7	2,071	1,471	709	1,062	5	2	7	1,998	798	2,071			
Kent	86	27,091	14,836	4,317	12,901	69	31	77	24,552	10,280	25,118			
Lancaster	170	80,072	41,632	16,748	26,524	144	62	133	75,601	26,706	66,067			
Leicester	11	11,988	5,966	2,809	5,171	26	14	31	10,396	6,091	10,044			
Lincoln	34	11,508	5,142	960	3,412	27	11	27	10,325	2,110	9,109			
Middlesex	155	84,511	57,618	5,887	50,902	143	37	111	83,311	25,705	81,854			
Monmouth	51	13,927	7,891	361	9,408	47	5	47	13,727	520	13,197			
Norfolk	49	12,567	6,476	3,752	4,811	31	28	40	11,119	7,075	10,408			
Northampton	56	17,444	8,628	6,335	6,689	36	34	38	13,820	10,646	12,533			
Northumbria	14	6,060	2,736	84	2,374	13	1	11	6,880	180	6,060			
Nottingham	21	8,707	3,889	1,687	2,615	10	10	15	7,792	3,797	7,441			
Oxford	43	8,641	3,106	1,771	3,361	18	18	30	5,025	3,278	6,163			
Rutland	6	1,086	411	473	290	2	3	4	600	690	616			
Salop	59	11,541	4,437	1,831	4,519	32	24	43	8,766	3,042	10,005			
Somerset	110	27,087	11,623	5,432	13,291	66	39	88	22,291	10,533	32,378			
Southampton	116	29,915	18,114	7,851	16,215	85	61	102	27,721	20,231	28,066			
Stafford	63	20,676	9,192	2,573	7,749	40	21	53	18,592	5,064	19,840			
Suffolk	90	30,419	15,355	17,979	11,196	69	61	68	27,552	26,546	25,196			
Surry	84	30,076	19,121	3,074	17,233	68	31	62	28,711	12,213	27,664			
Sussex	78	17,787	9,662	2,554	6,599	45	23	49	13,779	4,415	12,576			
Warwick	64	21,938	10,252	4,560	11,147	40	39	58	18,815	9,452	21,238			
Westmoreland	9	1,800	405	364	371	5	5	5	1,260	860	1,280			
Wills	76	19,912	10,632	4,263	11,410	54	35	66	17,410	10,328	18,656			
Worcester	24	7,401	3,712	1,190	3,105	14	9	20	6,669	1,080	7,304			
East Riding	34	12,060	4,781	1,327	4,427	26	18	26	11,124	4,754	8,502			
North Riding	48	10,233	3,683	1,574	3,011	32	19	26	7,981	3,510	7,809			
West Riding	158	72,157	31,211	24,486	17,922	125	96	116	66,081	42,017	52,688			
City of York	2	2,760	1,333	80	1,018	2	1	2	2,700	1,600	2,760			
North Wales	273	49,948	14,407	14,795	27,651	154	143	233	29,883	25,597	45,912			
South Wales	367	103,997	64,662	17,116	59,079	260	104	269	87,129	23,279	80,217			
Total	3,134	1,013,207	463,291	228,060	439,847	2,271	1,300	2,546	872,376	428,062	845,705			

There is a discrepancy in the total number of Chapels given in the County Lists, and in others; the former being 3,134—the latter, 3,244. This difference of 110 is to be accounted for by the term "Independent" being used for some Chapels which afterwards were discovered to be "Independent Methodists."

MAGAZINES

OF THE

Congregational Union of England and Wales.

TO CHURCHES OF THE INDEPENDENT ORDER, WITH
THEIR PASTORS, DEACONS, SABBATH-SCHOOL
TEACHERS, VISITORS, AND MISSIONARIES.

TEN years have now passed away since the commencement of the CHRISTIAN WITNESS, and eight years since that of the CHRISTIAN'S PENNY MAGAZINE. On entering upon a second decade, the success of the future may be promoted by a reference to the past. The subject, then, may be viewed in the following aspects :

REVIEW OF THE PAST.

CLEAR PROFITS REALIZED DURING TEN YEARS, about £10,813.

DISTRIBUTION OF PROFITS IN AID OF AGED AND AFFLICTED MINISTERS, DURING NINE YEARS . . . £2,923.

DISTRIBUTION OF PROFITS IN AID OF INSURANCE FOR DEFERRED ANNUITIES, to Sixteen Ministers, at £150 each, equal to . . . £2,400.

STOCK IN THE FUNDS, Three per Cents., to meet liabilities incurred for Insurance . . . £6,500.

NUMBERS ISSUED :

CHRISTIAN WITNESS—Total Printed in Ten Years . 2,975,750.

CHRISTIAN'S PENNY—Total Printed in Eight Years . 6,584,500.

Total of both Magazines . . . 9,560,250.

Such are the general facts, which are not only extraordinary, but unexampled in the history of Religious Periodical Literature. It is, moreover, to be remembered that this success was realized in a field which might be said to be, in a great measure, already pre-occupied: the success, however, demonstrates that there was still both room and need for such Publications. Viewed merely in this light, it is conceived that the subject is not without interest, while that interest is much enhanced by the fact, that

the CHRISTIAN WITNESS was sold at just half the price of all other Publications of its class, even of such as gave very considerably less both of paper and of letter-press.

The pecuniary results—as relating both to Aged Ministers, whom it has cheered in the day of their desolation, smoothing and lighting their path to the tomb; and to faithful men now bearing the burden and heat of the day, whom it has aided in making preparation for the future—are far from inconsiderable. Although not the object for which the Magazines were instituted, yet viewed by itself, it is a circumstance full of gratification to the philanthropic mind, and bearing the stamp of a high utility. The true character and worth of the enterprise would be best understood by an experiment: supposing it had been attempted, by some of the ordinary methods, to raise a fund of the same amount, for the object specified, it would have been found to involve a measure of difficulty and labour for which, it is probable, the projectors would not have been prepared.

MORAL AND SPIRITUAL RESULTS.

The moral and spiritual results are, of course, things with which it is difficult to deal; but there is a preliminary consideration deserving of notice, about which there is no doubt. The establishment of these Magazines led to a revolution in the Periodical Literature of every branch of the Church of Christ. The existing Magazines were almost everywhere both re-modelled and cheapened. While new Publications, of the Octavo size, were, in a number of cases, introduced, nearly all denominations, including the Established Church, brought forth their own Penny Magazines, and several of both sizes were issued on undenominational principles. Had the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE, therefore, been instrumental of nothing more than this, and then expired, they would have effected results of no ordinary character, and more than compensating the labour of their creation. This is an issue, then, in which the Congregational Union has just cause to rejoice, as a measure which has tended to advance the common good.

As to the sphere they have filled, and the direct good of which they have been the means, it is impossible to speak with precision: it is, however, but reasonable to assume, that such a flood of evangelical matter cannot have been poured out on such a surface of mind without some measure of beneficial effects. It is certain, too, that, where most required, they have been most read, and most prized. While they have been widely circulated throughout Great Britain, and to some extent in Ireland, it is certain that they have also been read by large numbers in the British Colonies. Instances of their usefulness have been, to a very large extent, ascertained; but like Literature generally, and even the preaching of the Gospel, the sum total of the effects is necessarily, in a great degree, hidden from the view of man. Compared with the reality, it is but little that can be known. Where the seed of the kingdom is sown in faith, there is every reason to hope that the fruit will appear in due season. It is cheering to reflect on the mass of wholesome matter which these Publications have,

Thus much for strict denominationalism. The London Missionary Society being an undenominational Institution, it may, perhaps, hardly be permitted us to claim its Magazines as Independent. But since it is, to all intents and purposes, the Society of the Independents, we deem it by no means unfair, and all the more because, in one view, it is seriously against the Independents. As to the number of adult Missionary Magazines taken in Baptist schools, it throws the Independents completely into the shade. Mark the figures:

Missionary Chronicle of the London Missionary Society	1
Baptist Herald of the Baptist Society	83

The Baptist schools deserve great praise for this example. It shows that mere juvenile facts do not satisfy them; they wish to know how the work proceeds, and hence repair to the fountain of information.

The case as to the Independents, we rejoice to say, is greatly improved in the matter of the Childrens' Magazine. Here the Baptist brethren are clean outstripped:

Juvenile Baptist	100
Baptist Juvenile	117
	— 217
Juvenile Missionary Magazine of the London Missionary Society	603

As against us Independents, the worst is yet to come. The six copies of the CHRISTIAN WITNESS are all taken by the school in connection with the Congregational Chapel of Sandwich alone, and not one in the schools of any other of the twelve remaining Congregational Churches. And the 84 copies of the CHRISTIAN'S PENNY MAGAZINE are all circulated in three schools, except six, which are taken in another school; so that nine out of thirteen of the Independent schools do not take in a single copy! Such is the zeal of the Sunday-school Teachers of East Kent! Here is a lamentable demonstration of the truth of the complaint which observant and far-seeing members of the Body have been accustomed to make of the discreditable apathy of the Churches to their own Literature, and to efforts calculated to promote the advancement of their own distinguishing principles. These are far from things of good report, and to us it is most painful to proclaim them. Such things ought not to exist in the year of grace, 1851!

We are, under these mortifying circumstances, inclined to comfort ourselves with the hope that the neglect of the Sunday School is compensated by the zeal of the Churches with which they stand associated—although, as a rule, such a state of things is rarely to be found—and the belief that in the families with which the schools are connected, the Magazines are taken in, and read in reasonable numbers. If it is otherwise, is the blame in no degree attributable to the Pastors? One thing is sure; the Pastor who neglects this, neglects his duty to his people as well as to his principles, and to his office, and through that to himself. We hesitate not to assert, that there is no other Denominational Magazine in England in which the claims of the Pastorate are set forth with half the frequency and the fulness accorded to them in the CHRISTIAN WITNESS; and were

the doctrines and pleadings therein contained on its behalf, to become the subject of perusal, and of meditation in every Nonconformist family in the nation, at no very distant day a new face would be put on the affairs of the Churches and the position of the Pastors. Much is taught in these publications which ought to be known, and which must be known, if things are to go well, and the Churches to become healthful and strong; but which Pastors cannot themselves effectively teach. Many evils, prevailing in Churches, with which the CHRISTIAN WITNESS faithfully and boldly deals, can find no place in the pulpit. Pastors, there is reason to believe, not a few, are smarting under serious afflictions from which they might have been happily preserved, had these Magazines been more abundantly circulated and read among their flocks. One great office of the Magazines is, to uphold the Pastorate, and to supplement its teaching, inculcating on all their duties, that all may enjoy their privileges, seeing that duty and privilege are reciprocal. Once brought into universal operation, we believe that the pages of these Periodicals would contribute much to work the cure of many an ill under which both Churches and Pastors now labour and groan. Is not the worldly Press the great corrector of the evils of the world? Is it not the prime curb of authority, and the great palladium of the rights of Englishmen? The principle is the same; the Church of Christ stands in the utmost need of that being done for her as a spiritual kingdom, which the general journalism of the day is doing for those which belong to this lower world. These Magazines are meant, and, we presume, they are calculated, to strengthen the hands of the Pastors, and to extend the sphere of their legitimate influence, as one means of furthering the interests of religion. The state of Periodical Literature in a Church, is no mean index to both its general intelligence and its moral condition. Other things being equal, where it is most in favour, there the work is most successfully advancing.

We are much pleased with the statistical account of the Kent Conference; a great service has thereby been done to the cause of progress. There has been enough of darkness; let us now have light! If things should in any case be bad, let the worst, as fast as possible, be known! Such knowledge is one of the elements of improvement. The account is very full and complete; but we can only make room for the following Abridgment:—[See next page.]

**STATISTICAL ACCOUNT PRESENTED AT THE CONFERENCE OF
SABBATH-SCHOOL TEACHERS, HELD IN THE CONGREGA-
TIONAL CHAPEL, SANDWICH, KENT, 19TH OCTOBER, 1853.**

Place.	Denomination.	Scholars.	Teachers.	Teachers in Ch. Fellowship.	Vols. in Libraries.	Monthly Cir- culation of Periodicals.
Ash . . .	Congregational . . .	141	15	15	147	114
Birchington . .	Baptist . . .	65	10	8	100	36
Broadstairs . .	Baptist . . .	116	16	11	200	70
Canterbury . .	Congregational . .	172	18	15	202	62
" . . .	Baptist . . .	190	31	26	230	309
" . . .	Countess of Huntingdon .	96	12	7	100	27
Deal . . .	Congregational . .	247	22	12	312	105
" . . .	Baptist . . .	77	13	9	100	23
Dover . . .	Wesleyan, Buckland . .	201	31	20	120	33
" . . .	Congregational, Zion . .	120	15	5	60	32
" . . .	Wesleyan, Snargate-st. .	193	28	18	220	—
" . . .	Baptist, Salem . . .	127	16	12	165	39
" . . .	Wesleyan, Tower-street .	102	23	13	90	20
" . . .	Congregatl., Russell-st. .	140	19	11	118	34
Faversham . .	Congregational . . .	213	24	19	300	115
Folkstone . . .	Congregational . . .	216	23	18	160	158
" . . .	Baptist . . .	110	16	6	120	89
Margate . . .	Baptist . . .	230	32	23	477	60
" . . .	Countess of Huntingdon .	206	34	12	250	132
" . . .	Congregational . . .	99	11	9	180	35
Preston . . .	Congregational . . .	95	17	11	30	—
Ramsgate . . .	Congregational . . .	250	26	21	90	333
" . . .	Baptist . . .	133	16	14	160	65
Sandwich . . .	Congregational . . .	165	21	16	261	320
St. Peter's . .	Baptist . . .	100	17	9	196	60
Whitstable . .	Congregational . . .	115	23	15	256	50
Wingham . . .	Congregational . . .	121	22	11	50	—
Total		1,103	557	378	1,721	2,321

An admirable feature of the foregoing, is the extent to which the schools are conducted by teachers in fellowship with the Churches. There is, indeed, still much to be done here, to bring up the matter to the Scripture standard; but, on the whole, it is gratifying and full of promise.

FACTS FOR CONSIDERATION.

There are several considerations of the gravest moment, to which we would now invite the attention of the Churches with their Pastors. As already, in part, hinted, at the outset, the CHRISTIAN WITNESS, from its cheapness, had largely the run of all communities; and the CHRISTIAN'S PENNY enjoyed undivided favour. It is so no longer. The result of the measures to which other denominations have wisely had recourse for self-protection, has been gradually, in a great measure, to drive these Magazines back within the limits of the Independent Body. To this must be added the following among other facts:

Death is always working changes. In a multitude of cases, the loss of a life is the loss of a subscriber. Simply to keep our ground against death, to say nothing of advancing upon society, on a roll of subscribers so large as ours, would require, annually, a very considerable addition.

Removal, which largely obtains amongst the lowest class of our adherents, is not without its effects. Whether as to individuals or families, in case of change of residence, they are often placed in circumstances which render it difficult to obtain the Magazines; and, in consequence, the thing is dropped. The want, by degrees, ceases to be felt; and the parties return to their old lethargy. •

Emigration is another and serious source of injury, which requires particular attention. Within a few years, more especially the last two, it has very sensibly touched these Magazines. The CHRISTIAN WITNESS has had much—far more than any of its contemporaries—to do with promoting emigration, and has been largely instrumental in sending a multitude of the excellent of the earth to the Colonies; but the result is, that, wherever it has succeeded to make an emigrant, it has lost a reader!

All this is merely intended to show that Periodical Literature is a fit emblem of human society. What with war, shipwreck, accident, disease, and natural decay, were it not for the constant increase supplied by the nursery, nations would at length, and soon, die out. Thus it is with Periodical Literature; every society is mutable, as every reader is mortal; and hence the necessity of a constant addition to the ranks of supporters. But how is this to be effected? The answer is simple; let all the old ground first be brought into cultivation. Let the Magazines everywhere find their way to the mass, both of the individuals, and of the families connected with the Independent Churches of the land. By this means an impulse to circulation will be immediately imparted of the most extraordinary character; habits of the most beneficial order will, in consequence, be formed, which will remain so long as life shall last in the present full-grown generation. These habits will descend from parents to children, and from them to their posterity. This waste ground being brought under cultivation, it will only then be necessary to keep it so, and to work it well.

New Churches next call for attention. These are happily, from time to time, being planted throughout the land. So soon, then, as circumstances will permit, it will be necessary that the Magazines and the rest of the Denominational Literature of the Body should be introduced to the infant community; for this end provision should be made, as much as for anything else connected with the spread of the Gospel. If the matter be left to itself, nothing effective will be accomplished; but, with proper means, it will become, with the bulk of the people, as much a matter of course to receive the Periodicals, as to attend the ministration of the Gospel. This gained, all will be in the way of being gained. At no time, and in no circumstances, is our Denominational Literature so important. In such cases, large numbers come in from the world, who know nothing about our Churches, or our Polity, our Public Institutions, or our philanthropic, and religious movements. Since such matters cannot be taught

from the Pulpit, they must either be taught by our Press, or remain untaught altogether. For the want of this teaching, it is, that a state of things is found so extensively to obtain which constitutes denominational weakness, and which is fraught with great harm and loss to the spiritual interests of families and of churches.

THE SPIRIT OF THE TIMES.

The spirit of the times speaks with a voice which ought to make the ears of the Church to tingle. The old-fashioned infidelity of our grandfathers is well-nigh forgotten. It has given place to a thing new, and different, and incalculably more difficult to be dealt with. The spirit of the times has led to a corresponding Literature, peculiar to itself—a Literature which, while it springs from that spirit, in turn powerfully tends to invigorate it. Never, since England was a nation, was it pervaded by such a spirit—never deluged with such a Literature! What is known as light Literature alone, has become a source of deep solicitude to all reflecting men. It is fraught with the seeds of the direst evils! One of its first results will be to prepare the public mind for something worse than itself, and to engender a taste utterly repugnant to Gospel doctrine, Evangelical sentiment, and Scriptural exposition. This is a taste to which the Church of God can show no quarter. Every attempt to meet it is virtual treason. Prevention is better than cure, and also easier. It is conceived, therefore, that, at the present time, it is of the first importance that a taste should be preserved for thoroughly Christian Periodical Literature. If that taste shall go down, or even become seriously impaired, the evil will not stop there; it will extend to the whole body of our Theological Works, and to the Pulpit itself. It admits of no doubt whatever that this feeling, even now, to some degree, obtains. The Church and the world, to a vast extent, are drinking at the same mingled and empoisoned stream; and their taste is being gradually, if not, in many cases, speedily perverted, by that which is so largely and so constantly passing through their minds. The weekly and monthly products of the Press may be calculated according to a scale commencing with the merely unevangelical, proceeding to the anti-evangelical, and ending in the thoroughly Atheistic and intensely wicked! The merely unevangelical is by far the most dangerous. It is marked by high intelligence, and by moral propriety; it presents nothing to shock either the prejudices or the principles of the Christian; its aspect is amiable and innocent; and is, therefore, all the more suited to accomplish its object,—that is, to prepare the soul for descending just one step lower. In due season this is accomplished, and a further preparation is thus made for the next step, and so on, till, in many cases, the last be reached. The bulk of persons will probably remain about the middle of the scale, with tastes so carnalized that the veriest rubbish comes to be not only endured, but enjoyed, bringing along with it an utter aversion for spiritual provender. They who reside near the fountain-head of this most baleful mischief, in this mighty Metropolis, and see the waters of death, without intermission, welling forth, and rushing through ten thousand channels, from which they are being showered on every corner of the

land, are alone able to form an adequate idea of the peril to which the younger portion of Christian families are daily and hourly exposed.

The grounds for alarm, in connection with this Literature, are fearfully enhanced by the facility with which, from a variety of causes, it is being diffused over the whole face of society. It is like pouring floods of water upon the summit, from which, borne by its own weight, it finds its way, not merely with ease, but with impetuosity, to the base on every side. No system, no organization, no "free contribution"—none of the things that truth requires, are called for here! All is easy and natural, and certain as if the result of fixed laws. That Literature is deposited for diffusion in every lane—sold in all the chief places of concourse—and hawked in every street. Without an adequate counteraction, the consequence will inevitably prove serious beyond all anticipation or conception. The danger arising from these things is fearfully enhanced by the fact, that the great heart of humanity is hungering and thirsting for this bread of death and water of death! No stimulus is needed; it is enough to produce: appetite will do the rest. Where the carcases are, there will the eagles gather together, attracted by the carrion odour. The more devout a Periodical, the less its charm for the unsanctified spirit. Gospel doctrine, moral precepts, projects of benevolence, and memorials of departed worth, will always kick the beam against jokes and jests, puns and pictures, exciting tales and glittering romance.

An intellectual revolution is going on throughout these realms, which, should it ever be accomplished, will, for a season, blight the fair face of religion, and cover the Church with sackcloth!

PLANS OF ACTION.

Such is the state of things at this moment, in our midst. Would that the mass of the faithful were but apprised of it, and duly impressed by it! They would then be forward to that which they must do, or be undone! They must make up their minds to the necessity of aggressive measures. A moment's reflection will show the grounds of it. Without that, a vast amount of ground in our churches must for ever remain uncultivated—the ready-made province of the spirit of the times. Modern commerce is wholly a system of aggression. It is the very life and soul of it. The amount of money expended in advertising, in travel, and in varied methods of fixing attention and stimulating demand, would excel all belief among people unacquainted with such matters. The children of this generation have always been wiser than the children of light; they are so now, perhaps, more than ever before. It is time the Church should take a leaf out of the world's book. It is needful that the principles of religion should pervade all the arrangements of business, and the machinery of business, wherever proper and needful, be brought into full operation in matters of religion.

There are several classes who have it in their power to render special service in the matter of circulation; and first, of course, is the Church of Christ,—the Divinely-appointed agent in all processes whereby truth is to be diffused. Let us first look at,

I. THE CHURCH.—For years we have been in the habit of discoursing on the importance of an "Officer of Literature," in every congregation, as a step from which great good might be anticipated. Such a man, however, would not limit himself to the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE; but, after the manner of the teachers in Leicester, keep a list and specimens of a large assortment of the best Periodicals, including the Quarterly Reviews, and all the publications of the Congregational Union, receiving orders, also, for any work that parties might choose to give. In a small way this officer would be a sort of bookseller, and by tact, energy, and perseverance, he might add considerably to his income. In many cases, we doubt not, a snug little business might be formed and wonders done in the illumination of a neighbourhood. It is a sort of work, which an intelligent wife could conduct in the absence of her husband. We have known as much as £25, and even £30, a year of clear profit, realised in this way by the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY alone, in a single congregation; an item which would be no contemptible addition to the income of a small shopkeeper or tradesman who had a little leisure to employ in this way.

This is one of those projects in which success is certain. We are aware of no instance of failure. With proper management, the Magazines may find their way to every home of the Nonconformist community. But, if the work is to be done effectually, it is necessary that in every congregation there shall be an "Officer of Literature,"—one whose business it would be to bring the Magazines and the other Publications of the Union before every family of every flock. We must hold by this point. When this shall have been accomplished, it will be one of the most impressive proofs of growing intelligence and moral progress that can be given. Why then should it not be done? Here, again, we are not speculating. Mr. Mackay, a worthy Colonial Missionary, in the State of St. John's, New Brunswick, in addressing the Rev. Thomas James, Secretary of the Colonial Missionary Society, says:

"Our congregations continue to increase; our Sabbath-school was never in a more prosperous condition. Nearly 200 children attend, and the number keeps gradually augmenting. I have acted on the wise suggestion of Dr. Campbell, and appointed a young gentleman, a member of the Church, who is looking forward to the work of the ministry, as an 'Officer of Literature.' He has entered on his duty with commendable zeal; and the result has been an order for nearly *double* the number of the CHRISTIAN WITNESS and other Periodicals that we have been accustomed heretofore to take; and I believe that next year the order will be *trebled*. I have laboured to inculcate on my people this fact, viz., that the *less* a Church does, the less it thinks it can do; but that the *more* a Church does, the more it is disposed to do. And I know of no better way to make a Church a thriving Church—a working Church—a giving Church—a Missionary Church, than thoroughly to imbue it with our Periodical Congregational Literature."

This witness is true. Would that we could multiply this zealous Minister by two or three thousand! We should then see brighter days.

Another illustration from a devoted Minister, Mr. Schofield, labouring in St. John's, Newfoundland, shows what may be done by system, even in

a youthful and still feeble community. Mr. Schofield says: "Our congregation does not exceed 400 persons, yet our monthly order is about as follows:

Evangelical Magazine	16 copies.
Christian Witness	50 "
Christian's Penny	30 "
Juvenile Missionary	50 "
Bible-class Magazine	15 "
Jewish Herald	1 "
Sabbath-school Teacher	1 "
British Banner Newspaper	7 weekly.
British Quarterly Review	1 quarterly."

Now, this presents a most exemplary and highly-gratifying state of things. The accompanying, from Farnworth, near Bolton, shows what can be done even in a *branch* school, connected with a Lancashire village congregation, the school numbering 220. The monthly circulation reaches to 269 Periodicals,—being more than one for each teacher and scholar:

Christian Witness	6
Christian's Penny	35
Child's Companion	63
Teacher's Offering	37
Juvenile Missionary Magazine	41
The Appeal	37
Tract Magazine	11
Mother's Friend	29
Bible-class Magazine	7
Friendly Visitor	1
Teetotal Times	1
Family Economist	1

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This is noble—an approximation to what everywhere ought to be! We are greatly cheered by such examples, which amply console us under our mortification at such cases as that of East Kent. Next in the order of nature is

II. SUNDAY-SCHOOL TEACHERS.—This Body may do very great things for Periodical Literature; their numbers, their intelligence, their activity, aided by organization, all unite to render them particularly efficient in such an undertaking. They possess a power, in some respects, even greater than that of the Booksellers, forasmuch as they are much more widely spread, and equally distributed throughout the land. There are many places in which there is no Bookseller; but there are few places in which there is not a Sunday-school. Now, even the smallest school is a ready-made instrument for the work of Magazine diffusion. Such a body is particularly adapted to work congregationally; since, as a matter of course, they are largely acquainted with individuals and families, both of the Church and of the congregation, and have a ready means of obtaining something like a correct statistical record of the whole. It is only, then, for the teachers to set about a canvass, to procure specimen Numbers, and obtain subscribers, ordering the Magazines themselves, from month to

month, distributing them, and receiving the money. They might, in various ways, render this operation most materially subservient to their own invaluable services, bringing the corps Editorial to fortify the labours of the teachers, and furnishing an abundance and variety of the best food for the young people growing up under their Christian care. Here, again, we are not speculating. One of the Independent churches in Leicester, under the pastoral care of the Rev. Mr. Smedmore, has set to the whole land an excellent example. The following are the facts:

“CIRCULATION.

	1852.	Jan. 1853.	April, 1853.
Christian Witness	19	39	43
Christian Penny	47	61	61
Evangelical	11	12	13
Union Magazine	1	1	1
Family Economist	—	3	2
Servants' Magazine	1	2	2
Teachers' Offering	4	9	10
Juvenile Missionary	6	10	12
Bible-class	8	10	10
Chambers' Journal	2	7	5
Leisure Hour	1	16	21
Tract Magazine	3	11	11
Appeal	6	10	13
The Church	3	3	3
Ragged-School	—	—	1
Christian Miscellany	—	1	1
Friendly Visitor	—	1	2
City Mission	—	3	1
Working Man's Friend	1	1	1
Child's Companion	11	19	17
British Mothers'	—	5	4
Bulwark	3	3	5
Missionary Chronicle	6	7	7
British Controversialist	1	1	1
Evangelical Christendom	1	1	1
Christian Treasury	—	1	1
Christian Spectator	—	1	1
Jewish Herald	1	1	1
Pathway	1	1	1
	<hr/> 137	<hr/> 213	<hr/> 256

“In addition to which, we obtain for the Sunday-schools 169 Magazines, being the same number as we circulated last year.”

We are greatly obliged, as well as gratified, by this communication, for which we are indebted to a public-spirited gentleman, one of the officers of Mr. Smedmore's church. It is the most interesting thing of the sort we have ever received. Our friend having apprised us, at the close of last year, of the intention of the teachers to make an attempt at the increased diffusion of our own and other Magazines, we requested him to inform us of the result so far as the experiment had gone, and this he very kindly did, accompanying the statement with a note, of which the following is an extract:

"I have much pleasure in sending you the particulars solicited, as far as practicable. Some members of the congregation prefer obtaining their Magazines through the same channels as previously, and they are not included in the account. We are, therefore, not able to ascertain very correctly the number in circulation prior to the commencement of the present year; but by the enclosed list you will perceive there is a progressive improvement; and we believe *that, already, the increase is forty per cent.* At the close of the year, we hope there will be a cash surplus, after payment of all expenses of carriage, &c., to be appropriated to the Sunday-school Library."

The foregoing Table is valuable on other than the immediate grounds for which we adduce it. The insight which it gives into the intellectual character of the Church, with its schools, is not a little extraordinary. It indicates among them an amount of mental culture, and of awakened appetite for suitable provender, reflecting not a little honour both on the shepherd and on the flock. If this may be taken as an average, it will be allowed, even by the opponents of Dissent, to be a splendid specimen of Congregational enlightenment.

To this succeeds a Church organization of a somewhat external character:

III. CHRISTIAN INSTRUCTION SOCIETIES.—These organizations may do great things for the Magazines, more especially for the CHRISTIAN'S PENNY, where they do not happen to be fettered by Catholicity in excess, which excludes everything at all bearing the stamp of Denominationalism. Where this is the case, the occasional articles on Church and State in the PENNY, might be fatal to the patronage of that publication. We believe, however, that the bulk of such societies are not so fettered; and if they are, they ought not to be. The truth is, every Church should have its own society, and distribute its own tracts. Now, on trial, it will be found that no tracts can, for a moment, stand comparison, in varied, important, and interesting matter, with the CHRISTIAN'S PENNY MAGAZINE. Here again, we are not speculating. The Christian Instruction Society of the Church assembling in Tottenham-court Chapel, London, under the pastoral care of the Rev. J. W. Richardson, has put the matter to the test. Mr. Seaman, the active Secretary, in July last year wrote as follows:

"I wish to inform you of the great success which has attended the circulation of the PENNY MAGAZINE, in connection with our tract distribution. Eighteen months ago, I proposed that 100 of the Magazines should be purchased, and stitched in tract covers; and as we have twenty districts, each visitor should have five copies to distribute—to leave five at the first five houses for the week, and on the next Sunday to take them back, and leave them at the next five houses; and so on, till they went through the district, which comprises twenty houses. By this means, after the first 100 that was lent, we got so many subscribers to it, that we only required 50 copies since to be carried through the districts. We believe they are doing great good. We have had so many applications for the back Numbers last year, that we had not 40 of the 100 left; and I believe, if all that could would adopt this method, the circulation would be double what it is at the present time."

By degrees the readers rose into subscribers, till now the issue is alto-

gether extraordinary. In a note received from the Secretary, April 13th last, he says :

" At the present time, our monthly subscribers for the PENNY MAGAZINE are about 260; but I do not feel satisfied with that, as I think it might be more, if our tract distributors used more energy."

Now the success in this case—and that in a neighbourhood far from the most favourable to such experiments—is not a little remarkable. Nothing is wanted to like success, but like system, zeal, and vigour.

We now proceed to an important class of citizens in the matter of diffusing truth :

IV. THE BOOKSELLERS.—This class of tradesmen can effect much : it will not be enough, however, that they order the Magazines, and suffer them to lie on their counters, or even place them in their windows. This may be done without any beneficial result. What is wanted is, that they shall extensively circulate an address, in given localities, or throughout the families of churches and congregations, the residences of which, as far as possible, will have to be obtained for that purpose. This having been done, Specimen Numbers should be carried from house to house, and shown to parties, who are, at the same time, to be solicited to become subscribers. In this we are not speculating. An enterprising bookseller, in one of our great provincial towns, has made the experiment with the following results :

" Twelve months ago it would have been premature to have judged of the success of our effort. But now we have the whole matter before us, from December, 1851, to April, 1853, omitting the three months I sent last year :

	Witness.	Penny.
Dec., 1851	67	150
April, 1852	150	350
May, „	156	350
June, „	158	350
July, „	156	360
Aug., „	158	350
Sept., „	156	356
Oct., „	150	325
Nov., „	150	340
Dec., „	150	325
Jan., 1853	200	409
Feb., „	175	400
March, „	170	425
April, „	175	450

" I am persuaded that much remains to be done, and that much more might have been done in the time. As a mere business affair, it has paid me well ; and I trust it will give you satisfaction. I find that efforts are needful to increase, or even keep up, the circulation of the best Magazines ; and that, if well conducted, they are generally successful."

Now, this is highly satisfactory ; and, while it does great credit to the Christian zeal and business tact of the worthy bookseller, it also presents an example to his brother-tradesmen. Great importance attaches to the

remark, that "effort" is indispensable to keep up, to say nothing of increasing, "the circulation of even the best Magazines." The grounds of this necessity will readily appear; the same laws apply to this as to every other species of commerce. There is a constant waste going on; and that waste must be replenished, else decay will inevitably follow. Death, removal, whim, competition, acting on the love of novelty, and much beside, will always tend to diminish the roll of subscribers. Were, at least, *one* bookseller, in each of our cities, towns, and large villages, to adopt the same plan as our friend aforesaid, it would be impossible to predict the good effects that might flow from it. Booksellers might be benefactors to the cause of human progress to an extent within the reach of no other class of tradesmen.

Thus much for classified illustration; we might fill whole sheets with interesting and diversified examples. The following, from a single locality in Nova Scotia, presents an interesting example. A Missionary writes:

"To encourage you in your great work, I beg to inform you, that your Publications are read here, from the Gulf of St. Lawrence to the Bay of Fundy; and we Colonial Missionaries are a kind of scape-goats for your heavy blows against Methodism, &c. This is a little town, but we circulate

- 50 Penny Magazines;
- 14 Witnesses;
- 3 Evangelicals;
- 1 British Quarterly;
- 3 British Banners; and
- 1 Nonconformist;

besides American works.—10 copies, for instance, of one Congregational Periodical published in Boston."

Here again we are presented with a most pleasing example of the power of principle in providing sound and wholesome food for the Church of God.

The Press is a mighty ministration either of truth or of error. Error is congenial to the human heart. The channels of error flow on every side. If, therefore, things be left to their natural course, it will take the precedence, and gain the ascendancy of truth. It is a point, therefore, of the first moment, to create a taste, true and pure, in the mind of the rising race. By timely action this may be done; neglected opportunities will never return. Whatever diversities of view may obtain on the subject of popular education, and the exact place which belongs to the Church of Christ as touching that matter, surely all will allow that it is obligatory on every Christian fellowship, to adopt all practicable means for providing food, safe and salutary, for the soul. The reading of youth ought not merely to be harmless, but useful. It ought not only to harmonise with the lessons both of the Pulpit and the School, but to fortify and add to them. In the midst of manifold temptations, it is of the highest importance that young people, of both sexes, should be sedulously taught to find resources in literature, that they may be "never less alone than when alone." The sensual, and the social, in human nature, must be brought into subjection to the mental and the moral. This is the great end of sound education. Failure in this will be failure in everything contemplated by intelligent Christian instruction.

But it is not the young alone with whom we are concerned; the members of our Churches, the parenthood of our land, are entitled to special consideration. It will not be safe to trust to the lessons of the School alone for the young, or to the Pulpit alone for the old. The duty of *self-tuition* must be inculcated, and, as much as possible, facilitated. Now in this matter, a primary place is due to Periodical Literature as constituting the initial process of literary culture. That is one of our chief instruments; and with that instrument we must work in the households of the land. It is through the families that we are beneficially to operate on society. It was a strong and irrepressible conviction of this, that led to the establishment of the CHRISTIAN'S PENNY, and the CHRISTIAN WITNESS.

It is difficult to trace the operations of truth and the working of intellect; time is required to their full development. But give us two batches of families, both Christian—by one of whom these publications, or publications of the same character, are regularly taken in, and generally read, forming the subject of reflection and converse; and by the other of whom no such provision is made for carrying on the process of mental or moral culture, in order to the rearing of citizens for the Church and citizens for the world;—give us two such batches of families, and at a given period, say ten years, the result will be patent to all the world, in the indisputable superiority of the one to the other—a superiority extending to everything personal, domestic, religious, and social—a superiority which will more than compensate, a thousand-fold, for the small outlay of money and labour. The effect of the difference, in the present life, will be, most materially to raise the one portion to a higher place in the scale of society, while the other will remain just where they were.

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SECOND TESTIMONIAL.

March 10th, 1852.

"In reply to your letter received this morning, respecting the Gutta Percha Tubing for Pump Service, I can state with much satisfaction, it answers perfectly. Many Builders, and other persons, have lately examined it, and there is not the least apparent difference since the first laying down, *now several years*; and I am informed that it is to be adopted generally in the houses that are being erected here."

THE GUTTA PERCHA COMPANY, PATENTEES,
18, WHARF ROAD, CITY ROAD, LONDON.

The Patent Gutta Percha Hearing Apparatus for the Deaf.

GUTTA PERCHA TUBING.

CONVEYANCE OF SOUND.



Testimonials.

From the Rev. SAMUEL MEYRICK, Lisamore.

October 30th, 1850.

I am glad to be able to inform you that the Gutta Percha Hearing Apparatus fitted up in Lisamore Cathedral, for the use of **His Grace the Duke of Devonshire**, has most fully answered the purpose for which it was required.

From the Rev. H. H. BEAMISH, Chaplain to the DUCHESS OF BEAUFORT.

60, Gloucester Road, Hyde Park Gardens, June 22nd, 1850.

I am glad to say that the Gutta Percha Apparatus, fitted up by Mr. J. H. Heeps, 46, Liverpool Street, Bishopsgate Street, London, experimentally tried on Sunday last, perfectly succeeded, so as to enable the DUCHESS OF BEAUFORT to hear distinctly.

The Gutta Percha Company, Patentees,
18, WHARF ROAD, CITY ROAD, LONDON.

Under Royal



Patronage.

**Perfect freedom from Coughs in ten minutes,
AND INSTANT RELIEF AND A RAPID CURE OF
ASTHMA AND CONSUMPTION, COUGHS, COLDS,
AND**

**All Disorders of the Breath and Lungs,
ARE INSURED BY**

DR. LOCOCK'S PULMONIC WAFERS.

*** Small books, containing many hundreds of properly authenticated testimonials, may be had from every agent.*

The following are a few letters which have just been received :

Cures in Madras.

Extract of a Letter just received from W. J. Taylor, Esq., Agra and United Service Bank, Madras, dated Feb. 13, 1847.

I consider in very truth that the medicine is, under divine providence, a blessing and a cure; there are many instances here of its efficacy, and it is doing good to all classes—European and native.—Dr. Locock's Wafers give instant relief, and a rapid cure of asthma, coughs, and all disorders of the breath and lungs. They have a most pleasant taste. Price 1s. 1½d. 2s. 6d. and 11s. per box. Agents: Da Silva and Co. 1, Bridge-lane, Fleet-street, London. Sold by all medicine vendors.

Cures of asthma, coughs, &c. in Preston.

Extract of a Letter from Mr. H. ARMSTRONG, Chemist, Church-street, PRESTON, August 3, 1847.

Gentlemen,—I can safely say that I have numbers of cases of cures of asthmas and coughs by the Pulmonic Wafers. Even children of two or three years of age I have seen them given to, and they have been cured by them.

Of elderly people, numbers have obtained the greatest benefit from them; many with the first or second box. To the greatest invalid I can recommend them with confidence, having seen the almost magical effects produced by them on coughs, colds, hoarseness, and difficulty of breathing. Indeed, gentlemen, the country little knows the beneficial effects that are to be derived from them, or no one with the slightest or most inveterate disease of the lungs would be without them. I can with much confidence recommend them, having seen so many hundred cases, in which they have never failed.

One most intimate friend, who was for years troubled with an asthma, the oppression at his chest, wheezing, and difficulty of breathing was so great, that you might have heard him breathe three or four yards off. After he had taken two boxes, he could get up and dress without coughing, and his breathing was perfectly free. On getting another box from me he said "they are indeed a wonderful medicine."

HENRY ARMSTRONG.

Another of the daily cures performed.

Extract of a Letter from Mr. James Froud, Chemist, DORCHESTER, March 4, 1847.

Gentlemen,—Having just received the following, I beg to hand it to you, as a further proof of the excellence of Dr. Locock's Pulmonic Wafers, which are generally spoken of in this neighbourhood in terms of the highest commendation.

A gentleman, a clergyman, called on me this afternoon, and expressed himself with much pleasure of the decided benefit his sister has received from the Wafers.

She had been for some years the subject of a most distressing cough. The remedies usually employed by the profession had not succeeded in affording relief; other remedies were resorted to respecting which the daily press tell wonderful tales. Still only occasional and temporary ease was obtained; but on trying your preparation, Dr. Locock's Wafers, benefit was almost instantly derived, and by a little steady perseverance the cough, which was before distressingly troublesome, is now perfectly cured.

I am Gentlemen,

JAMES FROUD

Important to all who Sing.

From Mr. Edward Page, Director of the Choir, and Organist of St. Marle's Catholic Church, Newport, Monmouthshire, June 25, 1849.

Gentlemen,—Having frequently suffered much from relaxation of the throat, I have often been obliged to resort to various preparations; but since I have had the good fortune to try Dr. Locock's Pulmonic Wafers, I am now but seldom obliged to resort to them, for the extraordinary good effects they have produced, are most surprising.

Even when the throat appears to be completely exhausted, and the voice to be nearly gone, two or three (at most four) will, in the short space of half-an hour or so, completely restore its flexibility and power; and they do not act as a mere temporary exciting remedy, nor do they leave any lassitude after.

Having felt the great value of the remedy, I feel it a duty to generally recommend it, as I am convinced that all persons will find immense benefit from the general and persevering use of it.

EDWARD PAGE, 10, Stow Hill, Newport.

ALSO MAY BE HAD

DR. LOCOCK'S COSMETIC,

A delightfully fragrant preparation, for improving and beautifying the complexion, rendering the Skin clear, soft, and transparent, removing all Eruptions, Freckles, Sunburn, Tan, Pimples, and Roughness,—curing Gnat Bites and the Stings of Insects generally. In the process of Shaving, it allays all smarting, and renders the Skin soft and smooth.

Sold in Bottles, at 1s. 1½d., 2s. 6d., and 4s. 6d. each.

BEWARE OF COUNTERFEITS.—Observe the name in the Government Stamp OUTSIDE the Wrapper.

CURE OF SEVEN YEARS' COUGH, BY
DR. LOCOCK'S PULMONIC WAFERS.

From the Rev. Geo. Dawson, Primitive Methodist Minister, Bridge-street, Festo, Isle of Man. January 29, 1861.

"GENTLEMEN,—My wife having been afflicted with a severe cough for seven years last past, during the last spring was brought so low that her life was despaired of, when a friend recommended her to try Dr. Locock's Pulmonic Wafers. She did so, and the benefit she derived from them was truly amazing. She was, after taking a few boxes, again able to return to her domestic duties."

"I think it would be a great blessing to the afflicted in our Island were they advertised here, as they appear not to be known. You are at liberty to make what use you may think proper of my testimony."

"I am yours, &c. GEO. DAWSON, Primitive Methodist Minister."

A Cure of 56 Years' Asthmatic Cough, at the Age of 67.

Extract of a letter from Mr. William Tomlinson, Bookseller, 15, Stodman Street, Newark.

"A Lady of this town (who I can refer any one to privately), who is now in the 66th year of her age, and who has been afflicted with a most violent asthmatic cough ever since she was 15 years of age, desires with gratitude to acknowledge the great benefit she has received from Dr. Locock's Pulmonic Wafers. For many years she has been constantly under medical attendance, and all means tried in vain to remove her complaint. About two months ago she was induced (though at that time apparently upon the brink of the grave) to try the above medicine, which, through the divine blessing, not only removed her cough, but her lungs appear quite regenerated; her appetite, rest, &c., have returned, and her general health is wonderfully improved. (Signed) "WILLIAM TOMLINSON."

Fictitious Testimonials to Medicines

ARE SO COMMONLY PUBLISHED, THAT THE PROPRIETORS OF

DR. LOCOCK'S WAFERS

earnestly recommend the public to inquire into the truth of the testimonials to any medicine before using it; and they will feel obliged to any one who will take the trouble to investigate any published by them. This may be most readily done, as the cures are all recent, and the names and addresses of the parties are always added in full. Any one may therefore—if at a distance, for one penny (the postage) prove the genuineness of any one of the 600 pages of cures, which have been effected by **DR. LOCOCK'S PULMONIC WAFERS**,

DR. LOCOCK'S APERIENT AND ANTIBILIOUS WAFERS,

AND

DR. LOCOCK'S FEMALE WAFERS.

The last-named medicine is highly recommended to ladies.

Dr. Locock's Family Aperient & Antibilious Wafers,

A mild and gentle Aperient and Stomachic Medicine, having a most agreeable taste, and of great efficacy for regulating the Secretions and correcting the Action of the Stomach and Liver. Sold at 1s. 1½d., 2s. 9d., and 11s. per box.

—Likewise,

DR. LOCOCK'S FEMALE WAFERS,

The best Medicine for Females. Having a most pleasant taste.

Price 1s. 1½d., 2s. 9d., and 11s. per box. Full directions are given with every box.

OBSERVE.—ALL PILLS UNDER SIMILAR NAMES ARE COUNTERFEITS.

IMPORTANT CAUTION.

Many Medicine Vendors, when asked for Dr. LOCOCK'S MEDICINES, attempt to sell "Pills," "Wafers," and other preparations under nearly similar names instead—because they obtain a larger profit by the sale of such counterfeits than by the genuine Medicines. The public is therefore cautioned that the only genuine have the words "**DR. LOCOCK'S WAFERS**" in white letters on a red

THE MINISTER'S, THE SUNDAY SCHOOL TEACHER'S,
AND EMIGRANT'S POCKET VOLUME.

Shortly will be published, post 8vo, price 12s.,
CONTAINING AS MUCH MATTER AS TEN VOLUMES OF ORDINARY
DEMY OCTAVO, SMALL PICA TYPE, AND PRINTED ON SUPERFINE
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THE FOUR EVANGELISTS,**

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ACCORDING TO GRESWELL'S "HARMONIA EVANGELICA;"

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EXPOSITORY NOTES FROM THE MOST APPROVED COMMENTATORS;

PRACTICAL REFLECTIONS; GEOGRAPHICAL NOTICES, ETC.;

FORMING

A COMPREHENSIVE COMMENTARY ON THE FOUR GOSPELS.

COMPILED BY ROBERT MIMPRISS,

AUTHOR OF "THE SYSTEM OF GRADUATED SIMULTANEOUS INSTRUCTION;"
"CHRIST AN EXAMPLE FOR THE YOUNG," ETC., ETC.

THIS Volume will materially assist Sunday School Teachers in carrying out the lessons recommended by the Church of England Sunday School Institute, and the London Sunday School Union. The Harmony of the Evangelists is exhibited in juxtaposition. Scripture Illustrations, Expository Notes, and Practical Reflections, Geographical and Statistical Information are also largely supplied, *as suggested in the Address of the Committee appended to the "SCRIPTURE NOTES," and there so anxiously urged upon the attention of Teachers. Compare the Address of the Committee of the London Sunday School Union, 1852-53, with the "Full Development of the Mimpriss System of Graduated Simultaneous Instruction," published by Varty and Owen, 31, Strand, 1846.*

MR. MIMPRISS is happy to acknowledge in the above anxiety of the Committee of the London Sunday School Union a gratifying testimony to the soundness of the "System of Graduated Simultaneous Instruction," which presents all the features, as recommended to the attention of Teachers in Sabbath Schools.

LONDON:

PUBLISHED BY VARTY AND OWEN,

EDUCATIONAL DEPOSITORY, 31, STRAND.

A few Copies only remaining of the Original Issue, with
interleaved pages, in Two Vols., Crown 8vo, price 12s.

LITERARY AND OTHER NOTICES.

From the Rev. Edward Bickersteth, Watton, Ware, Nov. 16, 1849.

"You have got a travelling library for the Gospels in your 'Treasury'; it will be convenient to those whose eyes can read the closely-packed page, to have so much in one volume. God prosper your efforts to promote the closer and fuller study of this most important part of his word."

From the Rev. Thomas Jackson, Theological Tutor, Richmond, Nov. 16, 1849.

"MY DEAR SIR,—I scarcely know in what terms to express the sense which I entertain of your pious zeal, in endeavouring to promote a correct knowledge of the Gospel narratives, and of the ability with which you have hitherto prosecuted your plans for the attainment of that all-important object."

"The 'Treasury Harmony' is invaluable, especially to the youthful student, and to all who are intrusted with the care of Catechumen classes."

From the Rev. Elijah Hoole, Wesleyan Mission House, Bishopsgate-street Within, London, Sept. 28, 1849.

"MY DEAR SIR,—We greatly admire your valuable volume, 'The Treasury Harmony of the Four Evangelists,' and shall be very happy to promote its use in the schools and Bible classes on our Foreign Missions. Will you let us have One Hundred copies as a present supply, and oblige."

From the Rev. John Hanson, Holmfirth, Nov. 19, 1849.

"Your manual for the fourth and fifth grades, you have rightly called 'The Treasury Harmony,' for it is a 'Treasury' with a witness, or rather, it is its own witness; every one of its pages being replete with evangelical riches. It might be truly called *The Sabbath School Teacher's Commentary*."

From the Rev. William Lord, Woodhouse Grove, Dec. 6, 1849.

"It will be found to be an invaluable 'TREASURY' to the persons for whom it is primarily designed."

• *From "The Sunday School" (Prize Essay), p. 192, by Louisa Davids, 1847.*

"In the book entitled 'A Full Development of Mimpriss's System,' we are promised a valuable manual for teachers of the highest grades, to be published in monthly parts; but this has not made its appearance, and, we have been informed, is not likely to do so. The absence of this necessary assistant to the full working of the system is much to be regretted; and the more so, as the specimens given in the above-mentioned book, from their accuracy, fulness, and conciseness, have excited in our minds an ardent longing after the entire manual: which, if completed in the same style, would prove a source of inestimable value to all teachers and students. Will Mr. Mimpriss let us have it? We really cannot do without it; the taste he has given having raised an insatiable thirst for more."

From the Catechumen Reporter, Dec. 1849.

"Here is, indeed, *multum in parvo*! A book containing matter which, in ordinary type, would fill four or five volumes. Utility and cheapness are its characteristics. It contains a prodigious amount of information, in the shape of Scripture Illustrations, Notes, Practical Reflections, Geographical Notices, Addenda, and an Analytical and Historical Table. This book, which will be followed by a second volume, will be found of immense advantage to all who are employed in spreading the knowledge of the Lord Jesus Christ, whether in the pulpit, the catechumen class, the Sabbath school, the seminary, or the family."

From the Church of England Sunday School Quarterly, Sept. 1849.

"We do not hesitate to state that we think clergymen and teachers will find this work a most valuable addition to their library."

From the Devonshire Gazette, Dec. 7, 1849.

"We have on several former occasions endeavoured to draw attention to the practical labours of Mr. Mimpriss in the cause of scriptural education: the publication of 'The Treasury Harmony'—a work which has evidently been the labour of years—calls for a more direct acknowledgment of the services he has rendered, than any of his previous publications. It is adapted to his Charts, and also to his Lessons for Graduated Simultaneous Instruction; it is also independent of these works, and is equally valuable as a guide-book and manual for teachers of Bible classes, and as a volume for the daily study of young divines and candidates for holy orders."

"A very important feature running through the volume consists of 'Scriptural Illustrations' of the text; these parallels are calculated to lead students to an intelligent knowledge of the Old and New Testaments, bearing, as they do, on the subject of the Gospel Narrative. The 'Notes' are truly gems of biblical literature, carefully selected, and illustrative of words, phrases, names, prophecies, and ungodly manners and customs, and other peculiarities, all calculated to throw an immense light on the narrative of the Evangelists. Another feature peculiarly adapted for teachers, mothers,

PART FIRST.*

MATTHEW I., II. LUKE I., II., III. 23-38.

ARRANGED IN THE ORDER OF TIME.

Comprehending the Space of 31 Years; viz.,—from the Prediction of the Birth of John the Baptist, B. C. 6, to the Commencement of his Public Ministry, A. D. 26.

SECTION I.—PREFACE OF THE GOSPEL ACCORDING TO ST. LUKE.—THE BIRTH OF JOHN FORETOLD, AND HIS CONCEPTION. Luke i. 1-25.

(G. 1.) *The Preface according to St. Luke.* Luke i. 1-4. Jerusalem. ††

1 FORASMUCH as many have taken in hand, to set forth in order *αὐτὰφάθαι* a declaration of those things which are most surely believed* *μεμνησθῆναι* among us, 2 even as they delivered them unto us, which from the beginning were eye-witnesses, and 3 ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first *παρῃκολούθησθαι* *ἀπὸ τῆς ἀρχῆς* to write unto thee

MARGINAL READINGS:—* Most fully borne (witness to).

SCRIPTURE ILLUSTRATIONS.]

2. eye-witnesses—appointed, Lu. xiv. 48. § 94; Jac. xv. 27, § 87; Ac. i. 39-41—of the sufferings of Christ, 1 Pe. v. 1—His majesty, 2 Pe. i. 16—His resurrection, Ac. I. 3-6; 1 Jno. i. 1-5—their obligation to speak, Ac. iv. 19, 20—ours to hear, Heb. ii. 3. ministers—those who attend upon others for service:

Joshua, Ex. xiv. 13—Elisha, 1 Ki. xix. 19-21—Christ the example, Mt. xx. 26—A. § 77—having washed the disciples' feet, Jno. xiii. 13-15, § 87; Ep. v. 26, 3—Paul a minister, Ac. xvi. 16; Ro. xv. 15, 6—Christ a minister in heaven, Heb. viii. 6; the ministry on earth, Ep. iv. 11, 2; the twelve, Mk. iii. 14, § 27, p. 200.

NOTES.

1. *Many.* Matthew and Mark, the only Evangelists supposed to have written before Luke, cannot, with any propriety, be called 'many.' And the gospel by John was not yet written. It is probable that Luke relied on verbal statements of our Lord's life and ministry, which were now to be embodied in writing. The lack of living witnesses required to be supplied by the written word.—See Addenda, p. 6. *Evangelists.*

To set forth in order. Simply to give a narrative. 2. *From the beginning.* From the time John pointed to Jesus as 'the Lamb of God.'

Eye-witnesses. One of these, Matthew, wrote for the use of the Jewish converts. St. Mark did the same under the direction of St. Peter. Still there were many important things not inserted, and Luke wrote this history under the advice, it is commonly believed, of St. Paul.

Ministry. Those who serve in the gospel.

3. *Having had perf.* Having accurately followed out every thing; having accurately traced all.

From the very first. He not only searched diligently, but had divine guidance in his search into all things connected with our Lord's history, even from the first announcement of the birth of his forerunner John.

[It was by tracing up every account till he became satisfied of its truth. Here observe, 1st. That in religion God does not set aside our natural faculties. He calls us to look at evidence, to examine accounts, to make up our own minds. Nor will any man be convinced of the truth of religion who does not make investigation, and set himself seriously to the task. 2d. We see the nature of Luke's inspiration. It was consistent with his using his natural faculties; his own powers of mind, in investigating the truth. God, by his Holy Spirit, presided over his faculties; directed them; and kept them from error.] *

PRACTICAL REFLECTIONS.

1 cor. We should look to obtain for ourselves and present to others a clear, consistent, and orderly view of the matter, connected with our religious belief; especially as to the incarnation, life, teaching, death, and resurrection of our blessed Redeemer.

2 cor. We are to be thankful to our God who, in the testimony of those that from the beginning were eye-witnesses and ministers of the word, hath

provided abundant materials for our possessing this most profitable knowledge.

3 cor. The same help from above being offered unto us in the study of this history, which was granted unto the Evangelists in the writing thereof, we do well earnestly to look up for the divine teaching, at the same time that we use all diligence in the use of all the ordinary means with which we are furnished.

* The division of the Harmony into Parts is according to Grover's 'Synopsis Evangelica.'

† See Chronological Table.

‡ The Geography of the History may be illustrated by a Synoptic map, which was presented at a meeting of the London Society for Promoting Christian Knowledge, p. 7-41. For details, see the 'Synopsis Evangelica,' p. 7-41.

§ The Synoptic Harmony was first published with the 'Synopsis Evangelica' by Grover, and is in the Gospel Chart. The Chart contains the full Harmony of the Gospels, and will afford the agreeable opportunity of comparing the several accounts in the Synoptic Harmony.

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"MIMPRISS'S SYSTEM is a very happy one; the information it imparts is abundant and accurate."—*The Sunday School* (Prize Essay), p. 192, by LOUISA DAVIDS, second edition.

"In Mr. Mimpriss's System I have found what I have been searching for, what I have often tried to form myself."—REV. H. A. BARRETT, Curate of St. Clement's, Hastings, Sussex.

"I am satisfied as to its decided practical superiority over every other that has come under my observation."—REV. C. W. TENNANT, late Curate, Woodbridge, Suffolk.

"During the period of time in which the Scripture Lessons were taught on the principle of your System, a greater amount of biblical knowledge was acquired, both by the teachers and scholars, than had been in twice the time at any former period of our school operations."—JOHN N. BUTTS, Superintendent, Oxford Place, Leeds.

"It is the best and cheapest system yet introduced."—B. WEST, Superintendent of the Tabernacle School, Cowper Street, City Road.

From the Rev. Robert Winter, Jun., Brighton, April 22, 1848.

"We have now completed the series, and our teachers appear as much interested and excited in the prospect of a revision, as they did when first your System was adopted."

R. B. Southwell, Superin. of the Independent Sunday School, Bridgenorth, Jan. 22, 1848.

"It gives me great pleasure to state, that your System of 'Graduated Simultaneous Instruction' has been used in the Sunday school with which I am connected nearly two years, with the most satisfactory results. The great merit is, that it fixes the *ideas and doctrines* of the Evangelical Narratives on the memory without fatiguing the attention; and being *graduated* to the capacity of all, produces sympathy the most gratifying through the whole school."

From H. B. Randall, Superin. of Abchurch Chapel School, Southampton, Sept. 29, 1849.

"I like your system better as we get it more completely."

From the Rev. S. Jackson, Ex-President of the Wesleyan Society, Richmond, Oct. 2, 1848.

"DEAR SIR,—••• As to the simply religious aspect of your proceedings, and the general questions on which they bear, my notion is this:—

"Such a course of action, in a few years, would tell prodigiously on all evangelical churches, and on the vital Christianity of the country. Your labours undoubtedly tend to bring about such a state of things, and therefore, in my opinion, all christian people, who wish to be useful to others, whether they purchase your publications or not, by hearing your statements, and testing your plans, would acceptably serve the Lord Christ, and benefit mankind."

"Guildhall Street Sunday School, Canterbury, Nov. 13, 1848.

"John's school all had prophecies from those who opposed your system are being falsified. new birth, for we see their early attendance increases; and the teachers are more punctual: so performed, did not school drooping, it is advancing."—JOHN S. MATTHEWS, Secretary.

From the "British Banner," November 15, 1849.

"The school apparatus is in full operation in a sphere with which we stand identical, and constitutes one of the most charming means of giving knowledge that we ever witnessed."

LITERARY AND OTHER NOTICES—(continued).

who train their young children, and governesses, is the 'Practical Reflections.' Young people read without applying what they read to their own circumstances and conduct, their previous experience, and previous knowledge. These Reflections will not only give the positive application of what is read, but will serve a higher purpose, by enabling the young to consider what has gone before and to reflect upon it. Another series of Notes is 'Geographical,' drawn from the most recent authorities. They afford full information on the condition of the places mentioned in the Gospel Narrative, at the time when the events recorded took place; they supply the previous history of those places, and they give from modern travellers a vast body of excellent and satisfactory information as to their present state and appearance.

"If we were to give examples of the prominent features of this admirable treasury of scriptural knowledge, it would take us far beyond the limits which a newspaper can devote to works of this character; we have merely described the contents, and very imperfectly; for the reason that it is impossible to convey an adequate idea of the estimation in which we hold it, in any reasonable space."

From the Watchman, Dec. 12, 1849.

"Among things impossible, we account it to give a fair conception of such a work as this. It is a book of immense labour, of which the eye and mind must judge, but which the reviewer finds it difficult to describe. If our readers, however, will take our word for it, this Harmony, so far as it extends, is the most generally useful and complete that has appeared. Of a work so multivoluminous, to give only an outline of the plan could but serve to perplex the reader. In its complete form, it will be a key to the whole sacred code."

From the Christian Times, Jan. 4, 1850.

"The work before us fully merits the name given to it—the 'Treasury Harmony.' The order followed is that of the Rev. Edward Gieswell, one in high repute among many of the distinguished investigators of Scripture. The form, also, is his—the columnar form—a form that was employed by Archbishop Newcome also, and which is perhaps the most useful. The Scripture Illustrations are pertinent, judicious, and sufficiently ample for all useful purposes. The Expository Notes, from the most approved commentators, are selections which must have required great labour, shew much discrimination and an extensive and ripe acquaintance with genuine Scripture doctrine and criticism; while the Practical Reflections are clear, pointed, and often searching, fitted to be 'as nails and goads fastened in a sure place.' The Geographical Notes are calculated to be eminently useful to the student of the New Testament, who has not opportunity of reference to large and expensive works; and even to those who have, it must be useful by furnishing at one view what is scattered over many volumes. As in the Expository Notes, so here, there is everywhere evidences of a judicious mind having been employed, and one familiar with what is necessary to the full and clear exposition of the sacred page. Under the head 'Addenda,' there are choice accumulations of varied treasures of thought, research, history, topography, of almost everything illustrating manners, customs, opinions, and places of the olden times, necessary for the clear and full perception of the particular instructions and miracles of Christ, and, indeed, of the whole economy of the Gospel."

"After a full and minute examination, we can most cordially recommend it to our readers. To Sabbath school teachers, for whom it is primarily intended, it must be invaluable; and to every one, in whatever department of Christian instruction, it must be of high utility. Ministers of the Gospel will find it no mean auxiliary."

"Mr. Manypie has already laid the churches under deep obligations to him by his 'System of Graded Simultaneous Instruction for Sabbath Schools,' and his valuable publications connected therewith, of which the one before us is the most valuable and important. Let the churches show their gratitude practically, by bringing this volume, without delay, to a new edition. Let them endeavour to extend widely its influence, which must subserve the highest interests of mind and godliness."

From the Sunday School Teachers' Magazine, Feb. 1850.

"Anything like an adequate idea of the immense amount of information upon the New Testament, incorporated within the compass of this handsome volume, it is difficult to convey. It is indeed a rich treasury, upon whose ample resources teachers may largely draw, provided their plans are advanced beyond the ordinary routine too common in many schools."

From the British Banner, March 13, 1850.

"It is not easy to characterize this volume, so as to give the reader that has not seen it any idea of its magnitude and its variety. . . . The work is designed as a Manual for Teachers, and certainly, for that purpose, it is incomparably the best, the most rich, copious, and complete that has yet seen the light, leaving almost nothing to be wished, but that the print had been a little larger, or that there should be an edition of larger type thrown off for teachers more advanced in years. The mass of matter which is here comprised is enormous."

" . . . The compiler deserves the warmest thanks of the Christian community for this valuable compilation; and we doubt not that all intelligent Sunday school teachers will agree with us, that that will be a memorable era in the history of instruction, when every school shall be furnished with the apparatus thus made so accessible, and every teacher of our senior classes shall have a copy of the 'TREASURY HARMONY.'" —*The Church, Sept. 1850.*

For SUNDAY SCHOOL TEACHERS and SENIOR SCHOLARS.

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ACCORDING TO GRESWELL,

IN THE WORDS OF THE AUTHORIZED VERSION,

HAVING A FRONTISPIECE CHART OF OUR LORD'S LIFE AND MINISTRY,
WITH EVERY EVENT NUMBERED AND LOCALIZED THEREON.

BY ROBERT MIMPRISS.

Second Edition, Fifteenth Thousand, Fcap 8vo, price 3s.

"If I have it in my power to recommend this publication, or to introduce it where it is not at present in use, I hope to do so."—Rev. E. D. GRESWELL, B.D.
"The best Harmony of the Gospels I have yet seen."—Rev. J. HANNAH, D.D., Didsbury.
"Your Harmony is indeed a treasure."—Rev. A. KNOX, A.B., St. Mary's, Birkenhead.
"I think it very greatly calculated for wide usefulness."—Rev. EDWARD BICKERSTETH.
"Your excellent Harmony of the Gospels."—Rev. THOMAS JACKSON, Richmond.
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